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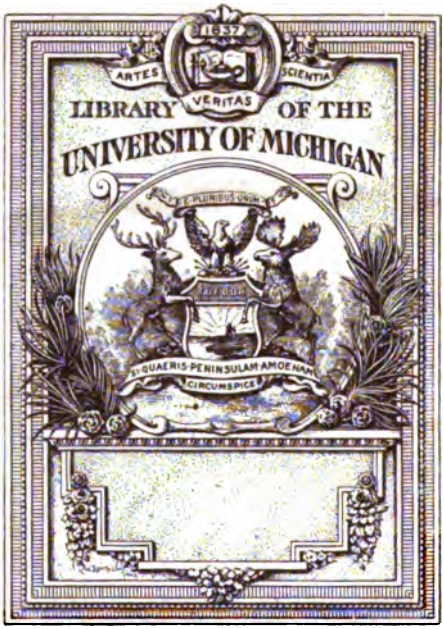
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DIVINITY.

THE TRUTH, BY WHICH GOD SHOWS HIS WILLINGNESS THAT ALL MEN SHOULD BE SAVED:

A discourse in behalf of the Wesleyan Missions, preached at Great Queen-street, Lincoln's Inn-fields, London, May 2, 1824.

BY THE REV. ADAM CLARKE, L.L.D., F.A.S.

1 Timothy ii. 3—6.

Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Σωτῆρος ἡμῶν Θεοῦ· Ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν Ἀληθείας ἐλθεῖν. Εἷς γὰρ Θεὸς, εἷς καὶ Μεσίτης Θεοῦ καὶ Ἀνθρώπων, Ἄνθρωπος Χριστὸς Ἰησοῦς. Ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις.*

"For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

In these and the preceding verses, the apostle enjoins a most important *duty*, Prayer for all sorts, states, and conditions of men; and this he recommends by *motives* and *arguments* the strongest that can be conceived. "I will, therefore, that supplications, prayers, intercessions, and giving of thanks, be made for all men, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth."

Prayer for the pardon of sin, and for the obtaining of necessary supplies of grace, and continual protection from God, with *gratitude* and *thanksgiving* for mercies already received, are duties which our sinful and dependant state renders absolutely necessary. That *intercourse* between God and the soul, which constitutes *acquaintance* with him, is essential to religion and piety. It is a *good* thing in itself; it argues a heart dependant on God, and conscious of its dependance; and it is acceptable to God, because, as it springs from, so it leads to him; and when it is exercised in behalf of *others*, it is the means of begetting and extending *charity*, *humanity*, and *benevolence:* and God crowns it with the blessings for which it is exercised. For these reasons it must be *good;* and all good in principle and practice is *acceptable* in the sight of God our Saviour.

* I give the Text in the original, because this is frequently referred to in the course of the Sermon.

But the words which I have particularly selected lead to subjects which constitute the *basis* of all true religion, and I shall beg leave to introduce them with some general remarks.

1. Every *institution*, whether human or divine, is founded on certain *principles* which give direction and efficiency to such institutions.

2. These principles spring from the *reason*, *propriety*, or *necessity* that such institutions should be formed; that such principles should not only be their basis, but ramify themselves through all the *rules* and *regulations* formed for the proper conducting of such institutions.

3. These institutions are formed to promote or accomplish a particular *end;* and such an end as justifies the motives, and sanctions the means and energies which are required to be brought into action for their accomplishment.

If the institution be divine, it is founded on the perfections of God; and must necessarily partake of his *wisdom*, his *goodness*, *holiness*, and *truth*. He *wills* it, because he sees it to be right and proper. His WILL *revealed*, is the expression of his ineffable wisdom, holiness, goodness, and truth. Whatever he wills, must be right and just in itself, and consequently *acceptable* to all the attributes and perfections of his nature.

RELIGION is the institution of God; it expresses his *will*, it manifests his perfections; and as it concerns *man*, for whose sake alone the institution itself was formed, and exists, it strongly points out the benevolence of its Author, because it is framed for the present and eternal good of the human race.

In the verses before us, the apostle lays down the *principles* of this institution; the *end* which it proposes; and the *means* to be employed for the accomplishment of this end.

The DIVINE PURPOSE is first summarily declared:—

1. God wills that all men should be saved;

2. And, in order to this, that they should come to the knowledge of the truth.

The TRUTH which is to be known and acknowledged, is next produced in its essential principles.

1. There is *one* GOD.

2. There is *one* MEDIATOR between GOD and men.

3. This MEDIATOR is particularly characterized, as "The man CHRIST JESUS."

4. What he did as *Mediator*, is next declared, "He gave himself a RANSOM for all." And,

5. This system of *truth* is *to be testified* to men in *due* and *proper times*, that they may *acknowledge* it, and be finally *saved*. Of these in order.

I. The purpose of God is declared: He wills that all men should be saved: this will or desire, is founded on the follow-

ing principles. 1. He is the Creator of all. 2. He made of one flesh and blood all the nations of men, to dwell on the face of the whole earth. 3. He made man in his own image and likeness, that he might be happy. 4. In this original purpose and creating act, he had in view all the *posterities* of that *one human* pair which he created. None were *created* but Adam and Eve: all the rest came by *natural generation* from those *two*. There was no distinction of original families, created at different times, or for different purposes: *two persons* only were created, and whatever was designed for *them*, was necessarily designed for the *whole* of their posterity, all of whom were *seminally included* in this first and *only created pair*; being properly and *physically* a part of themselves, and continued partakers of their being. And as God intended that *man should spring from man* after this creation, so he considered them as *one stock*, *one family*, of which himself was the *father* and the *head*: and however he might, in his providence, scatter them over the earth, assign them different habitations, and different bounds to those habitations; yet, in reference to their immortal spirits, and their eternal states, he made no distinction; but, as declared here, *willed the salvation of all*: for "*all men*" necessarily takes in the *whole posterity* of the *first pair*; and that posterity is a continuation and extension of the being of the human stock. It cannot appear strange, therefore, that God should *will all men to be saved*; because this necessarily follows from his willing the salvation of *any*: for human nature has not been divided, and every portion of it falls equally under the merciful regards of the Father of the spirits of all flesh.

When God purposed the creation of man, he *willed* his *happiness*; and therefore gave him such a kind of being, endued with such capacities and perfections, as could be brought into intimate communion with himself, and were capable of receiving such influences or emanations from the divine perfections as to constitute an incredible sum of intellectual happiness. When man sinned, and lost by transgression that righteousness and true holiness which constituted the "image of God," in which he was created, and so lost his happiness, and became sinful and miserable; God, who is an invariable source of benevolence toward his intelligent offspring, willed his *salvation*; which implies his *deliverance* from that state of darkness, sinfulness, and misery into which he had fallen, his restoration to the divine favour, by being again made partaker of the divine image, and consequently his restoration to that state of happiness which he had lost by sin. Therefore, his "willing the salvation of all men" is only a consequence and revealed expression of that *will* or divine determination, that the human creature, which he had designed to make should be a happy being. And as he

was originally *happy*, because he was *holy*, so God designed to restore him to holiness that he might repossess that happiness which was his portion in the beginning of the creation of God. Whatsoever new forms this design might assume, or through whatever new circumstances it was necessary to be manifested, it was still essentially the same in itself; and invariable in respect of its object.

II. But, in order that this design might be accomplished, it was necessary that it should be *revealed:* and that God, its author, should be glorified, it was necessary that he should be made known: and that man, its object, should be duly affected by it, it was requisite that his state, danger, and obligation should be fully declared. And this has been done by the Spirit of God in Moses, in the prophets, and in the writers of the New Testament. In these the righteousness of God is revealed from faith to faith; God is made known to man; and man is brought to an acquaintance with himself. This revelation contains the only system of pure theology; the only rational account of the being and perfections of God,—of good and evil,—of justice and injustice,—of the immortality of the soul,—of a future state,—of the general resurrection,—of that worship which God requires,—and of the way in which man may be restored to the favour and image of God. The *outlines* of these important doctrines were revealed in the *Old Testament:* the particulars and fulness are brought to light by the *New*. This revelation is termed the TRUTH; and the New Testament particularly, the *Truth of God*, and the *truth of the gospel*.

TRUTH is the contrary to FALSITY. *Truth* has been defined the conformity of notions to things,—of words to thoughts;—it declares the thing that IS, and AS it *is*. Whereas *falsity*, in all its acceptations, is that which *is not;*—what is pretended to be a fact, but either is no fact, or is not represented as it really is.

The revelation of God to man, in reference to his salvation, is the TRUTH, the WHOLE *truth*, and NOTHING *but* the *truth*. It bears a strict conformity to the perfections of the divine nature. It inspires such *notions* as are conformable to the things of which they are the mental ectypes; and describes its subjects by such *words* as are conformable to the *thoughts* they represent.

The revelation of God is the *mind* of God made known to men, and the mind is not truer to itself, than the inspired writings are to the mind and purpose of God.

Truth is sometimes put in opposition to what is *imperfect, emblematical*, and *representative:* so, in these words of the evangelist,—"The LAW was given by Moses; but grace and TRUTH came by Jesus Christ." (John i. 17.) The Mosaic law was a *representative* system; it was "the shadow of good things to come, and not the very image." (Heb. x. 1.) The gospel is the

substance,—in it all the *outlines* are *filled up*, the *representations* and *types* of the law are *fulfilled* by the exhibition of their realities. The law made nothing perfect:—it pointed out by *shadows* and *similitudes* those *better things* which were yet to come; and thus it was the *truth*, the fulfilment of the sacrificial system, which offered only representative victims: but the gospel brought in and exhibited the *true sacrifice*; that Lamb of God which taketh away the sin of the world. Now, this *truth* contains especially the following grand fundamental principles:—

1. There is one God.—There is one self-existing, infinite, eternal being; possessed of all possible perfections, and of each in an infinite manner; an eternity of perfections, and each perfection absolutely so. He is so perfect that no perfection is wanting; and so absolutely perfect that no perfection can be added. This God is the good being, the fountain of goodness, the source of blessedness. As *evil* is a privation and *imperfection*, it cannot exist in him. It has been brought into creation, but it is not of him; though he permits it, he has not produced it.

> "No *evil* can from *Him* proceed;
> 'Tis only *suffer'd*, not *decreed*:
> As *darkness* is not from the *sun*,
> Nor mount the *shades* till he is gone."

As he is infinite, omniscient, absolute, and eternal, he can be but one. For there cannot be TWO *infinites*, NOR TWO *eternals*. There can be but ONE that inhabits eternity; there can be but ONE who filleth all things; and who is the creator, possessor, and preserver of all. This is the first principle of truth, and is the foundation of all religion, all science, all wisdom, and all that can be called TRUTH.

This most august, and most perfect of all beings, and the source whence all existence is derived, is here termed Σωτηρ ημων Θεος, *our Saviour God*,—the God who saves man, and the only being who *can save*: for the salvation of a lost world is a work which an all-powerful and infinitely good God alone can effect. And such is his goodness, such his love to man, that he assumes this character, and will be known by this name. In this character fallen man needs him most; and in this character he is most prominently exhibited in his own word. He that cometh to him, (professes to worship him,) *must know that* HE IS, that he is the sole author of existence; and that because he is good and the *saving God*, he is "the rewarder of them that diligently seek him." They seek him in order to be saved: and they have salvation in consequence of seeking him; which is a reward or recompense, not of *debt*, but of *grace*; for God the saviour does all things for his own name's sake.

There are attributes which now belong to God, which are not *essential* to his nature. He is *merciful*; but before the fall of man this could not have been one of his attributes. In like

manner, he is *long-suffering*. He is the forgiver of iniquity, transgression, and sin: in a word he is God *our* saviour. But although all these spring from his infinite *goodness*, which ever was and must be an essential attribute of his nature, yet it was only in consequence of *sin* entering into the world, that his innate essential goodness became necessary to be expressed by these *manifestations* and their concomitant acts. Man is a sinner and therefore he needs a saviour:—Man has destroyed himself; but in God is his help. Man cannot give a ransom for his own soul, but his saving God has found out a ransom.

2. The second principle mentioned by the apostle, as contained in that *truth* which is necessary to the salvation of the world, is, "There is one mediator between God and men."

The word *mediator* (Μεσίτης) signifies a *middle person;* one that stands between *two parties*, either for the sake of introducing them to each other that they may become *acquainted;* or of *reconciling them* to each other, who were before at enmity. In no common case can a man become mediator, who is not acquainted with both parties, and has not the confidence of each. The parties requiring a mediator in the case before us, are God and men.

(1.) Men who had sinned against God, and rebelled against their sovereign; and so had committed a capital offence, for which they were justly exposed to such an *exile* and *punishment* as should banish them from the presence of God, and from the power of his glory for ever, and consign them to everlasting perdition.

(2.) God, their creator and sovereign, from whom they received their being, and to whom their allegiance was invariably due; but against whom they had sinned, and from whom they had deeply revolted. These fallen spirits God willed to save, and redeem from impending ruin. Such was the nature of their *sin*, and of his *holiness*, that the original union in which man's happiness consisted could not possibly be restored, unless God could become such a one as man, or man be restored to the divine image, and thus be brought into that state of *union* with him, which he had in the beginning. Man who was a rebel, and not even a *penitent*, could not expect to be restored to favour; and man who was a *sinner* and *full of impurity*, could not expect to be brought into this union, which could not take place without such a moral change as it was utterly impossible he should work in himself.

3. This mediator is particularly characterized as the man Christ Jesus.

God, who *willed* the salvation of this fallen creature, found out a suitable mediator: for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him

should not perish but have everlasting life." As the *mediator* was the person whose business it was to reconcile contending parties, hence Suidas explains μεσίτης, mediator, by ειρηνοποιος, *a peace-maker*. God was justly offended with the crimes of men; to restore them to his peace Jesus became Mediator. And that Christ might appear to be in every sense proper for this office, the apostle adds, "*The man Christ Jesus*," as it was necessary he should be *incarnated*; and thus he, who was in the form of God, took upon him the form of a servant, and was made in the likeness of men.

But we are not to suppose that the *mediatorial* office of Christ did not begin till after his *ascension* to heaven. Those appearances under the patriarchal dispensation, and also under the Mosaic, of a glorious personage sometimes called the "angel of the Lord," the "angel of the covenant," and the "captain of the Lord's hosts," who assumes the name Jehovah, and performs acts practicable only by him whose power is unlimited, and whose judgments are just, have been supposed by the wisest of men to have been appearances of him, "in the likeness of man," who, in the fulness of time took upon him the form of a man, by being *incarnated* of the Holy Ghost in the womb of the virgin Mary. Had man been left just as he was when he fell from God, he, in all probability, had been utterly *unsaleable*; as he appears to have lost all his *spiritual light* and *understanding*, and even his moral *feeling*. We have no mean proof of this in his endeavouring to "hide himself," among the trees of the garden, from the presence and eye of Him, whom, previously to his transgression, he knew to be "every where present;" to whose eye the darkness and the light are both alike, and who discerns the most secret thoughts of the heart of man. Add to this, it appears as if he had neither *self-abasement* nor *contrition*, and therefore he charged his crime upon the *woman*, and indirectly upon God; while the woman, on her side, charged her delinquency upon the *serpent*. As *they* were, so would have been all their posterity, had not some gracious principle been supernaturally restored to enlighten their minds, to give them some knowledge of good and evil, of right and wrong, of virtue and vice; and thus bring them into a salvable state. Now, the gracious *mediator* is expressly said to be that "true light which lightens every man that cometh into the world." (John i. 9.) And it is from this light that we have *conscience*: for conscience is neither a *principle of light*, nor *a power of discernment*; but a *recipient subject* which is capable of receiving light and transmitting it to the *judgment*, in order to enable it to form a proper estimate of the moral conduct of its owner. It is precisely to the *soul*, what the *eye* is to the *body*: the *eye* is not *light*, nor a *principle* of *light*, nor can it of itself discern any thing; but it is a proper recipient of

light, without which there is no *vision*: *as* the sun, or in his absence, *borrowed* or *artificial light*, shines upon and through the different humours of the eye; *so* objects within the range of vision are discerned: and as Jesus, the *true light*, by his Spirit shines upon conscience, so a man is capable of forming a just estimate of his spiritual state. This light is both *directive* and *convicting*, and affords to every fallen soul a grand antagonist power by which men may resist evil: by the proper *use* of which, those who are brought to God receive *more grace;* and for the *abuse* of which, every man shall be judged in the great day. This light Jesus, as mediator, has imparted to all men, in all ages, and in all countries. It is this saving principle that has ever remonstrated against evil, showed man his transgression, shone upon his guilt, and convinced him of his own helplessness.

After his ascension this mediator appeared, and ever appears in the presence of God for us: and thus *before* and *after* his incarnation he was the "one mediator between God and men." As there can be but ONE *God*, so there can be but ONE *mediator*. For he who must be mediator between God and man must partake of both natures. Who else could appear in the presence of God to negotiate the concerns of a whole world? We have already seen that Jesus the mediator has all the essential attributes of that God, of whose glory he is the brightness, and of whose person he is the express image: and his incarnation proves that he was made *man:* and his manner of life, passion, and death, manifest that his *human nature* was precisely the same as that of all *other men*. Thus we find *two distinct persons* in one being; for in the *man* Christ Jesus *dwelt* all the fulness of the *godhead* bodily.

This subject is considered by many pious men to be one of the greatest mysteries of the Christian religion, which should be adored and implicitly received, but is no subject for rational investigation. On such subjects as these, we perhaps concede too much to those, who, pretending to believe nothing but what they can rationally account for, in fact, believe nothing at all. Every attribute of God may be, in some sense, a subject for reason. Reason can even look into his *eternity;* and, when comparing that with all the characteristics and affections of *time*, can at once conceive that it had no beginning, can have no end, and is, in all considerations, *illimitable* and *incomprehensible*. And he who inhabiteth eternity must be necessarily without beginning of days and end of time, infinite, unlimited, independent, and self-existent.

Thus far reason can acquire a satisfactory view of eternity, by comparing it with time. Time is duration, which had a beginning, and will have an end. Eternity is *duration*, but differs

from time as being without beginning and without end. *Reason*, in reference to the *incarnation*, can at least proceed thus:—I have an *immortal spirit*, it dwells in and actuates my *mortal body*. As then, my *soul* can dwell in my *body*, so could the DEITY dwell in the man Christ Jesus. He who can believe that Isaiah, or any of the prophets, spoke by *inspiration*, i. e. "as they were moved by the Holy Ghost," must believe the possibility of the *incarnation of Christ*. And he who can believe it possible that Christ can dwell in the hearts of his followers, can as easily believe that the *Messiah* or *Logos*, which was in the beginning with God, "was made flesh and dwelt among us, full of grace and truth." (John i. 14.) Reason says, if the one was possible so is the other; and as one is *fact*, so may the other be also. The *possibility* of the thing is evident. God says the fact has taken place; that, therefore, which faith saw *before* to be possible and probable, it sees *now* to be *certain*; for God's testimony added, puts all doubts to flight. The Lord Jesus, the Almighty's fellow, was *incarnated* of the Holy Ghost, and was made man: and by being *God* and *man* was every way qualified to be mediator "between God and men," as the text declares him to be. *God* and *man* met in the same *person* of Jesus Christ: and God was in this Christ reconciling the world to himself. In both these cases, reason, without going out of its proper province by meddling with things inconceivable, may arrive at such unimpeachable evidence as may satisfy honest inquiry, and silence doubt.

Some of the ancients appear to have thought that the word ανθρωπος, *man*, in the last clause of the verse, was a *needless repetition*; and therefore read the verse thus: "There is one mediator between God and man, Christ Jesus." But, that the term is here repeated with *manifest design*, and that it not only strengthens, but explains the sense, will be evident when the 5th verse is considered. Christ Jesus, who was from the beginning, who appeared to the patriarchs, and who spake by the prophets, really became *man* that he might be qualified to redeem man. *Man* must always mediate *between man* and *man*. *Angels* would be utterly incapable of such an office, as they could not enter into the *feelings*, because destitute of the *sympathies* of *human* beings. Hence *they* have never been employed in this work, nor are they employed in *preaching the gospel*, for the very same reason. They cannot *apprehend* as *men*; they cannot *feel* as *men*; therefore they would be inappropriate, and even the highest of them, useless preachers. God therefore preaches to *man by man*: and when Jesus undertook to save men he took upon him the *nature of man*. He had also the true nature of God: and as he could, in consequence, properly estimate the requisitions of divine justice, and *feel* to the uttermost that the law was holy, and the commandment holy, just, and good; so, in becoming man,

he could feel for the miseries of his brethren; and thus stand a proper, and in every way a duly qualified mediator between God and man; of GOD, to represent his *justice* to the sinner; of MAN, to represent his *miseries* to the divine mercy.

[To be continued.]

BIOGRAPHY.

MEMOIR OF MISS CHARLOTTE SINGLETON,

OF NOTTINGHAM:

BY THE REV. JOHN HANNAH.

MISS CHARLOTTE SINGLETON was born at Nottingham, March 7th, 1778. When she was nearly fourteen years of age, she was seized with a violent attack of sciatica, which disabled her from walking for three years, occasioned a considerable degree of lameness for life, and, by preventing her from using proper exercise, seriously injured her constitution. Some time before this she had occasionally attended the Methodist ministry, though her father was much opposed to it. It was under this affliction, however, that she became decidedly serious, and began to make her spiritual and eternal happiness the grand concern of her life. It seems to have been some months, if not years, before she obtained a satisfactory and abiding evidence of her acceptance with God; but on this point her experience was afterward very clear, consistent, and scriptural. From the period of her finding "redemption through the blood of Jesus, the forgiveness of sins," her growth in grace was rapid, and her religious attainments of no ordinary description. She was severely tutored in the school of affliction, and happily proved that "tribulation," when sanctified by the blessing of God, and improved by the exercise of faith, in an eminent degree "worketh patience; and patience, experience; and experience, hope."

By degrees her health and strength were partially restored; and, when about thirty years of age, she began to engage more publicly and extensively in the service of the church. For several years she was actively employed as a *class-leader*, a *visiter of the sick*, an *assistant at prayer meetings*, and a *diligent supporter of the weekly band*; in each of which exercises her valuable services will long be remembered. She was remarkable as a *leader*, for her affectionate and unwearied attention to every member of her class, for the spirituality of her views, for the variety and suitableness of her counsels, and for her truly Christian fidelity. As a *visiter of the sick*, she was ready to attend every call, was uncommonly skilful in ascertaining the spiritual state of the persons she visited, and well knew, for she had herself suffered,

how to temper the occasional severity of reproof and admonition with the most tender and engaging sympathy. In her conduct as an *assistant at prayer-meetings* she was never forward and assuming, never censorious, but eminently distinguished by her humility, her consistency, her chastened and holy fervour. At the *weekly band*, she almost invariably found herself in her proper element; and by the rich and copious statement of her religious experience, by the encouraging directions which she sometimes ventured to give, and by the spirit of devotion which glowed with intense ardour in her own bosom, she was often rendered highly useful to her Christian associates. Many who yet survive can recall to mind the refreshing communications which they enjoyed at such seasons with their departed friend, when they seemed conducted in spirit to the "holy mount," and were permitted by faith to behold the "glory" of their "transfigured" Lord, to "hear him" as the great teacher to whom "Moses and Elias" willingly resign their office, and to realize the benefits of the "decease" which he has "accomplished at Jerusalem," until they unitedly exclaimed, well knowing also "what they said," "Lord, it is good for us to be here!" In her, as in the disciples at Antioch, the "grace of God" was *seen*, and in her the triumphs of that grace were eminent and glorious.

Under the influence of a modesty, which her friends cannot but think in this instance, excessive and indiscreet, she almost entirely destroyed her diary, and other papers, a short time before her death. The loss of these renders it difficult to take any thing more than a general survey of her character. Among the particular excellencies which, by divine grace, she possessed, may be noticed the following:—

Her command of temper.—She was "adorned" with the "ornament of a meek and quiet spirit." It was a rule with her in the most provoking and irritating circumstances, to observe a profound silence; nor do her most intimate relatives and acquaintance remember ever to have known her indulge an angry or passionate temper from the time of her conversion to God.

Her dislike of human praise.—She endeavoured to seek the "honour that cometh from God only," and never loved to receive commendation from man. It was a remark which she frequently made, that she thought praise, in any shape, was exceedingly dangerous to young converts, and had often proved equally destructive to their piety and their usefulness.

Her sincere regard for the ordinances of religion.—Notwithstanding her afflictions and infirmities, she was remarkable, when at all able to go abroad, for her punctual attendance at the house of the Lord. In sitting under the ministry of the gospel she did indeed hear "*uncritically* and *devoutly*;" and though, to her spiritual and experienced mind, the preaching of some was un-

doubtedly more suitable, and consequently, more profitable than that of others, yet she was never in the habit of censuring or depreciating any. She sat as a learner, not as a judge, and was observable, when the service was concluded, for retiring *in silence*. At such times she appeared desirous of conversing with none before she had indulged in holy meditation, and conversed in her closet with God.

Her fidelity, as an adviser.—Though her disposition was unusually mild and unpretending, yet, when occasion required, she was willing to give her friendly counsel to any that were in doubt and perplexity: and when she had reason to fear that any of her friends were in danger of losing the power of religion, or saw that they were evidently neglecting their eternal concerns, her admonitions, which still, however, breathed the genuine spirit of Christian meekness, were uncommonly faithful, pointed, and earnest. From letters which are yet extant, it appears how well she had learned to conceal the "lancet" of reproof in the "sponge" of insinuating and affectionate address.

Her decision of character.—She naturally possessed a mind of superior order; and, during her retirement through affliction, she had cultivated it with care and success, especially with reference to the subjects of religion and Christian morality. Her principles were therefore enlightened and firm; nor would she on any occasion, notwithstanding her kind and flexible temper, allow herself to depart from what she deemed to be truth in sentiment, or duty in practice. Her decision was not the result of obstinacy, but of conviction; not the wayward ebullition of self-will, but the homage which she yielded to the requisitions of divine authority.

Her patience in suffering.—Conformity to the will of God was what she constantly sought, and in no ordinary degree, attained. During the severe affliction which terminated in her death, she was not only never heard to complain, but she scarcely ever mentioned her sufferings. "I used to wonder," said she one day to one of her nieces, "at what is related in the Life of Gregory Lopez, that for three years successively, he was constantly praying, 'Thy will be done,' and seldom uttered any petition besides. I now, however, perceive and feel the propriety of it."

"I have lately," says she, in a letter to her sister, Mrs. Brewster, "had such views of the necessity and good effects of affliction and trials, as have tended to cheer and strengthen my mind, and make me think those 'happy that endure.' My first desire for my suffering friends is, that they may not be more sensible of the painful, than of the beneficial part of the crucifying process. The former they cannot miss; the latter they may, but need not; since the hand that afflicts is ready to save. I have thought that the first step toward improving by trials of any kind, is, to examine whether we are willing to bear them *just in the way they are sent*. If we find we are not, let

us not be discouraged or even surprised, (for what good is there in us?) but ask this willingness of him who loves whom he chastens, and can as easily instruct as afflict. Another step toward improvement may be, a determined acknowledgment of the hand of God in affliction. Here is a call for the exercise of our faith. Sense leads us to look at second causes, and at those circumstances which seem to us peculiarly to aggravate our sufferings. It is the work of faith to fix the attention of the mind upon the unseen hand and design. If faith be kept in exercise we shall receive the help we need, and feel the happy as well as the painful effects of our afflictions. If the discouraging thought that these afflictions are the fruits of our own unfaithfulness, folly, or supineness, arise in our minds, still let us not fear, but ask that they may produce in us the disposition we rejoice to see in a child whom we reprove or chasten. Would our heavenly Father afflict if he had no hope of our amendment, or no love toward us? Surely not. The language of affliction is the language of love. Every pain may be considered as a persuasive call to die to self and the world, and to enter more fully into the spiritual life which is 'hid with Christ in God.'"

In the unrepining and cheerful submission of Miss S., these views were happily exemplified.

Her particular attention to the motions and suggestions of the Holy Spirit.—Of the communications of divine influence under the Christian dispensation, she entertained exalted views. She loved to consider the Spirit as a comforter and monitor, sealing the disciples of Christ, and dwelling constantly in their hearts; and while she was careful not to "grieve" him, she was specially attentive to the "still small voice" of his intimations and directions. She found that the "minding of the Spirit is life and peace."

"The divine light," says she in another letter, "shines at intervals upon my mind, and I rejoice in its effects; but the brightness of its rays is sometimes obstructed by an intervening cloud of earthly objects, or, perhaps in my present situation, by omitting the exercise of that faith which brings light, power, feeling, and energy into the soul. I want what you recommend, a disposition to apply *now* for divine aid, influence, and unction. When I have *these*, I can do and suffer in the spirit of a child, cheerfully and patiently, referring only to the will and glory of my heavenly Father; but when, for want of pointed application, I seem almost destitute of *these*, my attempts to act and speak, with reference to spiritual things, appear to myself so forced and constrained, that it is labour rather than enjoyment; and I painfully feel the difference between acting from mere knowledge, and acting from love. Yet such are the kindness and condescension of my Divine Master, that I sometimes feel the influence communicated, when I am acting from the former and inferior motive;—thus are my infirmities helped and my mind encouraged. But were I always under such a degree of divine influence as I see to be my privilege, I should be more prompt in embracing opportunities to do good, my enjoyment or my abasement in them would be greater, and the effect

more powerful; because there would be less of self, and more of the leaven of grace. O how wonderful are the operations of grace upon the mind! How they strip it of all hurtful self-dependance and self-importance, and yet exalt it to partake of the divine nature!"

Her heavenly-mindedness.—In the midst of her various sufferings, she devoutly aspired after the "divine presence," to use her own language, "in a future state of blessedness, where our communications with each other will be free from any mixture of complaint or grief, purely good in their nature, and permanent in their duration." On this point the following extract from one of her letters may not be inappropriate.

"I have thought lately that the state of public affairs, and the common trials of life, have caused my mind to advert more frequently to eternal things. I think, at least, that the expectation of rest and enjoyment from external objects abates in my mind, but not the conviction that there is a true and satisfying rest to be enjoyed by faith here, which at once gives the soul a foretaste of eternal rest, and a preparation for it. What heaven is, I believe is best understood by the enjoyment of divine love in the heart: but what our measure of happiness will be, when not only the soul is purified, but the body glorified, is, at present, among the things which we 'see through a glass darkly.' But though the revelation which is given of that happiness is partial, it is ample enough to excite desire and hope in the mind, with love to the author of such a revelation, and of such unspeakable beatitudes. We may attain these blessings; we may fall short of them. Let our privilege and our danger stimulate us to diligence and watchfulness, and to a proper attention to the direction given by our Lord, 'Occupy till I come.'"

For some years she had been incapable of her former exertions in the more active service of the Lord, and had gradually declined in health: but eight or nine months ago she began to sink rapidly. It was now that her Christian graces seemed to acquire their full maturity. When the writer of this memoir has visited some others in affliction, he has ventured to admonish and teach: when he visited her, he always went to listen and learn; nor could he, on retiring, avoid indulging the reflection, "I have attempted to preach conformity to the divine will, and attention to the influences of the Spirit; but never did I see them more strikingly exemplified." One who visited her repeated those lines from Young's "Last Day:"

> "In hopes of glory to be quite involv'd,
> To smile at death, to long to be dissolv'd,
> From our decays a pleasure to receive.
> And kindle into transport at a grave;—
> What equals this?—
> Religion! O thou cherub heavenly bright!
> O joys unmix'd! and fathomless delight!
> Thou, thou art all!"

She desired a copy of them, and more than once remarked, "That is just my experience." The day on which she died,

August 12th, 1828, she appeared in the very precincts of future glory; she lay in a state of heavenly composure, unable to speak, but looking unutterable things; and, in this state, meekly committed her departing spirit to the bosom of eternal mercy.

May that God, "with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity," grant that all who read or hear this record of the triumph of his love, may, "with all those that are departed in the true faith of his holy name, have their perfect consummation and bliss in his eternal and everlasting glory, through Jesus Christ our Lord. Amen."—*Wesleyan Methodist Magazine.*

MEMOIR OF THE REV. WILLIAM BEAUCHAMP.

OF MOUNT CARMEL, ILLINOIS.

"Should fate command me to the farthest verge
Of the green earth, to distant barb'rous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames o'er the Atlantic isles; 'tis nought to me;
Since God is ever present, ever felt,
In the void waste as in the city full;
And where HE vital breathes there must be joy." THOMPSON.

GREAT talents are particularly admired where they are applied to useful purposes; society in all ages has presented a grand contrariety of character; but it seldom happens that men of genius are disposed to bring all the faculties of the mind to bear on useful purposes of life, to relieve the sufferings of the human family. The brilliant orator, the intelligent writer, the inventive genius, is too frequently applauded and flattered, or traduced and his designs defeated. But where genius is combined with virtue, with a soul ennobled by the best of principles, the *love of God*, and *the love of man*, then benevolent actions become conspicuous, and we can with safety number such persons among the real benefactors of mankind.

The country which we here inhabit, settled by all descriptions of persons, gathered from almost all parts of the world; it is here that persons of distinction, of stability and influence, who can in any degree concentrate general affection, and by so doing give a cast to such society, as to bring "order out of confusion," and produce some degree of system among so disorganized a mass; when called off the stage of action, and whilst slumbering among "the clods of the valley," are long remembered by successive generations. Exertions for the accomplishment of such objects may fail, but in time they are always duly appreciated and remembered by the virtuous with gratitude.

The settlements of the west, bending their course to the Pacific ocean, are like the progression of those who first peopled the earth; and although, before twenty years shall roll round, we may look for villages of American settlements, formed by those who have penetrated the defiles of the rocky mountains, and established themselves on the north west coast of the continent; yet the names of the "*pioneers*," like the names of the *patriarchs* of the east, will be held in remembrance; and it is believed none more so than one who is a teacher of righteousness. In the populous state of human society, there are tens of thousands of events which transpire and pass away like the "baseless fabric of a vision:" but the annals of a new country, like those of a new world, are "engraven on a rock," and are preserved from generation to generation. Their successes and reverses of fortune, the events of their life, anecdotes, and all in relation thereto, are open to full view; and for native shrewdness and intelligence, no people under the sun exceed those hardy sons of the west, who, in the process of a very few years, will form a mass of population composed of the greatest people for *mental* and *physical* powers that have ever trod the earth. Such are their views of past, present, and future; seated as it were upon an eminence, they look back upon the east, and at one glance survey all the events in the history of their ancestors: When they look to the west, behold! a new world bordering on that in which man first had a *being*, invites them forward.

William Beauchamp, the subject of this memoir, was born on the 26th day of April, 1772, in the county of Kent, and state of Delaware. His father, William Beauchamp, a respectable Methodist preacher, removed in the year 1788 or 89, to the western part of the state of Virginia, and settled on the *Monongahela* river, and after residing here six or eight years, again removed and settled on the little Kenhawa river, in Wood county, Virginia, where he and Mr. Rees Wolfe, another preacher, formed societies.

At an early period of his life, Mr. B. (the subject of this memoir,) had religious impressions made upon his mind; at the age of five years he was deeply awakened, and in the seventh year of his age experienced a change of heart. Having been provoked by one of his brothers, he gave way to anger, and for some time thought he had lost his religion. When about fifteen or sixteen years old his spiritual strength was renewed, and he then became a regular member of the church. Some time after he began to exhort. In Delaware, for a short time, he was sent to a seminary of learning, and acquired a knowledge of English grammar, and some knowledge of the Latin. In 1790, he taught school in Monongahela. At the age of nineteen, he began to preach. In the year 1793, in the 21st of his age, he left his

father's house on the Monongahela, and travelled under the presiding elder. In 1794 he joined the conference, and was stationed on the Alleghany circuit, which he travelled two years. The next year, 1796, he was appointed to Pittsburg circuit: in 1797 he was stationed in New-York, and in 1798 in Boston. From thence, in 1799, he was removed to Province Town, Massachusetts: in 1800 he was stationed in Nantucket. A local preacher by the name of Cannon had preached in this place with considerable success; and as the prospects appeared flattering, he solicited the aid of the travelling ministry, and Mr. Beauchamp was sent to his help. He had not been in this station more than six months, before a society of between seventy and eighty members was raised up; and before he left the station, a large and commodious meeting-house was built.

In the following year, 1801, he located, and on the 7th of June he married Mrs. Francis Russell, widow of Mr. A. Russell, who perished at sea. Her maiden name was Rand. She was among the most excellent of women. Not only her parents, husband, and children, "rise up and call her blessed," but also all that know her. In 1807 brother B. removed from Nantucket where he married, and settled near his father, in Wood county, (Va.) on the little Kenhawa, and the old gentleman, about this time, died. Brother B.'s family, his children and step-children, were small: he had continued at this place, beloved and usefully employed, until some time about the last of December, 1810; when the writer of this memoir, passing through this district of country, for the first time saw him. This first interview will never be forgotten: it was on the Sabbath preceding new-year's day. Having been licensed to exhort, the writer had attempted nearly about the first time, to preach at Marietta the week preceding, with some success; many were awakened, and several professed to get religion. He accompanied the young people to a quarterly meeting at the Rev. Rees Wolfe's, on little Kenhawa, then considered an obscure part of the country. Here he was introduced as a *preacher;* it was a vain attempt to plead to the contrary, or to insist upon a *denial;* brother Wolfe called him forth, and informed him that there was an old preacher there of considerable eminence, and that they two must preach, and that the writer might choose whether to preach before or after him, as the circuit preacher had failed to attend. Brother W. was asked to point him out; he did so, when the *stranger* caught the cast of his eye, and remarked to his friend W. that he was but a stripling in years, and inexperienced, and could not preach *after* that *man*. He was followed by brother B. from Romans xiii. 11. "For now is our salvation nearer than when we believed." The masterly manner in which he introduced the subject, the matter and order of his treating it, his fine turned periods, the purity of his language, his extensive and enlarged

ideas, his depth of thought, and all brought forth in a strain of eloquence, chaste and sublime, which with the spirit of the man, at once astonished and delighted him. Although at the first view brother B. appeared to possess nothing about him to attract attention, his appearance being that of a remarkably plain and humble man, yet some how or other, *the stranger* had caught a glance of his eye, that sure index of the mind, and soon proved that this organ of sense was not to be misunderstood.

In 1811, brother B. published in Marietta, Ohio, his "Essays on the Truth of the Christian Religion;" a work that would do honour to any Christian author. In the circulation of the work he was aided by some of the travelling preachers, particularly by his worthy and constant friend, the Rev. James Quinn, in whose name the copy-right was obtained. It did much good, and is to be found in the libraries of the most intelligent Christians of different denominations; and in parts where the name of Beauchamp is not known, has the writer found this work read and prized as the production of genius and piety.

Some time after this a correspondence commenced between the writer and his friend B. Several circumstances led to this correspondence. The writer of this memoir with a number of his religious friends and acquaintances had long lamented the prevalency of Arian and Pelagian doctrines, with which the Methodist societies at this time, *in places*, were much infested. The Rev. Samuel Parker, in 1811, 12, and 13, had travelled through the interior of Ohio. The distinguished talents of this minister of grace, connected with the sweet temper and disposition of the man, had enabled him to wield the sceptre of the gospel with such signal success, that those doctrines wherever he went, received a fatal blow: to make the victory full and complete, a periodical publication was thought to be absolutely necessary; through which medium the doctrines of the church might be disseminated. Our Methodist Magazine had long since been discontinued, and no disposition appeared to be manifested to revive it. These circumstances had induced the writer upon his own responsibility to issue a prospectus for a periodical religious publication, to be published in Chillicothe, which was designed to batter down those absurd notions, so prevalent at this period. Brother B. was solicited to undertake it, and this, connected perhaps with other circumstances, induced him to remove to Chillicothe, Ohio, some time in the year 1815. The year following, 1816, that excellent periodical work "The Western Christian Monitor," was published monthly. Publications of this kind had sprang up in various parts of the United States, and the name of this forestalled; so that "Western" was added by way of distinction. In this publication brother B. was aided by the writer of this memoir, but more by compilations and selections than in original matter; and at his request brother B.

wrote a short commentary on the *articles* of religion of the Methodist Episcopal Church, which was published in numbers. The Monitor was extensively circulated, has done much good, and the bound volumes are now, and always will be, a valuable acquisition to any library. The infant state of the western country, the difficulties attending the distribution of the work, and worse than all, the very ill state of brother B.'s health at this time, all tended greatly to discourage him in the prosecution of it; and from these and other circumstances, which it is now needless to mention, at the end of the first year it was wholly discontinued.

While brother B. resided in Chillicothe, he became extensively known, and to the church in that place very useful; his persuasive eloquence, and his solid piety gained him many friends both among professors and non-professors, who were so generally impressed with a sense of his real worth, that his name is now, and will long be had in remembrance; and but little doubt is entertained that his labours in this place paved the way for that great and glorious revival of religion, which commenced soon after he left it to remove to Mount Carmel, in Illinois.

Those lucid intervals during the ministry of the writer's friends, Mr. Samuel Parker, and Mr. William Beauchamp, (the one immediately succeeding the other in Chillicothe,) in his associations with them around the country in different places, at various meetings, he now retrospects as the happiest period of his life! The tremulous motions of the late calamitous war had subsided, peace reigned, the gospel spread most astonishingly; and it was his delight to hear at one time Parker as the Cicero, and at another B. as the Demosthenes, of the church in the west. Pleasing, yet melancholy thought! their race is run, and these two ministers of the church have left us to mourn *for ourselves!* One slumbers in the *valley* of the Mississippi, the other sweetly (for the present) reposes on the *heights* of Peoli, in Indiana!

"Thus the men
Whom nature's works instruct, with God himself
Hold converse; grow familiar; act upon his plan;
And form to his the relish of their souls!"

[*To be continued.*]

MISCELLANEOUS.

LETTER

FROM THE DIRECTORS OF THE SCOTTISH MISSIONARY SOCIETY TO PERSONS PROPOSING TO OFFER THEMSELVES AS MISSIONARIES.

Dear Sir.—When our blessed Lord commissioned his disciples to go and preach the gospel of the kingdom, he said to them, "Behold, I send you forth as sheep in the midst of wolves;

be ye therefore wise as serpents, and harmless as doves." With that frankness and honesty which were peculiarly characteristic of him, he proceeds to pourtray the difficulties and dangers which they would have to encounter in the prosecution of this important work; and with these faithful representations he mingles the most solemn warnings, and the most affectionate counsels, to animate them to zeal and activity in his service. The Directors of the Scottish Missionary Society, having received the offer of your services, would, in imitation of our blessed Redeemer, solicit your serious attention to some points connected with the work of a Christian missionary, which they deem it of peculiar importance to bring under your consideration, before you fully make up your mind to engage in this great and arduous, yet interesting work.

First, Let us entreat you to reflect on the IMPORTANCE of the work. In aspiring to be a Christian missionary, you indulge in no common ambition. You seek to be employed in an office than which there is not a higher or more honourable upon earth. To go as an ambassador from the mightiest monarch of this world to another of his fellow potentates, and that in relation to affairs of state of the greatest magnitude, shrinks into insignificance in comparison of being an ambassador from God to guilty men. To be a minister of Christ in a Christian country, is, in some respects, even less important than to be a missionary to the heathen: for if a minister in a land of gospel light prove unfaithful, the people have other means of acquiring a knowledge of divine truth; but if a missionary is unfaithful, who shall supply his lack of service? Without any to care for their souls, the poor heathen must remain buried in their native ignorance, without God, without Christ, and without hope in the world.

To impress your mind with the magnitude of the work, consider what a solemn thing it is to have the charge of immortal souls; to have their everlasting happiness or everlasting misery suspended in some degree on you, a poor feeble worm! If you should be successful in turning some of the heathen from darkness to light, and from the power of Satan unto God, you will be the honoured instrument of rescuing them from a greater sum of misery, and of conferring on them a higher degree of felicity than tongue can utter, or heart conceive. But, on the other hand, if through your negligence or unfaithfulness, the souls committed to your care should be lost, how awful will be the consequences! You would shrink at the thought of being accessary to the death of a fellow-creature, whether by your apathy in not warning him of the danger to which he was exposed, or by your violence in pushing him into it: but how much more dreadful the idea of being accessary to the ruin of immortal souls, by carelessly leaving them to go on in sin without instruction and reproof, or by propagating erroneous principles,

and encouraging delusive views! You would not choose to be instrumental, either by your supineness in neglecting such means as might have warded off the danger, or by your positive agency, in laying waste your native land, in burning her cities, and towns, and villages, destroying the inhabitants, and involving the whole country in one general ruin: yet, vast as would be the wretchedness of which you would in that case be the author, how does it dwindle into insignificance compared with the misery of a soul, perishing, through your negligence or unfaithfulness, in the world to come,—a soul for ever banished from the presence of God to that place where hope never comes,—"where" in the emphatic words of Him whose infinite compassion prompted the impressive warning, "their worm dieth not, and the fire is not quenched!" How awful the thought that the fate of many souls, —each destined to exist through a mysterious eternity in happiness or misery, as incalculable in extent as in duration,—each comprising, in its spiritual and immortal being, the seeds of happiness or misery larger than the whole amount of joy or sorrow felt by the countless individuals of our fleeting race in all the succeeding ages of this world's existence,—that the fate of these souls may be suspended on your fidelity; that if you prove unfaithful, many may be left in impenitence, exposed to that "wrath of God which is revealed against all unrighteousness of men," who, by more faithful and fervent exertions on your part, might have been saved in the day of the Lord! With what holy caution, with what fear and trembling, should we enter on an office involving such responsibility!

Indeed, on your faithfulness will, in some degree, be suspended the everlasting destinies, not only of the present generation, but of generations that are yet unborn. The Missionaries who first plant the gospel in a Heathen country, are not to be considered as the instruments merely of that fruit which it produces during the short period of their life: to them may be traced indirectly the whole of those fruits of righteousness which it shall bear through successive ages, to the end of the world. If, on the other hand, they slumber at their post; if they prosecute their labours in a cold, languid, heartless manner, they will not only have the souls of that generation required at their hand, but the souls of all those successive generations, who, if they had been faithful, zealous, and active in their work, might have had the knowledge of salvation transmitted to them, and have become partakers of divine grace, and heirs of eternal glory.

But as the consequences of the faithfulness or unfaithfulness of a missionary are not confined to his own age, so neither are they limited to the country which is the scene of his labours. The extension of the gospel to other quarters of the world is dependant, in no small degree, on the zeal, activity, and success

of missionaries previously in the field. Whether heralds of mercy shall be sent to the tribes of Africa or Australasia, is intimately connected with the conduct of Missionaries in the wilds of Tartary and the plains of Hindostan. The labours of Elliot and Brainerd, of Zeigembalg and Swartz, of Carey, and Marshman, and Martyn, have given a mighty impulse to the Christian world, —have fired the hearts of others to carry the standard of the cross to heathen lands,—have animated the several missionary societies to embark in new undertakings, and to conduct them on a scale which they once would have deemed presumption and folly. But unfaithful Missionaries, by their inactivity, worldly-mindedness, unhallowed tempers, and unholy practice, grieve the hearts of the friends of missions, chill their zeal, and paralyze their efforts for the conversion of the Heathen. Oh! how incalculable is the mischief done by a faithless Missionary! He is chargeable with the ruin of souls, not only in the country which is the scene of his labours, but in countries perhaps thousands of miles distant. Had it not been for his negligence, ambassadors of salvation might have been sent by the Christian world to many other lands, to proclaim the glad tidings of "peace on earth, and good will toward men."

Such considerations as these may well impress your mind with the transcendent importance of the work of a Christian Missionary; there is, however, involved in it, not only the salvation of men, but the glory of God. Among the Heathen his honour lies prostrate in the dust. They practise the cruellest rites, the grossest superstitions, the most abominable idolatries. "They have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; and worshipped and served the creature more than the Creator, who is blessed for ever." What an important trust then is committed to the Christian Missionary! It is his office to vindicate the honour of God; to maintain his injured rights; to display his glory in the eyes of the Heathen. What trust can you conceive equal to this! To have the fate of empires suspended on your single arm is nothing at all in comparison of having in charge the glory of Him who is the King of kings, and the Lord of lords.

Secondly, Consider the TRIALS and DIFFICULTIES of the work. Of late years the character of a Christian Missionary has been invested with a splendour, which is calculated to dazzle the eyes of the young and inexperienced; while, on the other hand, the sufferings, the hardships, the disappointments, the temptations, and the dangers to which he is exposed, are comparatively thrown into the shade. The Directors of the Scottish Missionary Society, though not entirely ignorant of the nature of the warfare, feel themselves unequal to the task of describing its

trials and difficulties: these, none can delineate but one who has been in the field of battle, and who has himself been engaged in the conflict. We shall say nothing of your taking farewell of your native land, never perhaps to behold it more: of your parting with your nearest and dearest relatives, to whom you feel your hearts knit by the tenderest ties. We shall pass in silence your voyage across the stormy ocean, and your journey through a wild inhospitable country. We shall suppose you arrived at the scene of your future labours. There you find yourself surrounded by men of a strange language, and, notwithstanding all your assiduity, you find it no easy task to acquire such a knowledge of it as to be able to read, and write, and speak it with correctness and fluency. When you go out and make known to them the message of salvation, you are struck with their *ignorance*. With whatever truths you begin, you find you take for granted others as known by them, of which they have not the slightest conception. You are surprised at their *stupidity*. Though you labour to make the truths of religion level to their comprehension, and to express them in the simplest language, yet your attempts are vain: they seem not to have the understanding of children. You are astonished at their *insensibility*. You address them concerning their sinfulness; you speak to them of death, and judgment, and eternity, of the joys of heaven, and the torments of hell; you point them to the Saviour; you tell them of the wonders of his love; you beseech them, by his incarnation in the manger, by his agony in the garden, by his passion on the cross, to be reconciled unto him: but you are scarcely able to win their attention, or, if they listen to you, they treat the whole as if it were but an idle tale. You are amazed at their *obduracy*. In reasoning with them, you employ incontrovertible arguments; you expose, in the clearest manner, the falsehood and absurdity of their system; you show the futility of their objections; you involve them in contradictions; but though silenced they are not convinced; the very next time you meet with them, they return to the combat with the same arguments and the same objections in their mouth. You are shocked at their *credulity*. While they treat with neglect and contempt the sacred truths of Christianity, though supported by the clearest and most satisfactory evidence, they receive, not only with confidence, but with reverence, the most frivolous stories, and the most irrational opinions, which an artful priesthood has chosen to impose upon them. When you first thought of becoming a missionary to the heathen, you perhaps represented them to your imagination, as listening with transport and with joy when you told them of the wonders of redeeming love: but when you reach the scene of your labours, you meet with so discouraging a reception from them, that you are ready to con-

clude nothing can be effected with the present generation; you sink into a state of apathy and inactivity; or if you go through the external routine of duty, it is without that zeal and energy which hope inspires, and even without that faith in the divine promise, and that prayer for the divine blessing, which are essential to success.

Your difficulties, however, will not arise merely from the heathen; even your fellow missionaries may prove a fruitful source of trial to you. You perhaps imagine that all who embark in this sacred work possess those various endowments which are requisite to it; that nothing prevails among them but peace, and harmony, and love; that jealousy, and envy, and bitterness, and evil-speaking are unknown; that the only strife among them is who shall be most holy, and most humble, and most heavenly-minded, and most devoted to the service of Christ, and most active in winning souls to him: but as among the disciples of our Lord there was a traitor, so among missionaries there have not been wanting men who were altogether unworthy the high office with which they were invested. Some have "made shipwreck of faith, and of a good conscience:" while others, by their proud, overbearing, disputatious, irritable, obstinate tempers, have been as briers and thorns in the sides of their brethren; have ruined their peace, and damped their zeal, and paralyzed their exertions in the cause of the Redeemer.

You have often heard that missionaries must lay their account with many personal hardships: but it is one thing to anticipate these at a distance, and another actually to struggle with them. In respect to external accommodation, some, no doubt, are placed in comfortable circumstances; yet, even with these, if they are faithful, it is a life, not of ease and pleasure, but of labour and toil. Others, indeed, have been destitute of every thing which the world calls comfort. They have had to take up their residence in some miserable hut, which scarcely sheltered them from the wind and rain; they have lived in a wilderness, banished from their friends and countrymen, and all civilized society; they have seen from day to day the faces only of barbarians and savages, and have often been exposed, through their caprice and cruelty, not only to danger, but to death. In journeying among the heathen, they have had to take many a weary step through uninhabited wilds, over stupendous mountains, amidst trackless woods, or along fields of ice or snow: when assailed by a storm, they have had no shelter but some solitary rock: when overtaken by the night, they have had no bed but the bare ground: cold, and hungry, and thirsty, they have laid down to sleep, until the sun arose, and warned them to proceed on their journey. In the midst of sickness, the situation of a missionary is often peculiarly trying; without medical advice, without suitable

remedies, without even a friend to sympathize with him, or to perform for him the most ordinary offices, he has to pass many a weary hour in solitude, trying to think of Him who has a fellow feeling with his people in all their trials, and endeavouring to pour out his heart to him in prayer. Many, indeed, have scarcely reached the scene of their labours, when a period has been put to their life; all their desires for the conversion of the heathen, all their plans of usefulness, all the anticipations of their friends, have in one day been buried in the tomb. Though the examples have not been frequent, yet some have even been massacred by the savages: the very men whose salvation they sought have taken their lives. We mention these things that you may fully count the cost before you engage in this arduous undertaking: you may not meet with the precise trials which we have enumerated; but you may lay your account with others, perhaps not less distressing; and even though there was little probability of this, it may still be useful to inquire whether you are prepared to make these sacrifices, to endure these privations, and to suffer these trials, for the sake of Christ. "If any man come to me," says our Saviour, "and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. And whosoever forsaketh not all that he hath, cannot be my disciple."

[To be continued.]

REMARKABLE PRESERVATION.

A WONDERFUL instance of the preservation of human life, when in imminent danger, occurred at Geneva, N. Y., on the 22d ult. Mr. James Gerry, an Irishman, had descended a well for the purpose of removing some obstructions. The well was sixty-one feet deep, and some of the stones in the wall near the bottom had been loosened by the washing of quicksands. Having descended between forty and fifty feet, as he was standing with one foot in the bucket, and the other resting upon the side of the wall, on a sudden the stones gave way and closed together, and the whole mass of the walls above sunk down upon him and buried him beneath the ruins.

The shock, says the Geneva Gazette, produced by such a disaster, can be imagined, but not described. A groan issued from beneath the stones and earth, which proved that life was not extinct, and inspired a feeble hope of extricating the unfortunate man alive! Hundreds immediately collected around the spot in painful solicitude, all anxious to bear a part in rescuing a fellow mortal from so terrible a grave! The most prompt and

active exertions were made to excavate as soon as possible, the stones and earth that had fallen in. It was half past 4 o'clock, P. M., when the catastrophe happened. In fifteen minutes a windlass and bucket were procured and put in operation. No less than eighty ton of stone were to be drawn up before relief could be given. But few could labour at a time—and though they proceeded with the utmost activity, the removing of so great a quantity of stones, mingled with the earth that had fallen in, was a task slow and tedious. As they proceeded occasional groans could still be heard issuing from the cold damp earth beneath. When night approached they had penetrated but a few feet below the surface, and the prospect seemed gloomy and doubtful. A crowd of two or three hundred anxiously waited the issue of the event. Every thing was soon put in a systematic train—persons were appointed to make all necessary provision, and preserve order and silence amongst the crowd. The night was dark and unpleasant, but by the assistance of lamps, they vigorously prosecuted the work. Those in the well would at intervals call to the buried man, to ascertain if he could hear them, but no answer could as yet be heard. A general silence and solemnity prevailed, broken only by the occasional murmur of inquiry among the crowd, the hollow noise of the stones tumbled into the bucket, the voice of the workmen, and now and then the groans of the distressed man beneath. It was now towards midnight, and they had gone about twenty feet below the surface; the workmen in the well called again to Gerry—a breathless silence prevailed, and a distinct answer was returned! At this a murmur of joy ran through the crowd, and the countenances of all were lighted up with hope. They now toiled with renewed ardour, occasionally calling to Gerry as before, and receiving, in return, distinct responses. They asked him what distance he thought he was down? He rationally replied "between forty and fifty feet." There now remained not a doubt but he might be extricated alive, provided the stones were not arched over him in such a manner as to fall upon him when loosened; they now proceeded with the utmost caution. Between two and three o'clock, when they had come to within twenty feet of him, they stopped about fifteen minutes to take some refreshment. The poor sufferer below, who for some time had been conscious of the exertions of his sympathizing fellows, perceiving that the noise from the tumbling of the stones into the bucket no longer continued, now fancied they had ceased their exertions, and left him to expire in that terrible situation. In this moment of despair he burst out into a pitiful tone of wailing, and "begged them for God's sake not to leave him!" They informed him of the cause of their stopping, and he was soon gladdened by the returning sound of the rattling of the

stones in the bucket. They asked him in what situation he was? and he answered that "he was wedged in all round by the stones." When they had come within three or four feet of him, he called for some water to drink. His thirst was the natural result of his protracted agony. About daylight they had lowered the mass down even with his head. They found him forty-eight feet below the surface, in an erect position, completely wedged in, as he had said. A large stone, weighing eighty pounds, rested on his head, which was turned a little up, making a considerable gash, though not producing a fracture in the skull; a stone on each side of his head pressing like a vice, and one or two smaller ones, covered with blood, about his face, leaving a small aperture for his mouth, so that he could just breathe and speak. His arms were raised in the position in which he held the rope, one foot was in the bucket, and the other, fortunately, was at liberty so that he could move it; no other part of his body could he stir. So tight was he wedged in, that it was necessary to remove the stones down as low as his feet. At a quarter before nine o'clock in the morning, having continued sixteen hours and fifteen minutes in the well, he was drawn up in a crate, and welcomed by an admiring and joyful crowd to this upper world, as one rescued from the grave, as one arisen from the dead. Shivering with cold, he cast a wistful look around upon his deliverers, and was borne into the house. He was followed by the three faithful men who had toiled incessantly for thirteen hours in the well, and who received as they came up, the hearty cheers of the surrounding multitude, for their indefatigable and praiseworthy exertions. Two or three medical gentlemen were in waiting to receive the unfortunate man, and it was found on examination, that, providentially, not a bone was fractured or broken. His face and head were badly bruised and cut, as well as other parts of his body. The contusion on his head produced insensibility for a few hours after the accident, as he says he knew nothing for some time. He is now in a fair way to recover, and will, probably, in a few days, by the blessing of God, be enabled to resume his usual avocations.

HORRORS OF WAR.

Some of the horrors of this scourge of nations are glaringly depicted in the following pathetic story, copied from the London Literary Gazette, which the editor asserts is founded on facts which actually occurred; and that the orphan referred to is still alive. What Christian can read it and not pour forth the desires of his inmost soul to God that he would restrain the madness of the nations, and cause them to "learn war no more?"

—What Christian can read it, and not do all in his power to disseminate the blessings of that pure gospel, which breathes *peace on earth*, and *good will to men?*—*Christian Mirror.*

"Bill Neville was our messmate, and he used to tell us a little of his history. And so, sir, he was brought up in a country village, and loved his wife when only a little girl; and he went to sea, thinking to make his fortune for her sake. Well, he got to be master of a merchantman, and then they were married. Who can describe the pleasure of that moment when their hands were spliced at the altar, and he hailed her as his own! 'Oh!' said Mary, should you never return what shall I do? where shall I pass—where end my wretched days!' His heart was too full to speak; one hand clasped in hers, the other pointed to the broad expanse, where the noonday sun was shining in meridian splendour. It had a double meaning—Mary felt it: 'There is a God, trust to him!' or, 'if not on earth, we meet in heaven!' Well, sir, eighteen months rolled away, during which, in due time, Mary brought into the world a dear pledge of affection—a lovely boy. But oh, the agony of a mother, as every day dragged on without intelligence from William! when she looked at the sweet babe—was it indeed fatherless, and she a widow? You'll excuse my stopping, sir, but indeed I can't help it—I've shed tears over it many a time."

"Well, sir, eighteen months was turned, when one morning Mary arose to pour out her heart before her Maker, and weep over her sleeping child. The sun had just risen above the hills, when a noise in the little garden which fronted the cottage alarmed her. She opened the casement, and put aside the woodbine—beheld, delightful, yet agonizing sight—her dear, her long-mourned William, handcuffed between two soldiers, while others with their side arms drawn, seemed fearful of loosing their prey! His face pale, and his emaciated body worn down with fatigue and sickness, his spirit seemed ready to quit its frail mansion, and was only kept to earth by union with his wife. Mary forgot all, and clasped him in her arms; but the rattling of the irons pierced her soul. I do not mean to condemn the policy, sir; but 'tis a cruel practice, that of pressing. Ah! I remember it—though I always served my king, God bless him! Yet I've witnessed many an aching heart, and heard many a groan of agony. But to proceed; William was pressed; Mary hastened into the cottage, and wrapping the sleeping babe in its blanket, she prepared to accompany him. Cannot you picture to yourself the first glance which the wretched parent cast upon the child? Oh, it was a sad, sweet parting that wrung the soul! I shall pass by their meeting, their dear delight, their bitter anguish. If you can feel, it is already engraven on your heart. Suffice it to say, William had been shipwrecked on the African coast, and

though he had lost the whole of his property, heaven had spared his life, and his the only one. Sickness came on him, and but for the humanity of a poor untutored negro, he might have breathed his last. She was black—she was a negro; but God searches the heart. He had procured with much difficulty a passage home. The ship arrived; he set out and walked many a weary mile, led on by love, and cheered by hope, till the roof of his cottage appeared in view. Here he sunk upon his knees, and poured forth his heart in trembling anxiety, and fervent petition. A sailor can pray, sir, and it matters not, so it be right, whether it is in a matted pew, a church, or swinging like a cat at the mast-head. He arose and with hastier step reached the wicket, when—but I dare not repeat the story—I've told you already that he was pressed. Well, he was drafted on board of us, and his dear Mary permitted to be with him. The evening before the action, she was sitting on the carriage of the bow gun, with her baby cradled in her arms, and William by her side—they were viewing with admiration and delight the beauteous scenery displayed by the sinking clouds in a thousand fantastic shapes, tinged with liquid gold streaming from the setting sun—and caressing the little innocent, while all the parent kindled in their heart. But hark! a hoarse voice is heard from the mast-head—all is hushed. 'Hallo!' said the captain. 'A sail on the larboard bow, sir.' 'What does she look like?' 'I can but just see her, sir, but she looks large.' 'Mr. Branks,' said the captain, 'take your glass aloft and see if you can make out what she is. Call the boatswain—turn the hands up—make sail.' In an instant all was bustle; the topmen were in their station, and every man employed, and in a few minutes every stitch of canvas was stretched upon the yards and booms. The officer that was sent aloft reported it to be a ship of the line, which looked like a foreigner. Every heart was now elate, but Mary's—it might be an enemy! O, that thought was dreadful? And as William conducted her below, the tears chased each other down her pale face, and the heavy sigh burst from her gentle bosom. William mildly reproved her, and again pointing to heaven, flew to his post. The stranger had hauled to the wind, fired a gun, and hoisted French colours. Up went ours with three cheers resounding through the ship, and broadside upon broadside shook her groaning timbers. Where was Mary? William was first in every danger. Three times we boarded the foe, but were repulsed. Dreadful grew the scene of blood and horror through the darkening shades of coming night. No one bore tidings of the fight to Mary, save the poor sailors whose shattered limbs came to suffer amputation, or the wounded wretch to be dressed, at which she assisted with fortitude. Two hours had passed in this awful suspense and heart-rending anxiety, when a deep

groan and piercing shriek from the lower deck convulsed her frame. She knew the voice, and snatching the infant in her arms rushed to the spot. Soon she found the object of her search. His manly form mangled and shattered; that face once ruddy with the glow of health, now pale and convulsed; the warm blood streaming from his side and breast; he saw her too. 'Mary!' said he, and raising his feeble hand, pointed to heaven—it fell—and William was no more! Sinking on the lifeless body of her husband, Mary fainted, with the dear babe still in her arms! when, oh, mysterious providence, at that very moment, when senseless and inanimate, a ball entered through the vessel's side—it pierced her bosom! Need I tell the rest? they were pleasant and lovely in their lives, and in their death they were not divided."

RELIGIOUS AND MISSIONARY INTELLIGENCE.

WYANDOT MISSION.

Letter from BISHOP SOULE, *giving an account of a visit to the Indian Mission, at Upper Sandusky.*

Gallatin, Tenn., November 13, 1824.

Dear Brother,—Shortly after the close of the General Conference, I left Baltimore and proceeded to Sharpsburgh, where I met bishop M'Kendree, who had set out a week before me. Since that time we have generally travelled in company, visiting the churches and preaching on our way. We have been mercifully preserved in safety and in health, in a sickly country, and at the season most subject to the prevalence of disease. In the path of duty we walk unhurt in fire. To God be all the praise. Saturday, August 14, we left the Wyandot Mission at Upper Sandusky, after having spent a week with the mission family, and in visiting and receiving visits from the Indians. The change which has been produced, both in the temporal and spiritual condition of this people, is matter of praise to Him, "who has made of one blood all nations of men to dwell upon the face of the whole earth; and cannot be viewed but with the most lively pleasure by every true philanthropist. Prior to the opening of the mission among them their condition was truly deplorable. Their religion consisted of Paganism, improved, as they conceived, by the introduction of some of the ceremonies of the Roman Catholic church. Hence, although they were baptized, they kept up their heathen worship, their feasts, their songs, and their dances; sad proofs of their deep ignorance of God, and of that worship which he requires. In this state the belief in witchcraft was so strong and prevalent as to produce the most melancholy consequences. Numbers have been put to death as witches, under the influence of this belief. Their morals were of the most degraded kind. Drunkenness, with all its concomitant train of vices, had overrun the nation. Poverty, and nakedness, and misery, followed in their desolating course. In this condition the chase was their chief, if not their only resource. The cultivation of their lands, although among the most fertile and beautiful in the western country, was almost entirely neglected. To the comfort of domestic life they were consequently strangers. Such were the Wyandot Indians when the missionary labours were commenced among them. Their present situation presents a most pleasing contrast. A large majority of the nation have renounced their old religion, and embraced the Protestant faith, and they generally give ample proof of the sincerity of their profession by the change of their manner of life. Those especially who have joined the society, and put themselves under the discipline of the church, are strictly attentive to all the means of grace, so far as they understand them,

in order to obtain the spiritual and eternal blessings proposed in the gospel: and the regularity of their lives, and the solemnity and fervency of their devotions may well serve as a reproof to many nominal Christian congregations and churches. As individuals, they speak humbly, but confidently, of the efficacy of divine grace in changing their hearts, and of the witness of the Spirit, by which they have the knowledge of the forgiveness of their sins, and of peace with God, referring others to the *outward* and *visible* change which has taken place, as the evidence of the great and blessed work which God has wrought among them. The happy effects of the gospel are becoming more and more obvious. Their former superstitions have almost entirely yielded to the force and simplicity of truth. The wandering manner of life is greatly changed, and the chase is rapidly giving place to agriculture, and the various necessary employments of civilized life. The tomahawk, and the scalping knife, and the rifle, and the destructive bow, are yielding the palm to the axe, the plough, the hoe, and the sickle.

It is delightful to notice their manifest inclination to the habits of domestic and social life. If we may depend on the correctness of our information, and we received it from sources which we had no reason to dispute, those of the Indians who have embraced the Protestant religion, are generally, if not unanimously, in favour of cultivating the soil, and of acquiring and possessing property on the principles of civilization. This, with suitable encouragement and instruction, will lead to a division of their lands, personal possession of real estate, and laws to secure their property. The national government, in its wisdom and benevolence, has adopted measures for the instruction and civilization, not only of the Wyandots, but also of many of the Indian nations on our vast frontiers; and the Christian missionary, animated with the love of souls, whose great object is to do good on the most extensive plan within his power, will rejoice to contribute his influence to promote the success of these measures. Such is the relative condition, the education, and the habits of the Indians, that much depends upon the character of the government agents, the missionaries, and the teachers employed among them. They must be instructed and encouraged both by precept and example. Happy will it be for the Indians when the efforts of their civil, literary, and religious agents are thus harmoniously united. With such a joint exertion, there can be little doubt but the Wyandot nation will, at no very distant period, be a civilized, religious, and happy people. It is to be feared that a number of traders near the boundary lines of the Indian lands, have, by supplying them with whiskey and other articles, contributed, in no small degree, to prevent the progress of religious influence and civilization among them. This destructive traffic calls the Indian to his hunting ground to obtain skins to pay his debts, and at the same time it affords the means of intemperance and intoxication, from whence arise quarrels, and sometimes bloodshedding. Will not this be required in the great day of righteous retribution, at the hand of the white man? The reformed among the Indians see and deplore the evil, but have not the means of removing it.

Having thus far taken a general view of the former and present state of the Wyandots, I now proceed to a more particular narrative of our visit to the mission. We arrived at the mission-house on Friday evening, and found the family and school children in tolerable health. Saturday we visited the farm, the location of which is delightful and convenient. They have reaped a small crop of wheat and oats, and have about sixty acres of corn growing, as fine in appearance as any I have seen in the western country. They have also raised a fine crop of flax, and have a great variety, and abundant supply of vegetables. Three very important purposes are answered by this department of the missionary establishment. The family and school are supplied with bread by their own labour. The boys are furnished with an opportunity and the means of acquiring a practical knowledge of agriculture, and an example is exhibited to the Indians, who frequently visit the farm and observe the manner of cultivation, and the advantages arising from it; and nothing is more obvious than their disposition to imitate. Hence their fields are opening, and in many instances present the most pleasing and promising appearances. The buildings on the farm are neat and convenient, but not sufficient-

ly roomy for the accommodation of the increasing household. They will therefore be under the necessity of enlargeing. They milk ten cows, and make plenty of butter for the use of the family, which is composed of about seventy persons.

Sabbath,—We attended public worship with them. A large number of the Indians assembled, some of whom came sixteen miles, which is their regular practice on the sabbath. Bishop M'Kendree preached to them by an interpreter, and I addressed them after him through the same medium. Prior, however, to the opening of the meeting in English, Mononcu prayed, and they sang a hymn in their own language. After the regular exercises were closed they held a prayer meeting, in which a number of the Indians prayed in the most solemn, impressive, and affecting manner. It was truly delightful to notice the solemnity, attention, and pious feelings of this assembly, so recently emerged from the ignorance and stupidity of their Pagan state. After four or five hours employed in devotional exercises, it was with manifest reluctance that many of them retired from the house of prayer. Devotion appears to be their delight. In view of such a scene my heart kindled with gratitude to the Father of mercies, and I was ready to exclaim with pleasing admiration, "What has God wrought!"

Monday,—We visited the school and examined into the progress of the boys and girls in their learning; and the result was most encouraging. They spell and read with great propriety. Several classes are reading in the Testament, and one large class in the Preceptor or English Reader. They are also making good proficiency in writing. Of their native genius and vivacity they give demonstrative evidence. Indeed I am persuaded that I never saw an equal number of children together in any school, where there was a greater display of intellect, or a more obvious capacity of improvement: and I am certain I never saw a school where there was equal subordination, peace, and quietness. The boys engage in the various labours of the farm with readiness, cheerfulness, and propriety; and we had the pleasure of seeing the girls sew, spin, and weave, and variously employed in the business of the family; in all which, considering their opportunity, they certainly excelled.

Tuesday,—We met, agreeably to previous invitation, a number of the Indian leaders, among whom were several of the chiefs, and the moderator in the national councils, together with two interpreters. After opening the meeting with prayer, bishop M'Kendree informed them that he should be glad *to hear from them* how the church was prospering, the state of the school, and whether any thing more could be done for its prosperity: with any other matters which they might wish to communicate; assuring them that we were their friends, and would be glad to do them all the good in our power. After the interpreter had fully informed them of our wishes, a momentary pause ensued, when they arose and spoke in succession, as follows:—

Mononcu. "My old brothers, I have many reasons to praise God for myself and for my nation. I believe that God has begun a great work, and hope he will carry it on. I have tried to talk to my people, and to pray for them. If I know my own heart, it is my intention to be wholly for the Lord. I believe that religion is in a prosperous state. That those who have professed are generally steadfast. The wicked have been taught that there is no half way place for them. I often feel infirm and weak, but I trust in God. My constant prayer to God is, that his work may revive, that his people may be blessed, and that the wilderness may flourish. I am sorry that some of the older brethren are absent who could speak better, and could give you more information. I am not able to communicate my own mind. Brother Finley will be able to give you better information than I can. Last spring when brother Finley was gone there was some difficulty. We seemed to be discouraged, and were like children without a father; and some were disposed to go away. The wicked Indians were encouraged by his absence, and did all they could to turn away others who were weak, from the right way; but since his return things have become better, and are now nearly as prosperous as they were before. I believe that God has appointed our brother Finley for this mission. All those who are religious in the nation, if they were here, would speak the same thing. The people in general are attentive to the word, and many come a great way to meeting, and I believe there will be a great work of God. I am thankful

that my old brothers have sent brother Finley, and hope they will not take him away. They might send a better man, but they cannot send one so well acquainted with the affairs of the Indians. We know him, and he knows us, and can live like us. I believe every brother in the nation is praying for brother Finley to stay. Many of our old people are rejoicing for the blessings of the school; for the great change which has been produced by it. Before the school was set up our children were wild, like the beasts of the wilderness. They are not so now; but are tame and peaceable. I have seen many of the children on their knees, praying in secret. We old people cannot expect much benefit from the school ourselves; we are too old to learn; we shall soon go to rest. But the children will rise up improved, and the school and religion will improve and benefit the nation in future generations."

Punch. "I wish to say a few words to our brothers. I am weak; but God requires no more than he has given; and I have great encouragement when I consider the many promises of God, and the power he has to fulfil his promises. There is a great change in the nation since the word of God came among us. Our people are very different from what they were before. They do not speak as they did nor act as they did. The work speaks for itself. The people are more industrious and attentive to their business. They used to live by hunting in the wilderness, and were wild; but now they work with their hands to provide comfortable things for the body."

Peacock. "I thank God for the privilege of meeting with our old brothers to-day. I have but a few words to speak. God has done great things for us. The people are greatly changed in their way of living. I was a long time between two opinions, whether I should hold on to the old way, or embrace the new. But God directed me to the right way, and since that I have always been determined to hold on. I shall not live long, and can do but little. But I hope the young ones who are springing up will carry on the work. I am much attached to our brother Finley; and I suppose the reason is because it was under his prayers and exhortations that I was brought to know the truth. And this is the case with many of the nation."

Summerhurst. "I am thankful to God that he has been so kind as to bring our old gray headed brother to us again. I will inform our old brothers, that though I am young in the cause I enjoy the love of God. My tongue is too weak to express what God has done for me, and for my people. The providence of the Great Spirit was wonderful in sending the gospel among us, in preparing the way before it came that it might be understood. No longer ago than I can remember, and I am young, we had a way of worship; but it was all outward, and there was nothing in it to reach the heart. Those who taught us would say good things, and say and do bad things. But now they live as they speak, and the people are affected. They weep, and their hearts, and words, and actions are changed. The school will be a great blessing. The children learn to read the word of God, and to work with their hands, and to be good. Some day they will rise up to preach the word, and teach the nation. It is impossible to describe the mighty change which has taken place. Go into families morning and evening and you hear them praying for the spread of the gospel in the wilderness, and many weeping and rejoicing for what God has done. This is all God's work. He will continue it. We must be faithful and leave it all to him. My word is very feeble; but my brothers can draw out my mind, and know what I mean; and they will excuse the weakness of my speech."

Grey Eyes. "My language is weak, and I have not much to say. My brothers will excuse the weakness of my words. My heart rejoices every day for what God has done in the wilderness, and I believe he will carry on the work. Some are too much inclined to go away into the wilderness to hunt, and this weakens their religion; but this is wearing away, and the people are more disposed to work with their hands, to make fields and houses, and have things comfortable. The providence of God is wonderful in providing before two men, by whom we could understand the good word when it came among us. We thank God for what he has done. He has done all. He has provided all."

Big Tree. "I am young, but I wish to say a few words. God has done a great work in this wilderness, which but a short time past was in great dark-

ness. There is now much zeal in his ways. When you go into families you hear the old people and the young people talking about this good work, and what God has done for them. When our brother was preaching last sabbath, and telling what effect the good word had wherever it went, I looked back and remembered what we were before the word of the Lord came among us, and what effect it had. Many witnesses were there of the truth of our brother's word. The school is a great blessing. When my little children come home from the school, they talk about the good things they have learned. They are very much altered —much better than they were. I have been a very bad man, but God has changed my heart, and I now love God, and wish to do right; and do good to my people and to all men."

Washington. "This has been a very wicked place. Much wickedness has been committed here. And I have been a very wicked man. But now when I go around among those who were very bad, I find them sober, and praying, and weeping, and striving to serve the Lord, and live well. Religion is sometimes high, and sometimes low. They do not always get along alike. But God is carrying on his work, and I believe it will prosper. Some people ask why we are so fond of our brother Finley? I suppose it is because we have been blessed through his labours."

Driver. "I wish to speak a few words. I am like one set out to follow a company which had gone before. But I have much cause to bless God that I have set out, and since I started I have been always determined to hold on, and live according to the good word. Sometimes there are little jars in the church, as there will be among children. But when these jars take place we pray to God, and peace is restored. God has done a great work for me and for the nation. Sometimes through the eye of faith I can view the beauties of heaven; and I rejoice in the prospect of it. I believe God, who has begun this work, will carry it on; and that the school is the place from which the word of God will start out. And I pray God to bless the children, and make them teachers and leaders of the nation."

Two Logs. "Brothers, I am thankful to you for coming so far to see us, and to know what God is doing for us: and I thank God for sending you, and preserving you on your way. Brothers, you desire to know our state. But to let you know what our present state is, I must go back and tell you what we were before the word of God came among us. Brothers, it is not a great while ago that we were a very wicked people—we were lost, and in darkness in the wilderness. We were bad, and doing every thing that was bad. But then we were baptized, and sung, and danced, and pretended to be religious. But the religion we had then did not make us better men. Here you see us—we were all wicked men—we got drunk, and did every bad thing. Our wickedness was too bad to describe. But we did not do all these things with a wicked design. We did not know that all this that we did was wrong. We hope the Great Spirit will excuse some things because we were ignorant. Brothers, I have told you what we were; I will now tell you the change. The Great Spirit sent a good man among us to teach us the true religion of the word. He was taken away, and another was sent. The word took hold, and the old practices were given up, and bad men became good men. In the old state the men and women lived almost like the beasts; but now they are married, and live according to the word. And the men love and keep their wives, and the women love their husbands, and they live together in peace, and love, and take care of their children. Brothers, you can now judge for yourselves. The work speaks for itself. Blessed be the Great Spirit for all he has done for us."

Joseph Williams. "I wish to speak a few words. My brothers have spoken of the work. I believe that all the members would speak and say that the Lord has done wonders. The darkness has given way, and the light of heaven shines. The work is its own evidence, and God will carry it on."

Mononcu then rose and closed the communications on the part of the Indians, as follows:—"My old brothers, you have heard your young brothers of the wilderness in their way. You can now judge for yourselves what the state of the church is, and what is necessary for us. Brothers, we are weak and helpless in every thing, and need help and advice from you. I am sorry our older brothers are not here; but I

will make one request, and I am sure the whole nation would speak the same, let our brother Finley continue with us. If he should be taken away, the wicked would grow strong and the weak members would be discouraged. The school would be weak, and the little children would come round him and weep as if their father was leaving them. We ask that he may be continued with us. Death will soon part us—we shall not live long. But I hope we shall all meet in heaven, and be happy for ever. I thank the good people every where who have been kind in helping us, and sending the good word to us; and those who have fed, clothed, and taught our children. And I pray that the work of the Lord may continue and increase, and that all the children of the wilderness may receive the blessed word."

Here closed this dignified chief; but his noble soul was full and overflowing with his subject. Never did feelings more pure animate the heart of man; for they were evangelical. With a countenance beaming with all he felt, and with eyes flowing with tears, he left his seat and flew to embrace us. The scene was indescribable. After they had closed their talk we addressed them collectively, expressing our satisfaction and pleasure in meeting them, and in hearing from them the things which they had communicated, and especially in visiting the school, and noticing the improvement of their children. At the same time they were encouraged to persevere both in religion and civilization. This truly interesting and profitable interview being closed, we dined together in the dining room of the missionary family, and then parted with those feelings of Christian fellowship, which are not often experienced in the circle of the rich and the gay. It is the order in the missionary establishment for the missionaries, their wives, the hired men and women attached to the mission, the Indian children, with visiters of every colour and every rank, to sit down to table together, and no subordination is known but what arises from age or office.

Wednesday,—We commenced visiting private families, and were not a little gratified with their cleanliness, order, and decorum in their domestic affairs.

Thursday,—Bishop M'Kendree continued visiting from house to house, attended by an interpreter. In these visits experimental and practical religion were the subjects of inquiry and conversation. Questions embracing conviction, conversion, and the evidence of acceptance with God, were answered clearly, readily, and satisfactorily. In several of the families thus visited there were sick persons. In these the blessed effects of the grace of God in changing their hearts were clearly manifested. Patience, confidence, and peace in their afflictions, with humble triumph in prospect of death and immortality, were as evident in these Indians, so recently converted to the Christian faith, as in others who have lived and died happy in God, in lands long illuminated by the light of the gospel. They appear to have embraced the gospel in its simplicity and purity, uniting faith, experience, and practice. Considering the circumstances under which they have been placed, it is a matter of pleasing astonishment, that they have so clear and consistent ideas of the fundamental doctrines of the gospel, as from various sources of evidence, we found them to possess. Of the Trinity in unity; of the fall and depravity of man; of redemption by the death of Christ; of justification, or the pardon of sin by virtue of the atonement through faith, and of regeneration and sanctification by the agency of the Holy Spirit; of all these they have such ideas as, associated with the effects, authorize the belief that the Spirit of God has written them on their hearts. In their religious conversations, in their public instructions and exhortations; but especially in their prayers, they use the names of the three persons in the Trinity with peculiar solemnity, offering their petitions to each. "*O! Hommen-dez-zuh. O! Jesus. O! Suck-ca-sah,*" frequently occur in their prayers. The true import is, O God the Father, O God the Son, O God the Holy Spirit. These titles do not often occur united, but various petitions and thanksgivings are addressed to each.

This may be considered as a digression from the path of narrative, but I thought it too important to be overlooked, and knew not where to introduce it more suitably. To return. While the bishop was employed in visiting and instructing the Indians, I visited, accompanied by brother Finley, a new

settlement of whites, about ten miles from the mission establishment, near the western boundary of the reservation. Verily these people were like sheep without a shepherd. About sixty collected to hear the word, and I have seldom preached the gospel with greater satisfaction to my own soul, in the spacious churches of our most splendid and populous cities. They seemed to be hungry for the bread of life. The old and young appeared to wait on the lips of the speaker with fixed attention, while tears and sighs evinced the interest they felt in the subject. O what a field for the missionary of Jesus. Calls are repeated from the white population of these vast frontiers, as well as from the Indian tribes to come and help them. Lo! the fields are ripe, and ready for the harvest, but where are the willing labourers? Lord, raise them up and send them forth into thy harvest. O! that the spirit of Wesley, of Coke, of Asbury, names of precious memory, may remain with us, their sons in the gospel.

Friday was chiefly employed in conversations with the family, and with visiters, and in making necessary preparations for leaving the establishment.

Saturday morning we set out, after an affectionate parting with a family rendered dear to us, not only by the importance of the work in which they are engaged, and their truly laudable zeal in the prosecution of it, but also by the kindness and cordiality with which we were received, and which seemed to increase with our continuance with them.

After spending such a week, every day of which developed new and interesting subjects,—a week in which, for the first time, I became an eye and ear witness of the power of the gospel over savage man,—in which, for the first time, I heard the praises of JEHOVAH from lips which had never pronounced a written language. I shall never think of *Sandusky* without pleasing recollections. Before I close this already protracted communication, I will observe that the talk of the Indians as previously noticed, was taken down as the interpreter gave it, and as nearly in his words, as his imperfect knowledge and use of the English language would admit. The whole talk of *Summeduwat*, of *Driver*, and of *Two Logs*, is almost verbatim as delivered. After the talk was closed, the two interpreters were invited to a room, and the whole was carefully read over to them for the purpose of examination, and they pronounced it to be correct. I am however confident, that many valuable ideas and figurative beauties are lost by the translation, especially as the interpreters have but a very imperfect acquaintance with our language. If the whole, or any part of this communication, shall be thought of sufficient importance to appear before the public, it is cheerfully submitted.

Yours in the gospel of Christ,

J. SOULE.

STATE OF RELIGION ON SULLIVAN CIRCUIT.

Montecello, N. Y., November 12, 1834.

Dear Brethren,—I am persuaded that it is no new thing, at this day, to hear of revivals. Scarcely a day passes without telling us of the prosperity of the Redeemer's kingdom: and you may have more of this pleasing intelligence than you can well publish. But as those who have been the subjects of the divine blessing think themselves peculiarly favoured, and feel happy in telling what the Lord has done for them, you may give this a place, if you have room, in your useful miscellany.

Shortly after the rise of conference I reached my circuit, and by this sudden transition from south to north, found myself in quite a new state of things. Nor did I find the circuit in that situation I could wish. Since the revival some years ago, a long calm succeeded, and few had been the subjects of awakening or converting grace. But during the last year the work had particularly declined. Disaffection against the order and discipline of the church, had found its way into many of the societies; and in the strife about rule and government much of the Christian spirit was lost. Some had turned back to folly, others became discouraged, or had been stumbled in their progress, while the faithful silently held on their course, mourning at this general declension.

Feeling that our resource was only on high, myself and colleague, brother

Ira Ferris, sat down to the great work of immediately mending ourselves and others. As new and discordant opinions were afloat, and had tended much to the injury of vital religion, we studiously avoided controversy, and preached upon holy living and the observance of our general rules. In examining the classes, we found much delinquency. Those who did not attend were searched out, and brought to a more regular attendance, or were formally dismissed. The good effects of this course were soon visible, and about the time of our first quarterly meeting in August, we began to look up for better times. The brethren came together in faith; and the exercises of this meeting were owned of the Lord, and rendered a blessing to the whole circuit. Believers were quickened, backsliders reclaimed, and sinners awakened. Many returned home either happy in the Lord, or earnestly seeking that blessing. Our classes and prayermeetings soon became better attended, and more spiritual in their exercises. Since that time the work has been regularly progressing in most of the societies, so that in little more than the last quarter between seventy and eighty have been received on trial. The good work is still going on, and at nearly every meeting we find some inquiring what they must do to be saved. But we do not consider this addition of probationers the only blessing which we have received. The recovery of the backslidden in heart, the general engagedness excited among our members, and the happy adjustment of disputes and dissensions, form prominent features in this revival. May the Lord continue the work, and fill the earth with his knowledge and glory.

Yours sincerely,
DANIEL DE VINNE.

STATE OF RELIGION ON THE MISSISSIPPI DISTRICT.

Extract of a letter from the Rev. William Winans.

Our prospects in this part of the field of our labours are not very flattering this year. The labourers, even were they all in health, are too few for the extent of the field which they cultivate; and this year sickness has prevented them from rendering efficient service. There has been but one death among the travelling preachers, NICHOLAS M'INTYRE; but in my own district two of our most useful local preachers have gone to their eternal reward; one of them, MARK MOORE, was, I presume, known to you, if not personally, from character. He died in peace and assurance on the first day of this month, after an illness of considerable duration; which, however, terminated his mortal life by a sudden paroxysm of only a few days. It is my intention to furnish you with a memoir of this man of God, for the Magazine, though I fear from the scantiness of the materials, and the incompetency of the compiler, it will want much of that interest which such a record ought to possess.

Some of our general meetings have been instrumental of much apparent good; and our ordinary means of grace in some places, have been successful in awakening and quickening souls. I do think that the march of piety, both as to an increase of subjects, and to depth and solidity, is still onward. There is manifestly a growth in grace, an improvement in religious character, as well as an increase in stability among our societies in this country. The work, as well as the doctrine of sanctification, in Wesley's sense, is reviving among us. Five at one camp-meeting professed to experience it, and others seem to be pressing on toward that "mark of the prize." The preachers generally are becoming more earnest in urging their hearers to "go on to perfection;" and I hope we shall be able to say consistently, in regard to this holy doctrine and experience, *follow us as we follow Christ.*

Centreville, Amite county, Miss., Oct. 20th., 1894.

EXTRACT OF A LETTER FROM THE REV. JOHN HANNAH,

Dated, Leeds, (Eng.) Oct. 14, 1894.

My very dear sir,—You have no doubt heard from Mr. Reece of our safe arrival at Liverpool on the 20th of June, and of the proceedings of our late Conference. I have no particular information to communicate, but I can-

not resist the inclination I feel to write just a few lines.

To you, and all my friends in the United States, with whom I had any intercourse, I feel myself placed under great obligations for the uniform kindness I experienced. I think of my American brethren with growing affection and regard. Most sincerely do I pray that they may all partake largely of "spiritual blessings in heavenly places in Christ," and may, with every part of the widely extended Methodist Church in America, be made a blessing to people of all colours and descriptions. I have often had occasion at our missionary anniversaries, as well as at other times, to mention the remarkable work of God which prevails on your side of the Atlantic, and have always been heard by our British brethren with much interest. They rejoice in your prosperity, and affectionately wish that the "Lord God of your fathers may make you a thousand times so many more as you are; and bless you, as he hath promised you." You are indeed employed in a most important field of labour, and while you "go forth" into all its length and breadth "bearing" the "precious seed" of evangelical truth, and scattering it into the opening furrows, the Lord will, I trust, favour you with the special dew of his blessing, and enable you to "come again with rejoicing, bringing your sheaves with you."

Since my landing in England I have tasted of the cup of sorrow. One of my children died during my absence in America. Death has also made a fearful breach in the circle of my friends; but all things are under the direction of infinite wisdom and love.

OBITUARY.

A short Memoir of Mrs. Margaret Beard, *of Anne Arundel County, Maryland.*

THE subject of this memoir was the daughter of Thomas and Ann Rutland. When a child, she was deprived of her father by the stroke of death, but she was blessed with an affectionate mother, who educated her in habits of morality and industry. She was amiable in her disposition, and affectionate in her deportment to her mother and relatives. In the 19th year of her age she was married to Mr. Stephen Beard, with whom she lived about twenty years, and became the mother of ten children; nine of whom she left to mourn the loss of an affectionate and pious mother. In the year 1817 her husband was awakened to a sense of his danger by the preaching of a local preacher of the Methodist Episcopal Church; whereupon he resolved to seek the salvation of his soul, and immediately joined the Methodist church. Of this act his wife heard before his return from the place of worship; and it so much displeased her, that on his return, she told him that she had rather see him dead than to see him numbered with the Methodists: "for" said she "you have disgraced yourself and family, and if I can rid myself of this disgrace, and of you, and the Methodists, in no other way, I am resolved to end my existence!"

After she and her companion had retired to bed, she still seemed wretched, and continued to utter terrible declarations like the above, until filled with her awful purpose of suicide, she hastily arose from her bed, apparently resolved on the immediate execution of her horrible design; but on opening the door she precipitately retired, as in terror, to her bed; but she continued miserable all night on her husband's account: and he, in turn, continued all night in prayerful distress on her account. Finding she so inflexibly opposed his purpose of serving God among the people of his choice, her husband determined on a withdrawal of his membership in the M. E. church; but finally resolved to defer the execution of his rash design until he should make further and more persevering experiment, of the efficacy of faith and fervent prayer in her behalf. He had pursued this better course but a few days, when his before inflexible companion came to him suffused in tears of compunction, and professed unfeigned sorrow for what she had said and done to wound his feelings; adding, "I feel that you cannot forgive me, and I fear God will not." Her rejoiced husband gladly gave her the hand of assistance, and the counsel of encouragement; and in six weeks had the pleasure of seeing her attach herself to the church and people of his choice, and of his dearest affection.

Not long after this, at a campmeeting on Severn circuit, she obtained a satisfactory testimony of her acceptance with God. She became an exemplary Christian, regular in her attendance on the public ordinances of the sanctuary of God, faithful in her practical observance of all her private duties, and punctual in the discharge of her family devotions, when, by the inability or absence of her husband, this duty devolved on her.

The prosperity of the church was her desire and delight; for this she lived, in this she rejoiced. After her espousal to God, she lived four years in his service; lived to see many of her neighbours, and four of her children embrace the religion of Jesus, and was then seized with a sickness which was unto death. She believed her end was at hand, and expressed herself submissively to the divine will. She said she had enjoyed much happiness in the service of her God; but not all her enlarged desires craved, though she felt that God was with her, and was her friend.

On the morning of the day on which she left the world, she clapped her hands in rapture, and shouted aloud in triumphant prospect of a glorious immortality, upon which she was about to enter. A short time before her death her reason failed, and on the 16th day of August, 1829, she fell sweetly asleep on the bosom of her Saviour, leaving behind the most consoling evidence, that while her friends mourn her loss, she breathes the melodies of an eternal song in paradise.

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DIVINITY.

REV. DR. ADAM CLARKE'S SERMON ON 1 TIMOTHY ii. 3—6.

(Concluded from page 12.)

4. What he did as Mediator, in order to save man, is another *principle* in the system of revealed *truth*: "He gave himself a ransom for all."

His *incarnation* might by some have been supposed sufficient to answer all the purposes of reconciling men to God. "Could it be supposed that the good and benevolent God would look on those with indifference, who were *represented* by so august a person;—one who shared their nature, who assumed it for the very purpose of recommending them to God, who, while he felt the sympathies and charities of humanity, was equally concerned for the honour and justice of God, and who, from the perfection of his nature, could feel no partialities, nor maintain, nor advocate the *interests* of *one*, against the *honour* of the *other*?" I believe the *reason* of man could not have gone further than this. And had *revelation* stopped here, reason would have thought that the *incarnation* was sufficient; and that even divine justice could not have withheld any favour from such an intercessor. Even this would have appeared a noble expedient, worthy of the benevolence of God; and a *sufficient reason* why he should receive into his favour the beings who were united to *Him*, who from eternity lay in his bosom, and in whom he ever delighted. But God's ways are not as our ways, nor his thoughts as our thoughts. Had man never *sinned*, and needed only to be *recommended to the divine notice*, in order to receive *favours*, or even to obtain *eternal life*, this might have been sufficient. But when he had *sinned*, and become a *rebel* and *traitor* against his maker and sovereign, the case was widely different: *atonement* for the offence was indispensably requisite, in default of which, the *penalty* (fully known to him previously to the offence) must be exacted. "In the day thou eatest thereof, thou shalt surely die;" for "the soul that sinneth, it shall die." On this account, the incarnation alone could not be sufficient: nor did it take place in reference to *this*, but in reference to his bearing the *penalty* due to man for his transgression; for, without being incarnated, he could not have suffered, nor died. Hence the text adds, "Who gave himself a ransom for all:" that is,—who *suffered death* upon the cross for the redemption of the world.

The word *ransom*, in our language, is the same as *redemption*, or the *sum paid* for the redemption of a captive, and is used in law for the redemption of a capital punishment, due by law to any offence: (Horne, lib. iii. 1. *De amerciament taxable*:) and hence the etymology of the word *ransom*; French, *rançon*, from *rende somme*,—*render*, or give the *sum*; i. e. what the law requires for the offence committed.

The word Λυτρον, from λυω, to loose, or to pay a price, has in Greek nearly the same meaning,—the *sum of money* required to be paid for the *redemption of a captive*, and thus to *loose* or *dissolve* the obligation the person was under to *serve* or to be *punished*. But the word Αντιλυτρον, used here by the apostle, signifies properly a *corresponding price*, or ransom, the redeeming *life* by *life*. Hence Hesychius interprets Αντιλυτρα, by αντιψυχα: "*Antilutra* signifies those piacular sacrifices in which life is given for life;"—or the life of one redeemed by the life of another: and this was the true notion of *sacrifice* in all ages, and among all the inhabitants of the world. Cæsar tells us that it was the opinion of the Gauls, among whom *human sacrifices* were prevalent, that "the anger of the immortal gods could not be appeased unless the life of a *man* was redeemed by the *life* of *another*." *Quod pro vita hominis, nisi vita hominis reddatur, non posse aliter deorum immortalium numen placari arbitruntur.* Com. lib. vi. sec. 15. Jesus Christ gave his life for the life of the world:—he laid down his life for the sheep. While we were enemies, we were reconciled to God by the death of his Son:—for he was delivered for our offences; and God made his soul (life) an offering for sin. With such assertions the scripture abounds. The same word, Αντιλυτρον, is rendered by Hesychius, αντιδοτον, *antidote*, but this does not signify merely a *medicine* by which *poison is counteracted*, or *destroyed*; but *one thing given in the place of another*; as in the case above, the *life of Christ* given for the *life of the world*.—"*For* ALL," that is, for all who had sinned,—for all those whose nature he had assumed: for, "he took not upon him the nature of angels, but the seed of Abraham," an expression, by the way, which has been misunderstood, and pitifully misrepresented: for it is supposed that by the "seed of Abraham," the *Jewish people* are particularly represented;—but *when* was the covenant made with Abraham?—"In thy seed shall all the nations of the earth be blessed." Was it while he was in *circumcision*, or in *uncircumcision*? In *uncircumcision* surely,—when he represented the whole of the children of men,—before the distinction of *Jew* and *Gentile* had ever taken place: and the covenant embraced, not only all the *nations*, but all the *families* of the earth; and is extended to every *individual* of those families, by those solemn words of the apostle, "Jesus Christ, by the grace of God, tasted death for EVERY *man*." Can the

Molochian doctrine of *unconditional reprobation* look these *scriptures*, or the *incarnated* Jesus in the face, and not hasten to hide itself in the pit of perdition from whence it arose!—He died for EVERY *man*:—

> "His pardoning grace for ALL is free,—
> For *him* who *forg'd* the *dire decree*,—
> For every *reprobate*,—and *me*."

5. This glorious system of *truth* is to be "testified in due time;" and may be thus summed up. (1.) There is one God. (2.) This God is the Creator of all. (3.) He has made a revelation of his kindness to all. (4.) He will have all men to be saved, and come to the knowledge of the truth. (5.) He has provided a Mediator for all:—and, (6.) This Mediator gave himself a *ransom* for all. As surely, therefore, as God has *created all men*, so surely has Jesus Christ *died* for *all men*. These are truths which the nature and revelation of God unequivocally proclaim; and which, according to the text, are "to be testified in due time."

The original words, το μαρτυριον καιροις ιδιοις, are not easily interpreted, and have been variously understood. The most authentic copies of the *Vulgate* have, *Testimonium temporibus suis*, which Calmet translates, *rendent ainsi temoignage au tems marque*; "Thus rendering testimony at the appointed times." Wakefield translates, "The testimony reserved to its proper time." Rosenmuller, *Hæc est doctrina temporibus suis reservata*; "This is the doctrine which is reserved for its own times:" "that is," adds he, *quæ suo tempore in omni terrarum orbe tradetur*; "The doctrine which in its own time shall be delivered to all the inhabitants of the earth." Here he translates μαρτυριον, *doctrine*, and contends that this, not *testimony*, is its meaning, not only in this passage, but in 1 Cor. i. 6. ii. 1, &c. Several MSS. read the clause thus,—οὐ τὸ μαρτύριον καιροῖς ἰδίοις ἐδόθη. *The testimony of which was given in its own times.* The oldest *printed* copies of the *Vulgate* read the passage thus: *Cujus testimonium temporibus suis confirmatum est*: "The testimony of which is confirmed in its own times:"—which our first translation renders, *Whos witnessinge is confermyd in his timis*. This is about the sense:—Christ gave himself a ransom for all: this, in the times which seemed best to the divine wisdom, was to be testified to *every nation*, and *people*, and *tongue*. The apostles had begun this testimony: and in the course of the divine economy, it has ever since been gradually promulgated, and at present runs with a more rapid course than ever.

As God wills the salvation of all men, and has given a revelation of himself, which he wills that every man should hear, understand, and acknowledge; it is necessary that the *Bible* should be sent to every nation and people, that in their respective lan-

guages they may hear the marvellous works of God. This design the present generation appears to understand better than those who have preceded us. Hence the earnest, united, and indeed marvellous efforts made by Christians of all denominations, in all countries, to send the gospel of Jesus to *all the nations of the earth*. Bibles, in almost all the languages of the universe, have been printed in millions, and sent throughout the world. *The British and Foreign Bible Society*, and its *auxiliaries* in Europe, Asia, and America, have performed a work in a *few years*, which former generations could not have believed possible in *so many centuries*. The apocalyptic angel is flying with increasing celerity in the midst of heaven, "having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God; and give glory to him:" (Rev. xiv. 6, 7:) so that "from the ends of the earth" we have "heard songs, even glory to the righteous." Thus the knowledge of God is spreading over the face of the globe; and it appears from the present prospect, and the continued energetic labours of the excellent agents of this divine institution, that the Bible will shortly be found in all the *regular languages* of the babbling earth.

But is this sufficient? Is it enough merely to send the *Bible* to the different nations of men, so that they may all read the word, which the Lord God speaketh unto them? No; nor was it ever the *design* of God that his work should end here. The Ethiopian eunuch had in his hand the prophet Isaiah, and was reading it devoutly, even while journeying on the way. Yet to his salvation the *messenger of peace* was as necessary as the *writings of the prophet;* and therefore God sent the evangelist Philip to meet him on the way, and to ask the important question, "Understandest thou what thou readest?" He answered, "How can I except some man should guide me?" And although he was reading of *Him*, "who was led as a sheep to the slaughter, and in whose humiliation his judgment was taken away," yet he understood not the truth till Philip, from those passages, preached unto him Jesus!

The whole economy of grace in the salvation of men supposes the *Bible*, and the *minister of the Gospel*. The Bible is the divine *testimony*,—the Christian missionary is the advocate. This testimony he pleads on, applies, and enforces, in order to lead men not only to the *knowledge*, but also εις επιγνωσιν, to the *acknowledgment* of the truth. A man may *know* the truth without *acknowledging* it. To *acknowledge* it, is not only to allow that it is the truth; but to *confess* it,—to feel one's own interest in it,—to be *affected* by its contents,—to be *alarmed* by its *threatenings*, *encouraged* by its *promises*, and *influenced* by its *precepts*.

The sacred word is, in general, *superficially* considered,—it is not duly weighed:—it requires the *strong exhortations* of the messengers of the gospel, to stir up the drowsy and careless. God designs that both shall go together; and hence the age that has been distinguished by an unparalleled dissemination of *Bibles*, has been equally conspicuous for *missionary* exertions. In almost every instance where the BIBLE has gone *before*, the MISSIONARY has followed *after*; and to them who have received it, the tenor of his first question has been, "Understandest thou what thou readest?"—which is the introduction to his preaching unto them Jesus! The *truth*, the gospel of the grace of Christ, must be proclaimed to men; and it is the duty of all who know it, to diffuse it far and wide: and when it is *made known*, it is the duty of those who *hear* it, to *acknowledge* and *receive* it. This is the proper import of the original word, that they may come εις επιγνωσιν αληθειας, "to the *acknowledgment* of the truth," —that they may receive it *as* the *truth*, and make it the *rule* of their *faith*, the *director* of their *life*, and the *model* of their *practice*.

But, in reference to this, the man of God, the *missionary*, is indispensably necessary. In general, this *acknowledgment* is brought about only by *his means*: and what God hath joined together, let not man put asunder. I have already stated that it is the duty of every man who possesses the truth, to disseminate it, as far and as wide as he possibly can. There are many nations, containing many millions of immortal spirits, who are *perishing* for *lack of knowledge*; and *starving* for want of the *bread of life*. WE have enough and to spare:—the *means* of diffusion are in our power, and we shall be highly criminal in the sight of God if we do not use them. God has given the *Bible*: and God has prepared the *men*. The *first* has been given by the *inspiration* of the Almighty:—the *latter* show that they have received his commission to take it to the ends of the earth.

There are only two ways in which these messengers of peace can be sent to the destitute nations of the world. (1.) By divine *supernatural agency*. (2.) By *human means*, under the direction of divine providence.

(1.) Among all the extraordinary messengers whom God hath sent to announce his will to the nations of the earth, there is no *genuine* evidence that he ever used any extraordinary or *supernatural* means to send any of them to the place of his destination. By an *especial* call he pointed out the *men* whom he had commissioned to bear his name among the Gentiles; but he left what has been technically called their "*out-fit*" to themselves and his people; to be regulated by their own prudence and benevolence, under the direction of his providence. Even Jonah himself, who had such an extraordinary commission to

minister to the *Ninevites*, was left to choose the ordinary modes of conveyance; and St. Paul and his *companions*, when sent as extraordinary messengers to the Gentiles, were brought on their way by the brethren, and were obliged, in the execution of their commission, to subject themselves to the general difficulties of land journeys, and to the perils of ordinary sea voyages. Nor did God choose so particularly to interfere with the general dispensations of his providence as to prevent even a *shipwreck*, which occurred in the ordinary course of things; though he exerted his power to *preserve the lives* of the sailors and passengers, while he left the *ship* and its *cargo* to be destroyed by the storm. Prophets, apostles, and evangelists, like all their successors in the sacred ministry, while they had the positive command to "go into all the world, and preach the gospel to every creature," were left to make their way to the places of their destination, by those means which their own prudence and the benevolence of his people might suggest.

It is true, we have an ancient account which seems to be an exception to this apparently *general* rule, viz., the miraculous transportation of the prophet Habakkuk from *Judea to Babylon*, to minister to one of the Jewish captives in that city; whom, it is said, the "angel of the Lord took by the crown, and bare him by the hair of his head; and, through the vehemency of his spirit, set him in Babylon;"—and when he had accomplished his mission, the angel conveyed him back in the same manner, and set him "in his own place again," in Judea!—But if no *prophet* was carried in this miraculous way from Judea, to minister salvation to the captives in the land of the Chaldeans;—if no *apostle* was carried miraculously to *Syria*, to *Asia Minor*, to *Greece*, to *Rome*, to the *Islands of the sea*, to preach Christ crucified to the Gentiles;—we may safely conclude, that the prophet Habakkuk, who had made a mess of pottage for his reapers, was not, with it, suddenly transported to Babylon, for the infinitely minor purpose of giving Daniel his dinner!—This legend has no higher authority than the *Apocrypha* can confer; and I leave it where I found it, in *The story of Bel and the Dragon*, verses 33—39.

(2.) We are led, therefore, to form the very rational conclusion, that although it is the province of God to prepare, qualify, and commission the preacher, yet it is the duty of his *people* to equip him for his journey, to find the means for his conveyance, to bear his expenses, and support him in his work, while he is going forward, taking nothing from the Gentiles.

Now, as there are whole nations in which Satan sits enthroned; as there are, after all that has been done to evangelize the earth, more than *six hundred millions* of immortal souls who know not God who bought them, and are a prey to superstition,

idolatry, ignorance, cruelty, and wretchedness of every kind; and as Jesus has tasted death for every man, and God wills all men to be saved, and come to the knowledge of the truth; it is the imperious duty of every Christian soul,—of every humane mind,—to send, as *extensively as possible*, and with the *utmost speed*, that gospel of God, which is the only cure for all these evils.—While we hesitate, multitudes are perishing for lack of knowledge. We have not done the whole of our duty by merely contributing to the universal diffusion of the *Bible*:—this we should do, and not leave the *other* undone. We must send the *missionary* also, to call the attention of the millions (who, if they have even the word of life in their own languages, cannot read it) to the things which make for their peace, and the things whereby they may edify each other. No nation ever was, or, humanly speaking, ever can be saved, where there is neither a *prophet* to proclaim the righteousness of the Most High, nor an *evangelist* to comfort those who labour and are heavy laden, by pointing them to that Lamb of God who taketh away the sin of the world.—If any further *arguments* or *motives* can be necessary to induce those who have tasted and seen that God is gracious, to send, as far as their influence and means can reach, the gospel of Jesus to be a light to lighten the Gentiles, and salvation to the ends of the earth; let them consider the following:

God, who made you, says, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength." And God, who *redeemed* you, has said, "Thou shalt do so, and love thy neighbour as thyself;" and adds, "There is no greater commandment than these; and on these hang all the law and the prophets." To this he further adds, "What you would that men should do to you, do even so to them." Now, 1. If we love God, shall we not keep his commandments? 2. If we love our neighbour as ourselves, shall we not labour to make him happy? 3. If we have ever felt the gospel to be the power of God to our own salvation, shall we not endeavour to send it to those who are destitute? 4. If we feel *bound* to do *to others*, as we would wish, on a reverse of circumstances, *they should do to us*, then, from what we now know, had *they* the gospel, and *we* were destitute of it, how ardently should we desire that *they* would share with *us* that heavenly bread? And how hardly should we think of them, if they had the *blessing* of which we were destitute, and had the *means* of sending it, which we could not command, and yet permitted us to perish while they themselves had bread enough and to spare; although giving, however largely would not lessen their store? Think of this, and then act under the influence of that conviction which the evidence may bring. 5. There is a maxim in law, "that he who neglects to save life, when it is in his power to do it, is a murderer, as well

as he who violently takes it away." What, then, must God and considerate men think of us, if we permit Satan to murder those souls, which, by the grace of God, it is in our power to snatch from the sides of the pit, and pluck as brands from the burning? 6. But this subject is placed in the strongest point of view by God himself: "Son of man, I have set thee a watchman unto the house of Israel: therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou do not speak to warn the wicked from his way, that wicked man *shall die* in his iniquity, but his blood will I require at thine hand." (Ezek. xxxiii. 6—8.) Will not these words apply to every man, whether in *Palestine*, *England*, or *elsewhere*, who neglects, when it is in his power, either *personally*, or by *proxy*, to turn a sinner from the error of his ways? We find from the above passage, that although the sinner who is not warned "shall die in his sins," yet his blood shall be required at the hands of the negligent *watchman*. And may we not infer, that the Gentile nations who do not receive that *warning*, which it is in the power of Christians to send, "will die in their sins?" And surely they who die in their sins, where God is, can never come. We know that any Gentiles who act according to the dictates of that light which lightens every man that cometh into the world, shall, on their death, enter into Paradise; for in every nation he that feareth God and worketh righteousness is accepted of him. But how many of the Gentiles, in any nation of the earth, do really act up to the dictates of that light?—Out of the *millions* of heathens, with whom our commerce has brought us acquainted, how few *individuals* have we ever found who were living according even to the *general rules* of justice, righteousness, and mercy? In *millions*, scarcely *one* thoroughly moral character appears! How awful is this consideration!—Let us remember that *vice* uncurbed, daily gains strength; and that *evil habits* become inveterate where there is nothing to counteract them. Myriads are annually sacrificed to superstition. Darkness is perpetuated and becomes thick and gross in consequence. God is not known, and the people are led captive by Satan at his will!—Who will arise, grapple with the destroyer, and pluck the prey out of his teeth!

Many excellent men, full of the Holy Ghost and power, are on tiptoe, with their lives in their hand, saying, "*Here are we, send us!* Send us to the *dispersed* among the *Gentiles*,—to the stupid *Hottentots*,—to the savages of *New Holland*,—to the *cannibals* of *New Zealand*,—to the uttermost parts of the earth, where God our Father is not known,—where Christ our Saviour is not named,—where Satan keeps his seat,—and where reason and the human form are degraded. Constrained by the

love of Christ, we will freely go :—Here we are, "the messengers of the churches for the glory of Christ."

After such offers, (and, through the mercy of God, they are in abundance,) these men will be guiltless, if not *sent*.—But what a reckoning must those have with the great Head of the Church, who neglect these calls, and will not join hands with God to make the wretched live! Let us all *feel* and say, "We will not be any longer guilty of our brother's blood :—and *now*, go to, and we will show, that the hand of the Lord is upon us for good, —that our *heart* is enlarged,—that our *hand* is as ready as our prayers,—and that, in the true *missionary* spirit, we consecrate our service this day unto the Lord! Amen. Selah!

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BIOGRAPHY.

MEMOIR OF THE REV. WILLIAM BEAUCHAMP.

(Continued from page 21.)

"Some angel guide my pencil, while I draw,
What nothing less than angel can exceed,
A man on earth devoted to the skies." YOUNG.

IN the beginning of the year 1816, the writer was much afflicted. Like his friend B. he possessed a weakly constitution. Unlike most persons in travelling for health, he chose the forests, and roved among the frontier settlers, and preached to whites and Indians. During this time a constant correspondence was continued with his friend. The object of the writer is to be concise, but, in justice to this subject, he must be excused in noticing several particulars in which he was personally concerned. It was during this period, that a subject had been suggested by the author of these memoirs, in regard to forming new settlements; the wretched and demoralized state of most of the towns in the western country, was truly lamentable. Societies for the suppression of vice and immorality had been instituted and succeeded. A reformation was produced; the late war had, however, swept off a vast multitude of the rabble. The idea at this time occurred in regard to forming a new settlement, in accordance to an association for the suppression of vice and immorality. It had been remarked, that in those places where there were no prevailing moral principles, even after a reformation, a relapse exhibited the depravity of the human heart in all its deformity; and the "last state of (such a place) was worse than the first." If it were practicable, it was considered to be highly advantageous to the community, to set an example, or, at all events, to try the experiment. The plan, though at first opposed, after being somewhat modified, was ap-

proved of by brother B. A suitable place was purchased in the spring of 1817, in which a friend became concerned, and brother B. undertook the agency and the management of it. Time will soon prove how far we have succeeded. Mr. B., with his wife and family, left Chillicothe the 10th day of October, 1817, and arrived at the foot of the falls of the Great Wabash on the 5th day of November following, and took possession of his new settlement, situated in the (then territory) state of Illinois, and called it "Mount Carmel." The strict Hebrew interpretation of which is supposed to be "The Garden of the Lord;" or, according to Dr. Leigh's Hebrew Critica Sacra, a fruitful mount, or mountain.*

The novelty of such an adventure excited much interest, and general curiosity, and many conjectures were had respecting it, some one way, and some another; some prophesied good, and some evil; there was much opposition, some persecution, and it produced some enthusiasm. Before the agent had arrived, or had prepared to set off, to enter upon his duties, persons visited the ground, and were astonished "that a city was not built!" The writer, even at this time, cannot but smile at the recollection of several occurrences of the kind. However, here was a field indeed, opened to a fruitful mind, and a new era in the life of our friend B. was now commenced.

As an agent or manager, we find him now assiduously engaged as a surveyor, laying off his new town, arranging his streets, fixing his monuments, and preparing it for settlement, and looking forward for its future prosperity.

As a preacher, in forming this infant congregation, introducing order, and forming regulations, he and his people presented a spectacle worthy of observation. His settlement was filled up by different orders and classes of people, but all delighted, greatly delighted, to hear him preach. Till now, with some propriety, it might have been said—

> "But the sound of the church-going bell
> These vallies and rocks never heard,—
> Never sigh'd at the sound of a knell,
> Or smil'd when a sabbath appear'd."

Church bells we had not, the congregation was convened by the sound of the trumpet; and here in the wilderness a congregation was edified by discourses which would have charmed an assembly in the most intelligent circle, or populous city. Among all the preachers of the age, none exceeded our deceased friend for pleasing and profitable variety.

* Since writing the above, the writer was called to witness the astonishing production of the earth on this spot, at the rate of more than 150 bushels of corn taken from an acre; near the same ground, 800 bushels of turnips were estimated to be raised to the acre! If the "mount" produces thus, what will the vallies afford, when brought into cultivation?

He was an excellent physician, well skilled in medicine, and prepared at all times, and on all occasions, to administer to the necessities of the sick and afflicted, without fee or reward: and indeed as such, it is well known, that when other physicians were to be had, amidst his own severe afflictions, he has been taken from his own room, (owing to the confirmed confidence in his judgment,) placed in a close carriage, and, by hand, hurried to see a person whose disease appeared to be dangerous. Had he been so disposed he might have followed the practice of medicine as a profession, and made it lucrative, but he did not choose to be called a doctor, and administered to the necessities of the afflicted as a Christian.

There could not have been a person more suitably qualified for giving a good impulse to a new settlement, and at the same time prepared to meet the variety of circumstances which called for aid; nay, active exertion, to maintain and carry on business with any tolerable degree of success.

Brother B. was well versed in nearly all the mechanical arts. He has been known to build a house, make a clock, and repair watches; he was particularly delighted with the use of tools, and was fond of working at the cabinet business. The writer has seen him work in brass, iron, and wood, repair the firelocks of the hunters, so essentially necessary in a new country; repair and ornament his compass, and build a mill. All this he did, although never taught any particular branch of business.

He delighted much in the instruction of the youth of both sexes. He was considered one among the best of our grammarians; was anxious to impress the rising generation with a sense of the importance of a proper understanding of their own language. He improved on Murray's plan, and at length appeared to adopt a plan of his own, so plain, simple, and easy, as to be comprehended by the weakest capacity. In this way he was more successful than any teacher that the writer ever knew, and from him the writer acknowledges to have received much instruction. He did, from choice, after the labours of the day were over, collect and form his grammar class in the winter evenings, and for a considerable time taught them with delight. The good effects of these lectures and lessons are yet observable.

Though he was not master of music himself, yet he was a lover of singing, took particular delight in encouraging psalmody, especially among the young people of Mount Carmel. He not only approved of the cultivation of sacred music, but assisted, as far as he could, in teaching the knowledge of this useful and necessary part of divine worship.

His active mind was never at a loss for employment; he had studied chymistry, and would frequently make experiments. It

might nearly be asked with as great a degree of propriety, what William Beauchamp did not know, as what he did know!

Such was the general information possessed by brother B. that he became the arbiter and settler of difficult questions; and it has been known, even among hostile parties, that cases have been taken out of court, and William Beauchamp chosen as as the principal arbitrator, or referee, to settle the dispute between them. His integrity could never, with any degree of propriety, be called in question. Such was his cast of mind, and such his disposition, that when it was deemed necessary Mr. B. frequently made excursions as a hunter, was remarkably successful, and an excellent woodsman.

From the foregoing observations the reader might perhaps conclude that our friend B. possessed a robust constitution, but it was quite the reverse; he was weakly from his youth, and from an early period of life was a man of afflictions. He possessed a happy talent, and the prevailing disposition of his soul appeared to be to do good; to become useful in every station of life that he was called to fill, and to discharge his duties with dignity and propriety. His powerful mind, therefore, appeared to rouse him to action in the pursuit of every thing laudable. Having used every exertion to accomplish the objects he had in view, and succeeded, in many particulars, brother Beauchamp retired to his farm, about three miles from town, in 1821.

In April 1822, after a lingering illness of five months, with a white swelling, brother B. lost his son, "his only son" William, a promising boy, in the thirteenth year of his age. This was one of the severest strokes of divine providence that he had ever experienced. William was truly a dutiful and interesting boy, possessing a pensive cast of mind, calculated to attract the tender affections of the soul, and to entwine around a parent's heart. When his funeral sermon was preached, the congregation, and the preacher himself, were bathed in tears; at the close of which brother B. rose, and for a few minutes addressed the congregation in such language as would have moved a heart of stone, and concluded by bowing submissively to the will of heaven.*

The attention of brother B., and of the writer, after this was called to the building of a church and a seminary of learning in

* In a funeral sermon preached at St. Louis, by Mr. Beauchamp, in 1823, on the death of Mr. Otis Tiffany, whose parents resided in Pawtucket, (R. I.,) he makes these observations, taken from the printed sermon now before me. Speaking of the parents, he says, "Could I reach them with my voice, I would say unto them: My friends, my aged friends, my companions in sorrow, I sympathize with you,—deeply do I sympathize. For I too am a smitten parent. Once I had a son, an only son, the desire of my eyes, the delight of my heart. But oh! he is also no more! God took him from my heart. But let us wipe away our tears, and give resignation possession of our hearts. For my son,—and your son—have made their way safe to a world of light. They both died in the triumph of living faith. If we live and die like them, in the favour of God, we shall soon see our sons—for we are pressing hard on the verge of eternity!" How soon he realized this prediction!

Mount Carmel. Property we possessed for the purpose, from an appropriation of the proprietors of the town, but the change of the times had so seriously affected us, that it was rendered unavailable. We therefore concluded to postpone it for the present, and he joined the travelling connexion at the Missouri Conference in October 1822; was stationed in St. Louis one year, where he laboured with success. In 1823 he was stationed on Indiana district, as presiding elder over eleven circuits, and was elected also a member of the general conference. But such was the writer's fears and apprehensions of a relapse, (brother B. now having been in the enjoyment of good health for two years past,) that from Kentucky he wrote to a member of the family, (Mr. Beall) to dissuade him, if possible, from proceeding on to Baltimore; and received for answer, that "nothing but death would stop him." He attended the general conference in Baltimore, and such was the estimation in which the character of this great and good man was held there, in the great assemblage of ministers from all parts of the nation, most of whom were hitherto strangers to him, that he came within two or three votes of being called to the Episcopal office, and doubtless, (from information,) would have been appointed, had he been only a few years longer in the travelling connexion. As had been feared and apprehended, the journey to Baltimore, and the charge of his extensive district, almost the bounds of one entire state, was entirely too severe an undertaking for him. His old complaint, an affection of the liver, returned. He had attended three quarterly meetings after his return, and was taken ill near the place appointed for the fourth. He, notwithstanding his illness, was taken to the camp-meeting on the 29th of August, at brother Sewell's, near Peoli, where he became worse, yet gave advice and attended to some business. From thence, he was removed to brother William Cravens' for some time; growing still worse, he was removed to Mr. Joseph Peck's, in Peoli, to be more convenient to medical aid. Hitherto brother B. had prescribed for himself. He now yielded to the prescription of the physicians. The operation of medicine appeared too severe for his weakly constitution, and the last effort to save him was to produce a salivation, under which he sunk. He was ill about six weeks; his wife arrived at Peoli about four weeks before he died.

He was conscious of his approaching dissolution, and was fully prepared to meet it. He exhorted his wife to be resigned to the event, and to meet him in glory. His treasure, he said, was in heaven. Numbers called to see him; it was all peace, all calmness with him. A few days before he expired Mr. Beall felt his pulse; he asked him how it was; Mr. B. said it was irregular; he rejoiced, and replied that it would soon cease, to

beat no more. Eternity appeared to be opened to his view, his work was done, and he was ready to go. A short time before he expired he prayed for an easy passage through the gates of death. The Lord heard his prayer; and he died so easy, that he glided into eternity, glorious eternity! almost before it was perceived he was gone.

Thus expired our great and good brother William Beauchamp, on Thursday night about 12 o'clock, at Mr. Joseph Peck's, in Peoli, Orange county, Indiana, on the 7th day of October, 1824, in the 53d year of his age.

On Saturday following a funeral sermon was preached, before the corpse was interred, by Bishop Roberts, from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints." On the second Sunday following, in the evening, a short discourse was delivered in remembrance of their friend to the citizens of Mount Carmel, by the writer of this memoir, from 2 Kings ii. 12, "My father, my father, the chariot of Israel, and the horsemen thereof."

A brief view of his character will follow in conclusion.

"Ye noble few! who here unbending stand
Beneath life's pressure,—yet bear up awhile,
And what your bounded view, which only saw
A little part, deem'd evil, is no more:
The storms of wintry time will quickly pass,
And one unbounded *spring* encircle *all*."

[*To be concluded in our next.*]

MEMOIR OF MRS. MARY CARPENTER,

LATE CONSORT OF THOMAS CARPENTER, ESQ.

Communicated for the Magazine by the Rev. Freeborn Garrettson.

DEATH has removed from our land, our city, and our church, a "bright and shining light:" Mrs. Mary Carpenter will be long remembered, and long regretted. For many years she stood a pillar in the temple, and a mother in Israel. Young and beautiful, she gave her heart to God, and made her habitation the residence of hospitality and kindness; thither the mourner repaired for encouragement, the afflicted for consolation, and the tempted for advice.

The Christian stranger was directed to her well known abode, and was ever received with smiles of courtesy and affection. Hers might indeed be called the "Pilgrim's Home."

From the cheerfulness of her manner, and the serenity of her brow, one unacquainted with the chequered scene which the whole course of her life presented, would have thought that she had been exempted from the common ills of humanity; that she had glided gently down the streams of life, while the sun of prosperity shone brightly on her. But the purest gold has been refined; and when the conflicting waves of affliction, and be-

reavement, and temptation, and trial, beat against her bark, it did not perish, for Jesus was near. Like the disciples of old, she cried to her Saviour, and even in the midst of the tempest without, He spoke, and all was peace and joy within. She could magnify his name, and praise him for providences, which to other than an eye of faith, would have appeared most grievous.

Of the earlier part of her life there is the following short notice in her diary:—

"Mary Hawkins was born August 22, 1752, and at the age of twenty-one married to Mr. John Houseman. On the following year I rejoiced at the birth of my first child. My soul was filled with gratitude for my recovery, which I did not expect, having prepared my grave clothes; but God knew I was not fit for heaven. I rested in his mercy without considering his justice in punishing the sinner who dies without repentance. My heart continued tender, I wept under the preached word, but my natural disposition being very lively, before the next sabbath these impressions would wear off. Still the mercies of God followed me in such abundance, that when I took a view of them, (which I often did,) my heart was filled with love to Him: but this was not the love of Christ. God gave me a very great affection for Doctor Livingston; though brought up in the Episcopal church, I attended his preaching, and the Lord was pleased to make him the blessed instrument of showing me that hell was open to all who are out of Christ. At first I was grieved that the Doctor should speak so harshly to me. I did not know that it was the Spirit of God, and not man who made the application. Oh, my God! how many ways hast thou to bring poor sinners to thee! What love! What patience!"

During the revolutionary war Mr. Houseman and herself retired to the country, where she mourned for the means of grace which she no longer was privileged to enjoy, and wept at the recollection of those she had slighted. Her soul could not find rest or comfort in the things of time and sense, and although she languished for the presence of God, her ignorance of Christian experience was such, that she knew not whither to carry her complaints. There was no religious friend near to point this weary and heavy laden pilgrim to the cross of Christ; to bid her cast her burden there, and rest on him who alone hath the words of life and salvation. She promised that if God should restore her to her home, and to her religious privileges, she would serve him. By the kind providence of her heavenly Father she was again brought to the city in April 1777, and was abundantly prospered in her temporal concerns. Like the patriarch of old she remembered her vow, sought out a house dedicated to the living God, and enrolled her name with those of its members. She writes as follows:

"In December 1778, my mind was led by the Spirit to see my lost and undone condition by nature, my sins from a child, my baptismal

vows unfulfilled. I cried day and night to the Lord, and I resolved to be found in all the means of grace. I had from a child a great reverence for the sacrament, and I thought it my duty to obey the command of my Saviour by commemorating his death; I therefore gave in my name to the rector of the Episcopal church, to commune the sabbath after Christmas. On my way I was very much tempted to turn back, from a sense of my unworthiness, but this thought came powerfully to my mind, 'if I perish, I will perish, calling for mercy at the feet of Christ.' I sat weeping during the time of service, much tempted, but God strengthened me, and enabled me to approach the altar. While I stood weeping, and waiting an opportunity to kneel at the altar, my blessed Jesus, by his Spirit, bade me be of good cheer, my sins were all forgiven. My sorrow was gone in an instant: my soul filled with love to God and man. My heart expanded with affection to all around. Oh! glorious time! never to be forgotten by me, either in time, or in eternity. My soul praise the Lord! Yea

> "I'll praise him while he lends me breath,
> And when my voice is lost in death
> Praise shall employ my nobler powers."

While I am recording the goodness of God my soul is filled with his love; the Spirit of God bears witness that *I am his child.* Since that time I have endeavoured to adorn my profession with faith and love: through floods of temptation I have been enabled to give up my soul to him, who has done so much for me."

During her first marriage, after rising by great industry to affluence, her husband and herself, with one daughter, were settled in easy and pleasant circumstances. Her husband, however, was soon and suddenly removed into a world of spirits. A few years after she closed the eyes of her only surviving child; but, blessed be God, this child, through her instrumentality, was permitted to drink of the cup of salvation, and enter into the joy of her Lord. In this the Christian could, and did rejoice; and while tears flowed down the mother's cheeks, the smile of gratitude was on her lips, and her tongue uttered praise and thanksgiving. Scenes of uncommon trial followed these bereavements: but in this furnace did her faith fail? No, it shone more brightly. God was to her a "strong tower," and he enabled her to "glory in tribulation," and praise him in the fire. Few persons have been called to sufferings of so varied, and so painful a nature; but *love* was the shining trait which subdued every pang, and raised her above the common standard of professors. The following extracts from her journal will show the spirit of love, resignation, and humility, which were the principles of her conduct. In sickness she writes—

"I think it good to have my flesh weakened, and brought low. Jesus knows what is best for such a poor creature as I am; he is my friend, and will have no rival, but will empty me from vessel to vessel until I am made meet for his kingdom. Glory be to his name that he notices me, and purges me that I may bring forth more fruit.

"I see daily so much love in all my afflictions that it humbles me to the dust."

After enumerating several severe trials in which her "soul was grieved, both within and without," she adds,

"But blessed be my Saviour, who does all things well; he has heard and answered prayer, and I can now praise him for all my trials and temptations, which have worked for my good, and for the glory of God. 'Though sorrow may endure for a night, joy cometh in the morning.' 'The servant is not above his Lord;' if they have persecuted him, they will persecute me also; but Jesus is my friend, he has given me resignation to his will in all things. I am 'not my own, for I am bought with a price,' no less than Jesus's blood. Glory to God in the highest! I love all my enemies, and now I lay me down to take my rest, for the Lord will be my protector and Saviour now and ever.

"There cannot be a more powerful argument to persuade us to a patient submission to divine providence, than the knowledge that for one cross we have many mercies; for one drop of evil, a sea of benefits and favours: and this we should confess, were we as careful to consider the mercies we enjoy as we are to recount the evils we suffer; and if we were duly sensible that we are less than the least of the many mercies we enjoy, and that in all our sufferings God punishes us less than we deserve. Holy Job thought it reasonable thus to argue: 'Shall I receive good at the hand of the Lord, and not evil?' And there is no Christian, however grievous his chastening may be for a time, but finds it was good for him to have been afflicted."

At a time when her body was weakened by the severe trials and exercises of her mind, she observes:—

"My Lord is ever nigh to help me. If thou wert not to stand by me, my Saviour, I should fall a prey to my weakness; but *thou* art my strength. On thee I cast my care. Still continue to support me by thy power, and direct my steps. I am blind, be thou my sight: I am ignorant, be thou my wisdom: 'cleanse me from all filthiness of the flesh and spirit, increase my faith, and perfect me in holiness.'

"Oh, my God, and my deliverer, how shall I love and praise thee as I ought. The more I see of my own vileness by nature, the more I see how much my Jesus loves me; and that merit in us, is not the condition of the gospel, but repentance and faith in the merits of a Saviour who has done so much for me. He has loved me and all my children: them he has taken to glory, where I expect to meet all my dear family. My husband, my father, and many more dear friends; not for any thing that any of us have done, no, no, but for Jesus's sake.

"I want to be more devoted to God in heart and life. I see myself a poor, helpless creature. Oh God! enlarge my heart to make thee room. I want more love, more faith, more patience, more humility, more meekness. Lord, supply my every want from thy fulness, for *by grace I must be saved.*

'Jesus, thy blood and righteousness
My beauty are, and glorious dress.'

The things of this world I desire to be thankful for, as blessings from my heavenly Father; but this will not suffice,

> 'From nobler springs my joys arise,
> From higher sources come.'"

These few extracts will present a fair sample of her diary, which is one continued breathing out of her soul in humble love and holy resignation, as if this precept of the apostle had been the motto of her life, "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." And many are the aspirations of prayer, and many the returns of a thankful heart which are there recorded; and while she could bless her Saviour for the roughness of her path, and praise him even for its thorns, not a flower sprung up before her and around her, unheeded or unblessed; even the every day mercies of going out and coming in safely, which we are so apt, as common mercies, to receive each moment and each hour forget, called forth her warmest gratitude. Happy the Christians who thus trace each stream of comfort to its source, and take their richest draughts from that fountain whose "streams make glad the city of God."

Thus passed the days of her widowhood, "trusting in God, and continuing in supplication day and night." Of her it might indeed be written, "Well reported of for good works. She has brought up children, lodged strangers, washed the saints' feet, relieved the afflicted, diligently followed every good work." But a new era in her life commenced, and she thus records her second marriage with Mr. T. Carpenter, who, like herself, had long been an esteemed member of the Methodist Episcopal church.

"April 29, 1808. By a variety of unaccountable providences I was married to Mr. Thomas Carpenter, and I trust by the direction of my God, to whom I have made prayer and supplication ever since I was acquainted with the intention of my friend. Oh! may our union be for His glory, and the good of the church militant; and when we shall be parted by death may we join the church triumphant, to praise our Jesus for redeeming love through all eternity."

This marriage made no difference in her mode of living, she had met with a "true yokefellow," and her house was still an asylum for the destitute, a refuge for the afflicted, and a home for the stranger: but though she had in some respects enlarged her sphere of usefulness, and again saw gathered around the "dear domestic hearth," those who could address her by the tender appellations of wife and mother, she yet experienced the truth of that scripture, "whom the Lord loveth he chasteneth;" and her soul felt that life is but a pilgrimage to a better and more enduring city. She was called upon, near the close of life, to part with much of this world's good; and through the grace of

God assisting her, she could resign all her worldly concerns into the hands of her Maker. In later years she made few additions to her diary, only continuing to notice remarkable days in the year, such as her natural and spiritual birthdays, the anniversary of our Saviour's incarnation, &c. From these remains, the following extracts will be both profitable and interesting. In 1806—7, she writes :—

"My soul is still going out after God. My mercies are very great, therefore I want to be more humble and grateful. My soul is not satisfied with my progress in the divine life. I often feel condemned in my mind that I am not more useful: too much busied about the world, which takes up my time; but (blessed be God) not my heart. Though my hands are employed, I wear the world as a loose garment, willing to give it up whenever my Master calls. Though my body continues below, I am not my own: Lord give me grace to hold out unto my life's end! 'By grace I am saved, through faith' *in the merits of Jesus*, and not of myself: it is thy gift, O my God! Glory to Father, Son, and Holy Ghost. Continually looking to the blessed Jesus—

> 'In all my afflictions, he keeps me to prove
> His utmost salvation, his fulness of love.'

I feel myself a poor unworthy, unprofitable creature, with nothing to recommend me to God. I disclaim all I have done or can do: my trust is in Jesus, and in him alone. Were it not for the gift of faith I should despair. Oh, for an increase of faith and love, that I may glorify him in whom I trust! I often feel ashamed that I am not more engaged in his service. I want to speak and act more for God than I do. Oh Lord, lay not the sin of omission to my charge, but forgive it for Christ's sake.

"Dec. 26. I feel a grateful sense of the love of God in sparing me to see the returning season, (a season long to be remembered by me,) when the Lord spoke peace to my soul by bidding me be of good cheer. My sins were forgiven, my burden was removed, my soul filled with love to God and man, and by his grace I am what I am, stripped of all, but dependance on the merits and righteousness of my Saviour.

"August 22, 1816. This day 64 years ago I was born; and blessed be my God that I was born to be born again. Glory to God for calling me to repentance in my youth! He converted my soul and opened a heaven of love in my heart, which has been increasing ever since. I have to complain of my slothfulness and small improvement, but God has borne with my negligence, my sins of omission and commission, and has loved me notwithstanding all I have done. Jesus intercedes for me, and now, as at first, I come a poor helpless sinner, with nothing to recommend myself: none but Jesus, who is the helpless sinner's Friend; and in this faith I hope to live and die.

"August 22d, 1817. This day I am permitted to record the 65th year of my age, in health of body, happy in Jesus' love, and in love and peace with all men. My soul cries out for more of his love, that I may live more to his glory, that the remainder of my days may be

spent in his praise. I feel ashamed before God when I look back to the past, that so little of my time has been devoted to him; so much to the cares of the world: but, through the blood and righteousness of Jesus, who knows my heart's desire, I shall be accepted of my Father.

"Dec. 1817. This day thirty-nine years my God spoke peace to my soul in St. Paul's church, just before sacrament, saying 'Daughter be of good cheer, thy sins are all forgiven.' Oh how shall I give Him praise and honour, who has done so much for me! Though my unworthiness is great, my faith in the merits of Christ is strong. In him I have peace.

'Here I'll raise my ebenezer,
Hither by thy help I'm come.'

May my last be my best days. May I live more to thy glory, my dear Redeemer, that when thou shalt have done with me as seemeth thee good, thou wilt give me grace to triumph over death, and shout victory through thy name. Even this moment, while writing, I feel thy love enabling me to rejoice, not in sparks of my own kindling; no, but in the Lord, and in the remembrance of his goodness to my soul.

"August 22, 1818. By the goodness and love of God, my Creator, I live to record my sixty-sixth birthday. God is still the same loving, tender, and kind friend to me, and he has been an unchangeable Friend to me ever since I was born; from my youth he has followed me by His Holy Spirit, and has at length got the victory in my heart. Glory to his holy name! I think I have followed the leadings of the Holy Spirit, and am now by his grace and power enabled to lie like clay in the hands of the potter. This summer I have been sorely tried, but not left to myself. The grace of God has been sufficient. I now feel willing 'to depart and be with Christ:' not my will, but thine be done. If my Saviour has any thing more for me to do, His will is mine. I feel myself given up to him. I am nothing, and have nothing to recommend myself. Jesus is my all, and in all.

'Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.'

Glory! glory to God! that I was born to be born again of the Spirit! While I write my heart rejoices in God my Saviour. Thank God for trials, and for grace to bear them.

"Dec. 1818. This day by the grace and power of God I have lived to see the fortieth year of my espousals to Christ, in St. Paul's church, on sacrament day, and I still find my Jesus present to bless and comfort me. As at first my soul is full: Oh, glorious hope of immortality! my body is drawing toward the grave, and my soul to heaven; there is my portion and my all, through the merits of Jesus Christ, who came to save sinners; and blessed be his holy name, he has never left or forsaken me since first he spoke peace to my soul, but has ever been my support, and

'In all my afflictions, has kept me to prove
The depth of salvation, the heaven of love.'"

Thus is closed the last record which Mrs. Carpenter made of her natural or spiritual birthdays. Of the six succeeding years of her life, she has left few notices in her diary, but from those few we learn that her Lord continued to purify her through suffering, and that he supported her in every adverse hour; so that she was enabled still to cry, "not my will, O Lord, but thine, be done." For six more years she was spared as an example to her family and friends, and at length, in the 73d year of her pilgrimage, she sweetly fell asleep in Jesus.

The following interesting letter from her bereaved husband will give the particulars of her death.

"Believing that it would be gratifying to you to receive from me some account of the decease of your friend, my dear companion, I make the following short communication:

"My own affliction prevented my having much conversation with her during her last illness. For some days previous to my attack, she had been quite ill, but not more so than she had frequently been before. The alarming nature of my case seemed to have a considerable effect on her mind, and as my danger increased her weakness also increased. About two days previous to her decease I went to her as she sat in her chair, and having seated myself by her and taken her hand, we conversed at some length on the subject of our dissolution. I had told her on several occasions that I believed the Lord would spare me for her sake, but now it appeared doubtful. In the course of this conversation she reminded me of a dream she had several years ago, which left an impression on her mind that we should not long survive each other, (this may yet be true.) From this time her weakness and difficulty of breathing increased; my daughters were alarmed at her symptoms, and the physician pronounced her case dangerous, but charged my daughters not to inform me, lest it should have an unhappy influence on my mind. Shortly after this a kind of stupor ensued, and she became indifferent to all kinds of nourishment. The evening before her death my daughters prepared a tea, which she had usually taken during her complaints, but she declined taking it. Hearing this, I left my bed and prevailed on her to take it. This was the last time I spoke to her. Through the night she seemed to sleep quietly, and as often as I inquired after her I was informed that she appeared to be in a sweet sleep. Thus she passed the night of the 4th inst. in apparently calm sleep, without that difficulty of breathing which had been so painful to her, and so alarming to the family. No change took place until about 7 o'clock on the morning of the 5th, (October) when she fell asleep in the arms of her blessed Redeemer. There was no struggle, nor even a sigh or groan that denoted her approaching change. Thus closed our union of between sixteen and seventeen years, during which time she was to me a help-mate indeed, and I derive much consolation from the reflection that I have done all that lay in my power to render her life comfortable. It would have been very gratifying to me could I have conversed with her in her last moments; but this privilege was denied me. The Lord seemed to answer my prayers in one respect: I had often

besought him that he would make her passage through the shades of death calm and easy; and I think I have never known one more so than hers. I do not learn that she said much during her sickness, but what she did say, plainly showed that her whole soul tended upward. She often repeated to me the words of Mr. Wesley:

'I the chief of sinners am,
But Jesus died for me;'

placing no confidence in any merits of her own, but relying wholly on the merits and mediation of the Lord Jesus Christ for salvation. During our union our trials were neither few nor small; but in the darkest hours she would be cheerful, and always seemed to have a word of consolation—some precious promise was presented appropriate to our case. She was often buffeted by the adversary, and often had occasion to fly to a throne of grace, where she always found relief. She was truly a woman of much prayer and strong faith, and I have no doubt but she is now reaping the reward of her labours of love. I need hardly say to you, who were so intimately acquainted with her, that in all her intercourse with her friends and neighbours, she failed not to introduce the subject of religion; and few, if any, were long in her company without receiving from her some word of comfort, or of reproof, or of caution, as she considered their cases might require: truly her light shone on all around her. But her earthly race is run, her season of probation is ended, and she is gone from us. Yet the recollection of her pious walk and godly conversation remains, and I trust, for years to come, will have a happy influence on the hearts of those who were most intimately acquainted with her. May I follow my departed companion as she followed Christ, and may my last end be like hers. The following lines were often repeated by her, in a manner that evinced her feeling of their full force:—

'Jesus, thy blood and righteousness
My beauty are, my glorious dress:
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

I remain, your friend in Christ,
THOMAS CARPENTER.

On Sunday, October 31st, her funeral sermon was preached to a large congregation, assembled at the Methodist Church in John-street, from these words, Rev. xiv. 13, "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them." Yes, they will follow her, and she is now reaping the reward of them.

How many beds of sickness, and habitations of poverty she has visited, that day will declare, when in heart-cheering accents the great judge of quick and dead shall say, "I was sick, and *you* visited me—a stranger, and *you* took me in—poor and *you* administered unto me."

Another of the earliest Methodists has left us, and her seat in the church, (to which she resorted by night and by day, in sick-

ness and in health,) is vacated, and who will take her place? Her compeers in age must soon follow. Shall we not find successors in the young, with whom she delighted to converse? Her friendly hand was ever extended to welcome them, and a smile of affection said how much they were beloved, and how willingly she would win them to her Saviour. Oh, that the mantle of the departed saint, might rest on those who were honoured by her love and friendship! Wert thou one of them? Pray for a "double portion" of her spirit: and may the saints of God take encouragement from the life of our departed sister, to seek for that spirit of love and holiness which so eminently characterized her. She has fought the good fight—she has kept the faith—she has departed in peace.

Hail, happy spirit! thy warfare has ended—thy sorrows are past—and thou hast entered into the paradise of God.

MISCELLANEOUS.

LETTER

FROM THE DIRECTORS OF THE SCOTTISH MISSIONARY SOCIETY TO PERSONS PROPOSING TO OFFER THEMSELVES AS MISSIONARIES.

(Continued from page 27.)

THIRDLY, Consider the QUALIFICATIONS necessary for the work. As the work of a Christian missionary is no common work, whether we consider its importance or its difficulties, so it requires no common qualifications. An absurd idea has very generally prevailed that a man who is not fit to be a minister at home, may yet be a useful missionary abroad; just as if it was an easier matter, and required fewer qualifications in a commander, to carry war into the territories of a powerful and insidious enemy, to detect his stratagems, to vanquish him in the field of battle, to storm his fortresses, and towns, and cities, and to subdue the whole country, than to maintain the authority of his sovereign in his own dominions, where it had been long established, and where all was peace and quietness. It is not uncommon for persons whose qualifications are obviously of a very inferior order, to imagine that, though they are not fitted for the higher duties of a missionary, they may yet be useful in some department of a mission. With a show of humility, they profess that if they might only be employed in the work, they would be content to be "hewers of wood, and drawers of water, for the house of the Lord." Such individuals, however, will generally find, that they may glorify God much more effectually by remaining in that situation for which he has qualified them, and by faithfully and diligently performing its duties, than by pushing

themselves into an office to which he never called them. By abandoning that sphere in which they were naturally destined to move, they may not only fail in the performance of those higher and more arduous duties which their new situation requires, but they may lose those opportunities of glorifying God which they might have enjoyed in that situation of life for which they actually were qualified. In consequence of their unfitness for the work, they may even injure the cause they sought to promote, and dishonour him whom they wished to glorify. It is impossible, in the compass of a letter, to delineate particularly the qualifications which enter into the character of a Christian missionary: all we can attempt, is only a hasty sketch; but slight as it is, we trust it may afford you some assistance in ascertaining your own fitness for the work.

1st. Examine yourself as to your PIETY. Have you adopted the profession of Christianity just as you have followed the other customs of your country, without much inquiry into its evidences, without a serious examination of its principles, without a heartfelt sense of its importance, without a personal application of its sacred truths to your own situation and circumstances? Or is your religion the fruit of much solemn consideration? Have you been convinced of your guilt? Have you felt your depravity? Have you seen your misery? Have you, from a sense of your utter ruin and helplessness, renounced all confidence in your own righteousness as the ground of your justification before God? Do you trust for salvation simply to the obedience, the sufferings, and the death of Christ? Though sensible that you cannot be justified by your good works, do you feel your obligations to holy obedience, and do you, in your heart and life, bring forth the fruits of righteousness, to the praise and the glory of God?

It is necessary, however, that you inquire, not only as to the *reality*, but as to the *degree* of your piety. An ordinary measure of grace is not enough for a Christian missionary; he would require to be eminent for personal religion. "We should injure many," says Melville Horne, "by questioning their piety, who yet are not possessed of that vigorous and steadfast faith, that joyous hope, and that fervent love, which are absolutely necessary to support a man under all the sacrifices, dangers, hardships, and discouragements, of a missionary warfare. The tree that is green, flourishing, and fruitful, while it stands in a rich soil, and is sheltered by a surrounding wood, may wither and die, or be torn up by the roots, if removed to a heath where it enjoys none of the same advantages. It is not impossible that a man whose piety would have saved himself and his neighbour in Britain, may in a heathen country lose his own soul, and become a stumblingblock to others. This is an awful consideration;

and, if attended to, would prevent all rashness, either in engaging ourselves, or in persuading others to engage, in missions."

While you examine the *measure* of your piety, consider also what has been its *duration*. It is one of the qualifications, according to the apostle Paul, of a Christian minister, and consequently it must be much more so of a Christian missionary, that he should not be "a new convert, lest, being lifted up with pride he fall into the condemnation of the devil." Time, in fact, is generally necessary to bring the graces of the Christian character to maturity, as well as to prove their reality. Until a man's piety has been some time tried, no great dependance can be placed on his steadfastness.

2dly. Examine yourself as to your ZEAL. This is a qualification inferior only to piety, and is, in a considerable degree, its inseparable attendant. He who does not feel a passion for missions,—whose soul does not glow with desire for the conversion of the heathen,—is unfit to engage in this arduous work. The Christian missionary *will* meet with much to quench his zeal, and, unless it burn with a pure and ardent flame, and is constantly fed with heavenly oil, it will probably soon be extinguished. There is a zeal which delights in display; which shows itself in talking; which takes pleasure in figuring before the public eye; which proclaims its own activity when there has been none to witness it; which carries on its operations by its own wisdom and in its own strength; which, to exalt itself, breaks forth in exclamations against the lukewarmness of others; which, in short, is all show, and noise, and bustle: but such zeal, to say the least of it, is of a very suspicious character, and often proceeds from no higher principle, than the spirit of vanity and the love of human applause. There is, on the other hand, a zeal which consists in deep concern for the glory of God, and in tender compassion for immortal souls; which would exert itself in promoting these objects, though unknown and unseen by the whole world, and even though it were to be followed, not with the honour and applause, but with the contempt and persecution of mankind; which attempts to accomplish its end as much by humble prayer as by personal exertion; and which, in fact, relies more for success on the divine blessing than on the utmost efforts of human agency. What, then, is the character of your zeal? To which of these descriptions does it most correspond? "When there is evidently a mixture of ingredients, we must discover by a moral analysis what may be referred to nature and what to grace; and determine on a man's qualifications in this respect as there is a larger share of valuable bullion or of base alloy."

3dly. Examine yourself as to your TEMPER. Few have any idea how essential a constituent this is of the character of a

missionary: many imagine if he is pious and zealous, his temper is a matter of no great consequence. In Christian countries ministers have commonly their own separate charges, in which each may labour without the controul or interference of another; but in heathen lands missionaries are associated in the prosecution of one common object, and have to labour in concert, or they labour in vain. Hence arises the peculiar importance of their possessing a good natural temper, and of its being thoroughly under the influence of Christian principle. It might, indeed, be supposed, that men who have left their friends and country for the sake of Christ, would be so engrossed with the grand object to which they had devoted their lives, that every consideration of a personal and of a temporal nature would be swallowed up in concern for the extension of the Redeemer's kingdom, and the salvation of immortal souls: but, alas! a base jealousy of the talents, the worth, the influence, and the usefulness of their brethren; an unhallowed strife which of them shall be the greatest; a diversity of sentiment as to the minor points of theology; the overbearing disposition of some who will never be satisfied unless they have every thing their own way; the unyielding spirit of others who will adopt no plans, however wise and excellent, unless they emanate from themselves, or, at least, if they are proposed by particular individuals in the mission; these, and a thousand other circumstances connected with the temper of missionaries, have sown the seeds of disunion among them, and blasted all their labours. Such circumstances, which have been but too common occurrences in the history of missions, illustrate most strikingly the importance of the temper of a Christian missionary, and show the fallacy of the idea that this is comparatively but a small matter. Let us then entreat you to investigate particularly your own character in this respect.

Are you of an *affectionate* temper? Have you a heart disposed to form attachments, and are you not only warm, but steady, in the attachments you form? Or are you of a cold temperament, little disposed to friendship, and not likely to be united to your fellow missionaries by the ties of love?

Are you of a *gentle* temper? Are you mild in your dispositions, and conciliatory in your manners? Are you likely by this means to win the affections both of your fellow missionaries and of the heathen? Or has your mind been cast in a rougher mould? Is there something harsh, uncultivated, and forbidding, in your character? Instead of attracting, are you apt to repel the affections of others?

Are you of an *humble* temper? Are you lowly in your own eyes? Are you disposed to esteem others better than yourself? Are you ready to condescend to men of low estate? Have you a deep sense of your own insufficiency for the work before you?

Or have you a high opinion of your own talents and acquirements, of your piety, and zeal, and other endowments? Do you think they will entitle you to a principal place among your fellow missionaries? Will you not be content unless you are a leading man among them? Are you ambitious of associating with those who are your superiors in character, rank, and influence? Will you be ready to despise a fellow missionary merely because he is not your equal in talents and acquirements, while, perhaps, he is your superior in piety and zeal? Are you apt to be overbearing to your equals and inferiors? Will you not be content unless they submit to your views and wishes?

Are you of a *charitable* temper? Are you disposed to put the best construction on the words and actions of your fellow men? Is it with reluctance that you view in an unfavourable light the conduct of others, and only when the force of evidence compels you? Does it afford you much more pleasure when you can think well of them? And when you cannot remain blind to their faults, are you ready to make those allowances for them which the circumstances of the case will admit? Are you disposed to throw over them the mantle of love, and not to speak of them without necessity? Or are you disposed to view the conduct of others with suspicion? Does it afford you a secret pleasure to discover their imperfections and errors; and even when their conduct is laudable, are you apt to ascribe it to unworthy motives? Is evil speaking a practice in which you indulge? Are you ready to listen to unfavourable reports of others, and in your turn to contribute to their further circulation?

Are you of a *meek* temper? Have you learned to govern your angry passions? Can you receive with patience and gratitude the reproofs of a friend? Can you bear with calmness and equanimity the unmerited reflections, the abusive language, and the provoking conduct, of others? Or are you of an irritable turn of mind? Are you hasty in your spirit to be angry? Are you ready to be carried away by the violence of passion? Are you apt to speak unadvisedly with your lips?

Are you of a *forbearing* temper? Have you learned to make scriptural and rational distinctions as to the relative importance of different parts of divine truth? Are you disposed to live in peace and harmony with those who differ from you as to the non-essentials of religion? Do you feel it to be of more importance to maintain the "unity of the spirit in the bond of love," than to contend about the inferior "matters of the law?" Or do you feel a *bigoted* attachment to all your opinions in religion, and especially to those which are peculiar to yourself, or to that section of the church of Christ with which you are connected? Are you a zealot for them? Are you disposed to think a man unfit for Christian communion with you unless he adopt your creed in all its extent?

Have you learned not only to exercise forbearance with your fellow Christians as to those minor points in which you differ from them: but do you think, after considering the character of your own mind, and your conduct in similar circumstances, that you will be disposed to bear with your fellow missionaries when they differ in opinion with you as to the particular plans to be pursued in the prosecution of the mission? Will you be ready to yield up your views to the majority, unless when conscience will not permit you to do so? Will you be prepared to co-operate with them in carrying the measures they propose into effect, even though they should not seem to you the best which might have been adopted? Or will you be disposed to do little unless the measures proposed meet with your entire approbation? Are you of a stiff, unyielding disposition? Are you apt to indulge in scrupulosity about little matters?

Will you be disposed to exercise forbearance, not only as to the sentiments, but as to the frailties of your fellow missionaries? Have you learned to lay your account with finding imperfections in the best of men? Are you prepared to make due allowances for their faults, and to love them on account of their excellencies, notwithstanding the defects which cleave to them? Or are the faults of their character ever apt to preponderate in your eye, and to conceal from you their virtues? Are you apt to deny them every excellence on account of the imperfections you see in them?

Are you of a *peaceable* temper? Are you disposed to live in harmony with others? Have you a dread of dissension? Are you ready to make every sacrifice for the sake of peace, except the interests of truth and holiness? Or are you apt to be quarrelsome? Are you ready to take offence? Are you ill to be won when once offended? Is it long before you forget injuries? Are you backward to forgive them?

Are you of a *disinterested* temper? Are you ready to look, not merely on your own things, but also on the things of others? Are you disposed to sacrifice your own ease and comfort to the welfare of others? Do you think you are prepared to make such sacrifices on account of your fellow missionaries as well as of the heathen? Or are you of a selfish disposition? Are you ready to make the ease and comfort of others bend to your interest? Are you disposed to place the heaviest burdens on the shoulders of others, while you choose for yourself such as are lighter and more agreeable?

Such are a few of the points to which we have to request your attention relative to your temper. We might have enumerated many others, but as we can attempt only a hasty sketch, we must leave these to your own investigation.

[To be continued.]

CURE OF GUTTA SERENA.

HAVING experienced a very extraordinary cure of *gutta serena*, I feel it a duty which I owe to God and my neighbour to give it great publicity. Already have I made it known to several medical men high in the profession, to many of my correspondents, and to several who are now labouring under the distressing malady from which I have been mercifully restored. But this does not satisfy me: I wish the remedy which has been so successful in my case to be universally known. I am far from supposing that it will succeed in every case of *gutta serena*; but as it has succeeded in mine, and since my recovery, in two others also,—one *perfectly*, and the other *partially*, so far, that the latter person referred to is able to read a common sized print,—I am encouraged to hope, that the publication may prove a great blessing to many who are now literally "walking in darkness:"—a state of affliction, the horrors of which can only be correctly estimated by those who have been deprived of sight.

In addition to the conviction of my own mind, that I ought not to conceal so great a benefit, I have been long and frequently urged by many pious and intelligent friends to send it forth into the world; but that which finally determined my conduct in this case, was the request of the brethren assembled in our late conference held at Leeds. As a member of that conference, and one who concurred in this request, you will, I doubt not, feel great pleasure in giving it efficiency by allowing to my very extraordinary case a place in the pages of your valuable and widely extended miscellany.

I am, dear sir, affectionately yours,

Bristol, Sept. 8, 1824. JACOB STANLEY.

Remarkable cure of Amaurosis, or Gutta Serena, in the case of the Rev. JACOB STANLEY, *Wesleyan Methodist minister, now in Bristol.*

In the month of September, 1813, when stationed in the Liverpool circuit, one night, whilst I slept, I was attacked by *gutta serena*. Of this I had no previous intimation; my sight, till that time, having been perfectly good, and my general health excellent; with the exception of occasional headaches, to which I had been more or less subject from my childhood. The disease affected my left eye only. When I awoke I perceived light from the corners of my eye; but before it were spots of various kinds; some gilded, and some black; and a large black body resembling, sometimes, flakes of soot, and at other times, a piece of fringed black gauze. At first I thought some matter had collected on the surface of the eye; but after wiping it with my handkerchief, and washing it with water, I found the cause lay deeper.

I applied to a respectable medical friend in Liverpool, who pronounced it *gutta serena*. His opinion was confirmed by one highly distinguished in the profession at Dudley; to whom I made a journey on that occasion. I was put under an alterative course of medicine; took a kind of mercurial snuff; was electrified in the eye by sparks, and had the electric fluid poured in from a wooden point; had a solution of cayanne dropped into it twice a day; and was repeatedly blistered in the temples and behind the ears. From these means I certainly derived some benefit; but the process being tedious and confining, and ill comporting with my public duties, and finding that my *right* eye continued good, I deliberately came to the resolution to pass through life with *one* eye; a resolution which I have lived long enough to regret.

In the latter end of the year 1816, in consequence of preaching one evening in wet clothes, I caught cold, which induced *gutta serena* in my right eye. The spots and the cloud hindered distinct vision. After a few days I was nearly blind. I became alarmed; and applied to an eminent oculist, Mr. Ware, of London, from whom I received much kindness, and to whom I feel myself under very great obligations. The means employed by him were in a few weeks effectual to the perfect restoration of my sight.

From that time, at intervals, I was repeatedly threatened with the total loss of sight; but a prompt recurrence to the remedies prescribed by Mr. Ware, always succeeded in parrying the threatened evil; till Sunday, May 18, 1823, when being at Stroud, preaching in aid of the Wesleyan Methodist Sunday School in that place, the cloud returned, and owing to certain engagements, which it would be of no importance to state, I was unable to have recourse to those means which in former cases had been successful, till the following Thursday evening, when I tried the usual remedies and found them utterly ineffectual. The disease had acquired a degree of strength and obstinacy which bade defiance to them. After vainly attempting to cure myself, I thought it advisable to place myself once more under the care of Mr. Ware. I did so; and after five weeks residence in London, returned to Bristol convalescent. I could see to read even a newspaper without the aid of glasses. The first sabbath after my return I imprudently ventured to preach twice, and to administer the Lord's supper; and again to preach the following evening, in one of our large chapels. These three services undid all that had been done. I instantly had recourse to the remedies which had been successful, and received my sight: I preached again, and became blind.—Again I blistered, and saw; then preached and became blind. Thus I proceeded, alternately preaching and becoming blind; and blistering, and

receiving my sight; till I found myself reduced to this alternative: either, for the present at least, to cease to preach, or to become blind altogether. I chose the former in the latter end of July, 1823. But, having trifled so long, the disease had become so obstinate as to resist the efficacy of all former remedies.

At this time a highly esteemed medical friend in Bristol, deeply interested himself in my behalf, and put me under a very powerful alterative course, and also caused a seton to be made in my neck, which was kept open for eight months. In addition to this, leeches were frequently applied to my temples; and, occasionally, blisters to my right temple; I also used the mercurial snuff; was electrified in the eye twice a day for about two months; and used two or three different lotions. Sometimes I could see, even well enough to read a few lines of clear and strong print: and then in the space of an hour was not able to distinguish a blank from a printed page. Frequently, by the light of the noonday sun I have not been able to distinguish the features of my own family within a distance of two feet. My feelings, at such times, though in general I succeeded in concealing them, were such as it is not in the power of language to describe.

In this state, I visited my daughter, Mrs. Baldwin, at Stourport, when a young friend who had been afflicted with *gutta serena* in one eye, called to see me. I expected to find her blind in that eye; but, instead of this, I found to my astonishment and joy that she was nearly restored; at least, so far that she could see both to read and work without difficulty. I inquired by what means she had recovered her sight; and she informed me, as *I understood her*, that it was *by the application of a large blister to the spine*. I resolved that, on my return to Bristol, I would try it. I did so; and the effect was astonishing. I felt its operation on my eye in the course of the night. It produced a tremulous sensation: a sensation which I cannot better describe than by calling it a prickling sensation; only without pain. But when I awoke, what were my astonishment and delight, when, for the first time, I was able to discern the figures and colours upon the curtains and carpet, and the paper of the room! I say the first time; for we had removed into that house during my affliction. And what were the joy and surprise of my family, when, after the devotions of the morning, I took a book and read eight or ten pages together, without glasses and without difficulty! Of the feelings of that morning, I have, and ever shall have, a most lively, and joyous, and grateful remembrance!

I repeated the blister, *nine inches long, and about three or four broad, upon the spine, from the shoulder downwards*, once a week, for five or six weeks in succession; until the optic nerve acqui-

red a steady tone, and ceased to be subject to those fluctuations which had characterised it in former times.—When I returned from London in July 1823, so far restored as to be able to read the small print of a newspaper; such was the state of the nerve, that either mental or bodily exertion would soon produce comparative blindness. As soon as I suffered my mind to fix itself intensely on any subject, or proceeded to any thing like a regular chain of ratiocination, I found the cloud return; and was instantly under the necessity of traversing my thoughts, and of discontinuing all consecutive thinking. But now, and for many months past, neither mental nor bodily exertion injures me at all. I can pursue my studies and labours as well as ever I could, without inconvenience. I confess I am a wonder to myself and to many!

Before I conclude this paper I beg leave to remark two things: first, among the various means employed I am persuaded I have derived, all along, more benefit from blistering than from any thing else. This I did in the case of my left eye at Liverpool, which I entirely lost, I now believe, for want of perseverance in blistering: and this also have I done in the present case. I will not say that I derived *no benefit* from cupping or leeching, or mercurial snuff, or electricity, or a seton, and various other things included in the remedial process to which I have been subjected; but I do say that I have always derived the most immediate and sensible benefit from blisters; and ultimately, under God, it was a *blister nine inches long and three or four inches broad*, which restored me to that happy state of vision which I now possess.

Secondly: My own dulness of apprehension, or the treachery of my memory, or both, were the means employed, by an overruling providence, to effect a perfect cure. I have stated above, that I received my information from a young friend at Stourport. So I thought. But on a late visit to that place, I sent for that friend to inquire from whom she received the advice to blister the spine: a remedy which, as far as I had been able to ascertain, had not been employed either by oculists or physicians, in Bristol or London;—when, to my utter surprise, she told me she had never had a blister on her spine; that she never had said she had one there; and that it was quite impossible she could have said so; but that she had told me she had a blister on the back part of her neck. The word *back* occasioned the mistake. *Back* and *spine* were associated in my mind; and hence the application of the blister to the spine; which probably was the only part where such an application would, in my case, have been successful. The Lord can, not only make the wickedness of men to praise him, but also overrule their inattention or stupidity to the healing of their diseases. I owe my cure to my blunder; or, to speak more correctly, to the special providence

of God, who appointed or permitted it, to confer upon me this great benefit; which, having freely received, I freely communicate; most earnestly praying, that it may be as successful in restoring sight to others, as it has been in restoring that inestimable blessing to me.

There are three considerations which ought to induce persons similarly afflicted to make the experiment. *First*, The success which has already attended it in my case, and in the case of two others, at least. *Secondly*, The remedy is perfectly innocent: if it do no good, it will do no harm. *Thirdly*, A discharge from the back, occasioned by a piece of skin being rubbed off through long confinement to bed, restored a woman afflicted with *amaurosis*, or *gutta serena*, to sight, in the Bristol Infirmary, in the year 1817: an interesting account of which was published in "The London Medical Repository for January, 1824," by J. C. Pritchard, M. D.: which case furnishes a strong presumption that blistering will be of essential benefit. To which I might add, that several medical men, with whom I have conversed on the subject, agree in thinking that it is very likely in many cases to succeed.—*Wesleyan Methodist Mag.*

RELIGIOUS AND MISSIONARY INTELLIGENCE.

REPUBLIC OF HAYTI.

As considerable exertions are now making by many of the citizens of New-York, and elsewhere, to encourage the emigration of free coloured people to Hayti, in consequence of the flattering offers made by PRESIDENT BOYER, we think it expedient to present our readers the following information respecting the religious freedom enjoyed there. We had indeed hoped, and we still hope, that the time is not far distant, when the shackles will be broken, even in this place, and when the light of the pure gospel "shall have free course," to "run and be glorified" among the inhabitants of Hayti. Of the benevolent disposition of *President Boyer*, who appears to be an enlightened statesman, and a friend to suffering humanity, we are not disposed to doubt; but that there is, from some quarter, a strong counteracting influence exerted to prevent the full display of his good intentions, we are equally well satisfied. Neither do we mean to advise our coloured friends not to emigrate, if they are satisfied that their condition may be thereby meliorated; but we wish them, before they embark in this undertaking, to understand the true state of the case in regard to the religious privileges they are likely to enjoy.

A mission was sent by the Wesleyan Methodist Missionary Society, to Port-au-prince, in 1816,* which, at first, promised success; but after contending with a variety of difficulties, the missionaries, without any act of imprudence, either real or pretended,† (for they were dismissed very courteously by

* See Methodist Magazine, Vol. IV. p. 14.

† It has indeed been stated verbally, that the society had provoked the wrath of their enemies by imprudent conduct, by indulging too much the warmth of their feelings in their devotional exercises; but we consider this an "idle report," as it has never been alleged in any correspondence on this subject, nor pretended to the missionaries themselves, as we had an opportunity

the President, though peremptorily,) were obliged to desist from their labours, and to abandon the island. Previous to their departure, however, they had been instrumental in establishing a society of thirty members, who endeavoured to maintain their integrity, though much persecuted; and the persecutors were encouraged by some high in the authority of the government, though it does not appear they were sanctioned in their proceedings by the president. But the true state of these matters will best appear from the following documents, which we copy from the July number (1824,) of the Wesleyan Methodist Magazine:—

Letter to his excellency the PRESIDENT OF HAYTI, *signed by order of the Methodist Society, Port-au-Prince.*

"PRESIDENT,—You are acquainted with our society, formed here six years ago. The end of our meeting together is to invoke the blessing of God, not only on ourselves, but also on the government, its magistrates, and even on those who evil entreat us without cause; for we do not hate them nor render evil for evil. This is what our religion commands. It is not that we wish by our meetings to disobey our president; but our desire is to obey God our sovereign, and his law requires that we should love the head that he has placed over us.

"We know that your excellency will not approve the conduct of those who have stoned and evil entreated us without cause. We have been treated as enemies to the government, yet we are not such. Yesterday we were arrested and put in prison by order of General Thomas, who at once, without examination pronounced our sentence. And we know this was not by order of the president, which renders it our indispensable duty to give you information thereof.

"President, let our society be narrowly examined, and if fault is found in us, we are willing to suffer the punishment we merit.

"Confidently expecting your favourable reply, we have the honour of saluting you most respectfully."

A note which accompanies this document adds,—"The president did not reply, but ordered us to be set at liberty; and the evening of the day on which we were released we had a public meeting."—Ten days after the date of the above letter, St. Denis writes:—

A PROCLAMATION was made in the name of General Thomas, commandant of the place, to prevent any one from throwing stones at the Methodists, forbidding every one to evil entreat them, or to go before their houses to insult them. But by that proclamation we were also forbidden to meet together, and informed that should we meet the police is ordered to arrest us; but as for the people, they ought not to interfere, nor throw stones, because we are citizens of the republic. This is the substance of the proclamation.

Although this proclamation was made yet the people did not cease to ill treat us, and cry after us as we went along. General Thomas gets out of that affair by saying that they only made use of his name, when he had nothing to do in it. "But take care," said he, "if that continue, that it do not cost the life of some one." One of our sisters visited the president to whom she made her complaints, and informed him that it was said, that it was by his order that these things were done. He received her very politely, assured her that this was not so, but that he was exceedingly sorry that we should be

of conversing with these men, and saw the document furnished them by the president, testifying to their good behaviour, on their leaving the island: and he even accompanied their dismission, however paradoxical it may seem, with a very considerable donation to the Missionary Society. No,—*it was for speaking against the reigning vices of the place, which provoked the vengeance of some of the people*; and it is highly probable this circumstance afforded a convenient pretext for the display of a little ecclesiastical finesse, to rid the island of men who might ultimately "endanger a craft," which now tyrannizes over the consciences of men. However well founded this conjecture may be, we rejoice to behold in the president of Hayti, a mind soaring above the mean jealousy which actuates less disinterested individuals, and struggling, as far as political circumstances will admit, to rise to that independence of thought and action, which, by one bold stroke, might put an end to religious intolerance, and proclaim the republic of Hayti, the asylum for the oppressed descendants of Africa.

improperly treated, and that he had written to General Thomas to that effect, and if the general did not attend to his orders he could not hold any command in the republic. In consequence of this the general made the above proclamation. The president also told her that he could not allow us to hold our meetings, because we were not in peace; that France was proposing to march upon us, &c. &c. Since the last persecution, we enjoy, by the grace of God, the means of praying, when several of us meet together.

One of the friends, Madame Michot, the owner of the house that was demolished by the rabble, has since been removed from that scene of suffering to the rest which remains for the people of God. She was on her death bed at the time the outrageous assault was made, but was conveyed to the house of one of her neighbours, who humanely afforded her an asylum at that trying moment. When her daughters became decidedly religious, she violently persecuted them; but at the time when Messrs. Brown and Catts left the island there was a manifest change in her conduct; and she afterward cast in her lot with the persecuted servants of Christ, and opened her house for public worship. A few particulars relative to her happy death are thus given by her daughter Mary Martha Michot:—

"It is with sorrow that I inform you of the loss I have lately sustained in the death of my dear mother, who departed this life on the 13th day of September, 1823. I feel it painful to be separated from her,—but what shall I do? It is my duty to submit to God, and I endeavour to be resigned to my Saviour. In her last illness she often testified to me her desire to leave the world and to be with her heavenly Father. I asked her if she felt in her heart the peace of God; and if her being willing to die proceeded from a confidence that God would receive her? She answered, 'Yes.' I asked her farther, For what reason she thought God would receive her? She answered, 'For the sake of the blood of our Lord Jesus Christ.' And this she continued to testify unto her last moment."

These documents confirm the observation we have made, that President Boyer himself is favourably disposed to religious toleration, as indeed every enlightened and philanthropic statesman must be; and from the general prevalence of intellectual and religious truth among mankind, we cannot but hope that the REPUBLIC OF HAYTI will soon participate in the diffusion of those principles which restore mankind to the dignity of free and rational beings; and, perhaps, the present movements in and toward Hayti may contribute to the furtherance of this very desirable event. But that this time has not yet arrived as it respects this place, will be seen by the following article which we copy from the last November number of the Wesleyan M. Magazine:—

Since the publication of the last number, brother St. Denis Baudhuit has arrived from Hayti. This young man has taken a leading part in the religious services of our persecuted society at Port-au-Prince, and has the strong recommendation of all the members. He reports that their meetings are still private, and that they are prevented, by the violence of the mob, from holding public assemblies. The number of classes amounts to six, and the members to eighty-eight; the majority of whom are walking in the fear of the Lord, and in the comfort of the Holy Ghost, and give eminent proofs of constancy and devotedness to God, amidst daily reproaches and frequent insults. So wonderfully has this infant church been preserved, and even multiplied, in its destitute state; the pledge, we trust, that its constancy will at length subdue the wrath of the opposers, and that the work of God, in that large and important island, has taken imperishable root.

We shall wait patiently, though not without some anxiety, for the result of the present proceedings in relation to the emigration to Hayti; and in the mean time express our most hearty desire that the exertions of those benevolent citizens, who are labouring to effect the general emancipation of negro slaves, and to provide an asylum for those who are already free, may meet

with speedy success, and finally realize their utmost wishes, by witnessing these descendants of Africa,—many of whom are now both worthy citizens, and pious Christians, seated "under their own vine and fig-tree," worshipping the common Father of all, "in spirit and in truth," "none making them afraid."

WESLEYAN MISSIONS.

From the November number of the Wesleyan Methodist Magazine, we copy the following items of missionary intelligence. We had, indeed, prepared some copious extracts from the October number, with a view to insert them in our last; but the interesting narrative from Bishop Soule, containing an account of an episcopal visit to the Wyandot Mission, coming just at the moment our sheet was going to press, prevented us from giving the extracts above-mentioned. What follows, however, will give a general view of the state of the Wesleyan stations in some of the West Indian and South Sea missions:—

WEST INDIAN MISSIONS.

ST. CHRISTOPHER'S.—*Extract of a letter from Messrs. Morgan, Davies, and Cox, dated Basse-Terre, June 30, 1824.*

AT the commencement of this quarter, we introduced more fully the plan of publicly catechising, devoting to it half an hour a week, after our evening service. In most of the chapels the hearers are more numerous on the evening of catechising than they were formerly, and great interest in this simple mode of instruction is manifested. In Basse-Terre from four to five hundred regularly remain after the service is concluded, in order to be catechised. The slave parents show still greater solicitude for their children to learn to read; that at home, as well as in the house of God, they all may profit from the catechism. In the course of the quarter no fewer than five hundred of the catechisms which you sent out have been purchased, chiefly by the negroes. We feel confident that this mode of teaching will most materially contribute to the moral and religious improvement of such as avail themselves of it.

In Basse-Terre we have opened a sabbath-noon school, in addition to the other sabbath and week day schools, which continue to be a great blessing to the *rising* generation. Our object in taking this step was to provide the means of instruction for those country children, who, on the Lord's day accompany their parents to the town, and return with them in the afternoon. By this means they are prevented from idling away their time in the streets, or what is still worse, lounging about in the market, and getting infected with those demoralizing habits which prevail to so great an extent. This school continues to afford us much encouragement.

At Old Road, as well as at other parts of the island, our opportunities for teaching the benighted multitudes have become more numerous, (several proprietors and managers having kindly expressed a desire to have their negroes frequently instructed,) and to the utmost of our strength we intend to diffuse among them the "Light of life." It will be pleasing to you to know, that several of our people who commenced the quarter with us, and whom we now number among the dead, fell asleep in Christ, in the full assurance of dwelling with him for ever.

DEMERARA.—*Extract of a letter from Mr. Mortier, dated George-Town, July 15, 1824.*

WITH regard to the work of God in town, we have abundant cause to be thankful and rejoice. We meet with no interruption either in our public or private assemblies. Our chapel is filled on the Lord's day, and generally so on Thursday evenings. From the sound Christian experience expressed in the love-feast last Sunday, and from the personal conversations I have with the members, as well as the general tenor of their conduct, I believe they are generally growing in the divine life. They are indeed grateful for the continuance of their religious privileges. Often do tears of gratitude ac-

company their prayers and praises to Almighty God.

On the 11th of May death removed from us one of our old leaders. She had been a member of our society in St. Christopher's, and removing from thence to Demerara, joined our people here. Her conduct while among us (ten years) has been uniformly such as became the disciple of the blessed Jesus. When I was here in 1817, she succeeded another of our leaders, who was then removed to glory. She has filled this office ever since with fidelity. Her affection for the members of her class was evinced by the punctuality of her attendance, which was frequently a matter of great difficulty, in consequence of the classes meeting in the evening, and being herself afflicted with an asthmatic complaint. It was with pain that she could, on those occasions, breathe, but she would say, "It may be the last time, and I will endeavour to go." During her sickness she spoke but little, but when asked respecting her state, she used to reply,—"All is well; the Lord does all things well; I am perfectly resigned." The last words she said were addressed to her daughter, who was weeping: "Do not weep for me; serve God." After this she fell asleep in Jesus. Thus lived and died Ann Hensey, aged seventy.

On the following Friday I committed to the ground another member of our society here; a young man. During the five years he was a member among us, he conducted himself as became a professor of the religion of Christ. I visited him several times. His master gave him a good character, and seemed to regret his approaching death. He had been at the expense of sending him to Barbadoes for the benefit of his health. On his return to Demerara he became worse, and after two months confinement, was removed to a better world. He expressed himself happy, and died in peace.

A third, an old member, followed a few days after. I did not see him, his sickness and death being more sudden. His leader, who visited him, told me that he also died in peace. Here are three more seals to missionary labours, and encouraging fruits of our feeble ministry. Thus our hands are held up amidst many discouragements.

SOUTH SEA MISSIONS.

From New South Wales we learn "that new tribes of aborigines have been discovered in Moreton-Bay; latitude twenty-seven or twenty-eight degrees, which are far superior in form and muscular strength, and are likewise farther advanced in civilization, than any which have been seen about the colonial establishments. They have huts erected in the form of streets, and a degree of order exists among them. They have no kind of clothing: in this respect they are like their brethren in our quarter. They subsist on roots, and what they take by the chase.

"These newly discovered tribes have many superstitious customs, such as never to walk before the door way of their houses, but always on the back. If a dog runs between any person's legs, the animal must be caught and put back the same way he came. They have houses in which one family only dwells. The houses are swept clean every morning; and their food is dressed in the open air. They appear to be industrious among themselves, and wish others to be so: the following is an instance: Three men were driven in an open boat from near Sydney, to the place where these natives reside. On landing their boat was broken by the surf; but after they had been among the natives for some time they agreed to make a canoe. The poor natives brought them food several times in a day; but at length perceiving that one of the white men did not work with the axe, like the other two, a native took the axe from him who was working, and gave it to the idle man, who refused to labour. After this the natives would not give him any food; but continued to feed the other two; leaving the idle man to provide for himself. As long as he continued with them they treated him with disdain, but did not use any violence.

Further particulars are given in the following extract of a letter from a clergyman to Mr. Leigh, dated Sydney, January 21, 1824.

"I have the pleasure to inform you that the journal of a recent expedition of discovery to Moreton Bay, latitude twenty-seven or twenty-eight degrees south, and the narrative of two Europeans who were found there, exhibi-

some very favourable traits in the dispositions and habits of the aborigines in that part of New Holland. This journal and narrative, I understand, are to be published immediately upon Mr. Justice Field's arrival in England, under his direction. With the perusal of both, in manuscript, I have been kindly favoured; to me they have been very interesting; and to the missionary most encouraging. Herein we may perceive that the natives, six or seven degrees to the northward, are in a condition much superior to that of those in this neighbourhood. They seem to be endued with stronger sociability and affection, and with more intellect and invention than any we have seen.

"The tribes there form little villages of huts; and they have a king or chief, whom, with his queen or wife, and a concubine, they both honour and maintain. For the support of the king they give a portion, or even the whole of what they have taken in fishing or hunting; and when all is done, and they are left without a morsel, they murmur not.

"Their humanity and honesty appear to be real. The Europeans who had been cast away on the coast, and had for several months resided among them, they treated with every mark of respect, of kindness, and hospitality in their power. For further information, I must beg to refer you and your friends to the publication itself. With such a statement of well authenticated facts before us, may we not most reasonably and hopefully conclude, that missionaries who are duly qualified, and able to endure some privations, going to these people, might, under the divine blessing, do them both present and everlasting good. May the Lord send forth more labourers into his vineyard!"

REVIVAL OF RELIGION IN ENOREE CIRCUIT.

Extract of a letter, dated Enoree, November 11, 1824, from the Rev. Allen Turner, to Bishop George.

It gives me great pleasure to have it in my power to communicate to you the good things of this circuit. You know the lukewarm and barren state in which it was at the commencement of this year; and so it continued until the first of May last, when a gracious work began at a class meeting, under the prayer of a Christian female. The quarterly meeting on the first two days of the month, at Chapell, was accompanied with gracious manifestations. From this time the work of revival went gradually forward, until about the last of July, when the most signal displays of divine power were manifested that I ever before witnessed.

I cannot tell the exact number who professed to find peace with God. They were converted at camp meetings, at quarterly meetings, class and prayer meetings, as well as at our ordinary preaching appointments, at home and in the woods.

The number which joined the church from the time the work commenced, to the third quarter, was *four hundred and twenty-seven.* Some who were the subjects of this revival have joined the Baptists, though not as many as on former occasions, as the people are becoming convinced that regenerating and sanctifying grace is of more importance to the salvation of the soul, than water baptism. I am much pleased with my colleague, for though he has suffered much from bodily affliction nearly the whole year, he has persevered in his work, and God has been with him of a truth.

Reedy River circuit, and indeed the remainder of the district, continues much as usual. O! what cause of lamentation, that we are not more awake to the interests of Zion. Much besides preaching is essential for the prosperity of the cause in which we are engaged. May the spirit of burning, holy zeal, actuate the breasts of all the ministers of Christ.

I bless God that there are some flattering prospects in this conference. Union circuit is truly alive; also Saluda, Waynesborough, Alcovi, Walton, Yellow River, and a few others. I trust we shall have a society, and a house of worship, by the close of the year, in Unionville.

OBITUARY.

To the editors of the Methodist Magazine.

I HAVE seen in a newspaper an account of the death of a valuable member of our church, SAMUEL WILLIAMS, Esq. with whom I was personally acquainted for several years, and always found him the upright and steady Christian. I therefore send the account for insertion in the Magazine, if you think proper.

Washington, (N. C.) Nov. 20, 1824. THACKER MUIRE.

Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.—Psa. xii. 1.

Departed this life, at his residence at Walker's Hill, in Warren County, (N. C.) on Saturday, about 2 o'clock, P. M. of the 18th Sept. 1824, in the 56th year of his age, SAMUEL WILLIAMS, Esq. deeply deplored by his relatives, and a large circle of friends and acquaintances.

In the death of this truly estimable man society has sustained the loss of one of its valuable members.

To detail the virtues of this excellent man, would be to infringe on the ordinary obituary limits; but it were to wrong the dead, and to withhold from the living a source of consolation, barely to announce the death of so distinguished a Christian. Departed worth is entitled to a distinguished and sacred remembrance. The victories of the cross ought to be proclaimed, for the darkness that rests on futurity is illumined, and the terrors that death hangs about the tomb are lessened, when a Christian dies.

"Our dying friends are pioneers, to smooth
Our rugged pass to death; to break those bans
Of terror and abhorrence, nature throws
'Cross our obstructed way; and thus to make
Welcome, as safe, our port from ev'ry storm.

In the various domestic and social relations, he ever acted with exemplary propriety, being a truly loving husband, a tender parent, an affectionate relation, a sincere friend, a kind neighbour, an indulgent master, and scrupulously just in all his transactions with his fellow men. He has left a widow, five children, fifteen grand-children, an affectionate niece, beside brothers and sisters to lament their melancholy bereavement.

The tears of his relations and friends, who followed him to the tomb, bore testimony to the anguish of their feelings. The disease which terminated his earthly career, was a short and violent attack of the bilious fever; which he bore with Christian fortitude. This worthy gentleman was for many years a member of the Methodist Episcopal church. From his first professing religion his conduct was such as marked the Christian, and characterised the true believer in Christ; ever living in the exercise of that faith in his Immanuel which wafted him above the fears of death. But the time drew near, when his faith was to be called to its last grand exercise: that eyeing his Lord, he might

True in the fiery trial prove,
And pay him back his dying love,

All his children, but one, and two affectionate brothers, were present to witness the melancholy catastrophe.

The language of Mr. Fletcher's biographer may be applicable in this case, "And now the hour speedily approached that was to put a solemn termination to their hopes and fears. As the moment of his dismission drew near, their eyes were rivetted on him in awful expectation. But whatever they had felt before, no murmuring thought was suffered, at this interesting period, to darken the glories of so illustrious a scene. All was silence, when the last angelic messenger suddenly arrived to perform his important commission."

"Death to a good man," says Dr. Watts, "is but passing through a dark entry, out of one little dusky room of his father's house, into another that is fair and large, lightsome and glorious, and divinely entertaining."

Such was the undisturbed and triumphant death of this eminently holy and good man. "Blessed are the dead that die in the Lord! They rest from their labours," and are followed by those exemplary works, which they consider as unworthy a place in their remem-

brance. They escape from the windy storm and tempest, and are brought to their desired haven. They have a right to the tree of life, they enter in through the gates into the city, and stand with everlasting acceptance in the presence of their God!

"Death, thou art vanquish'd here—for tho' thy dart,
Envenom'd struck, and kill'd the mortal part;
Yet the glad spirit, ere it fled, proclaim'd
An endless vict'ry, o'er thy empire gain'd.

"Let me die the death of the righteous, and let my last end be like his."

REBECCA.

POETRY.

Communicated for the Methodist Magazine.

Dear Brother,—If the following verses contribute in the smallest degree to strengthen your faith, confirm your hope, or increase your love to our common Redeemer, the intentions of the writer will be fully accomplished, and her exertions amply rewarded. I seek not praise, I seek profit; your profit, your happiness, permanent and unshaken; because it would be an addition to my own. As a sister I would beseech; as a friend, uninfluenced by any sinister motive, I would entreat you, to make sure work for another existence. Let not doubts destroy your peace; let not one error lead you into others; but be vigilant, be constant in prayer, be sincere in your professions, diligent in the business of your salvation. And may the God of all grace bring you and me to meet together, where we may look back with pleasure on such things as now conduce to our eternal welfare; where we may estimate this life according to the manner in which we spent it. O! may we spend it to the honour and glory of Him, whose workmanship we are, whose purchase we are, and whose servants we ought to be.

I am your sincere well wisher, and affectionate sister,

March 16th, 1815. A. L.

LINES TO MY BROTHER.

Whilst I address thee, brother of my heart,
What sweet sensations in my bosom rise;
Whilst I attempt my feelings to impart,
What tears of pleasure trickle from my eyes:
Nor are they selfish, isolated joys—
Angels the rich participation claim,
For angels hail thee "brother" through the skies,
And make heaven's courts re-echo with the name
Of God's adopted son—Redemption is the theme.

O, glorious work! O work demanding praise!
Life, phœnix like, emerges from its sire.
Exult, my soul—ascend, my loftiest lays,
And let a mortal catch a seraph's fire;
And fill'd with holy zeal, and warm desire,
Pour the loud burst of gratitude along.
Redemption is the Saviour! earth retire!
Weak are my efforts, but my subject strong,
And as eternity, unbounded is my song!

But O! what pen can paint, what tongue rehearse
The mighty wonders of a love divine!
Language is barren, grovelling is my verse;
Expression faint, defective every line:
I pause astonish'd—and the task resign!
We cannot count the sands, nor mountains weigh,
Nor love's immensity in bounds confine!
But we can feel its strength infusing ray,
And mark its golden tints illume salvation's day.

Much I rejoice, nor for myself alone,
The arms of mercy have encompass'd thee!
Thy sinful state, thy helplessness is shown;
And he, who bought thy pardon on the tree,
Already hath pronounced the words "be free—
Go forth—no longer captive as before!"
Haste, haste, my brother—bend the suppliant knee:
His goodness prove, his clemency adore,
And, trusting in his grace, resolve to sin no more.

Art thou determined? Then in Jesus' might
(Nor earth, nor hell, shall drive thee from the field,)
Drag forth the enemy, commence the fight,
Truth be your cov'ring, faith your well tried shield:
Nor, though a host surround you, basely yield,
Nor think the contest ended by a blow;
The death inflicting sword with vigour wield,
And bid defiance to your triple foe;
Glory is gain above, for victory below.

Art thou a doubting Christian? O, repel
The mean suggestions of ignoble fear.
Does unbelief with plausive reas'ning tell
'Tis all delusion that we feel, we hear?
Avoid the serpent, close thy mental ear—
Observe thy thoughts with circumspective care:
The Sun of Righteousness will soon appear
To chase the clouds, to make the prospect fair:
Only be watchful thou, nor cease from fervent prayer.

Soldier! thy warfare quickly will be past;
Sustain the battle, struggle till the end.
Storms may be strength'ning, sweet the roughest blast,
Grief prove a comfort—every foe a friend
To urge thee nearer, where thy steps should tend.
And meek humility will trials bring:
Continue faithful, on thy Lord depend:
So shalt thou reach, where, borne on rapture's wing,
The choirs angelic move, and hallelujahs sing.

A. L.

The Methodist Magazine.

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DIVINITY.

THE DOCTRINE OF THE TRINITY SCRIPTURAL.

BY THE REV. FREEBORN GARRETTSON.

It has been said by way of objection to the doctrine of the *Trinity*, that the word trinity is not to be found in the Bible;—but if the doctrine itself be clearly expressed, although other phraseology be employed to express it, can such an objection be in any degree valid? or ought we to reject the *term* merely because it is not found in the sacred book, if it be clearly ascertained that the doctrine itself is found there? I think not.

The union of three persons in one God—Father, Son, and Holy Ghost,—is the doctrine for which we contend, and we conceive it not to be improper to use the word *Trinity*. This mystery I shall neither attempt to explain nor comprehend, though as a fact recorded in the Christian revelation, I do, and must firmly believe it. It can be proved from many passages of scripture, not only that there are appeals in divine worship, praise, and adoration, to three coequal and coeternal persons in the Godhead, but also that the same things in a great variety of instances, are equally attributed to them; but, at present, I shall only treat of the first point, and leave the second for another occasion. I shall confine myself to the plain obvious meaning of a few passages of scripture.

I. Matt. xxviii, 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These are the words of our blessed Lord. Baptism is a sacred consecration of a person to the service of that Being in whose name it is administered. Would it not be presumptuous to say that either of the persons mentioned in this text was a creature, or an attribute of the divine nature? Trinitarians have universally considered this passage as a decisive proof of the doctrine for which they contend. There is no act of worship which calls for a greater degree of solemnity, than that which enters persons into covenant with God, as members of his family. View the emphatic words, *in the name of the* FATHER, *in the name of the* SON, *in the name of the* HOLY GHOST.—Here are three distinct persons, and the baptism is in each name. When the first disciples went forth to minister among the Jews, they baptized in the name of Jesus Christ; this was doubtless to show them that Jesus Christ was very and indeed God. But

our text was a general commission to the whole world, and was designed to convince the gentiles, not only of one living and true God, but that there are three persons in the Godhead.

The pious among the Jews believed in the Trinity, but the carnal and blind among them did not believe that Jesus Christ was God, and it was as essential to their salvation to be brought to this faith, as it was for the gentiles to believe in unity in Trinity, and Trinity in unity.

II. 2 Cor. xiii, 14. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, amen." Might not St. Paul's congregation with propriety have responded here in the following doxology: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end, amen."

This text strongly marks the doctrine of the ever blessed Trinity; and if St. Paul had not been a trinitarian, he would not have made use of such strong language in favour of the distinction of three persons in the divinity. Paul worshipped the Lord Jesus, by whom he was sent to preach the gospel.—Stephen also worshipped him at the time he was received into glory.—Simeon was filled with the Holy Ghost, who inspired him with the spirit of prophecy.

Those who are tempted to speak irreverently of the third person in the Godhead, should remember the words of our Lord, "He that speaketh against the Son of man may be forgiven, but he that speaketh against the Holy Ghost shall not be forgiven, in this world, nor in the world to come." They might also profit by the awful fate of Ananias, to whom Peter said, "Who hath put it into thy heart to lie unto the Holy Ghost—thou hast not lied unto man but unto God." Jesus Christ by entering this world, and clothing himself with perfect human nature, did not in the smallest degree tarnish that eternal glory which he had in society with his Father and the Holy Spirit through eternity. Though Christ, when on earth, was perfect God, he was also perfect man; and very many passages of scripture are addressed to him as such.

III. Matt. iii. 16, 17. "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens opened, and he (John the Baptist) saw the Spirit descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, this is my beloved Son in whom I am well pleased." This text affords no mean proof of the doctrine for which we contend, for that three distinct persons are here represented, there can be no doubt. 1st, The person of Jesus Christ, whom John baptized. 2d, The person of the Holy Ghost whom John saw in a bodily shape, the shape of a dove. 3d, The voice from

heaven, saying, *this is my beloved Son, in whom I am well pleased.* The voice is represented as proceeding from a different quarter from that in which the Son and Holy Spirit were, and it appears to me that it was so intended to impress the mind more forcibly with a divine personality in the Trinity. St. Luke saith, that the Holy Ghost was in a bodily shape like a dove. Luke iii. 22. St. John also gives the following account of the same transaction: "And John (the Baptist) bare record, saying, I saw the Spirit descending like a dove, and it abode upon him, and I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining upon him, the same is he who baptizeth with the Holy Ghost; and I saw and bare record that this is the Son of God." John i. 32, 33. Perhaps if John the Baptist were to rise from the dead, he could not give a clearer testimony of the three persons in the Godhead. Do you say that Jesus Christ was a created being, and the Holy Spirit a mere emanation from the Father? Take care lest you commit the unpardonable sin. Search the sacred scriptures, and you will find that there is not an attribute ascribed to one of the persons, that is not ascribed to all. How shocking it is to a pious mind, to see, or even to hear, of illiterate, uncultivated persons, passing through the country, and drawing off the unwary by slow degrees, until an open denial of the divinity of Jesus Christ ensue. Let the denial of the Godhead of Christ take place, and I should not think it strange to see the seeds of every poisonous weed springing forth.

The designing, by a wrong application of scripture, take advantage of the credulous and inexperienced. Innumerable passages may be brought to prove that Jesus was a man, subject both to human and divine laws, and that he suffered death; but this does not touch his deity. All this is true; we say that he was perfect God and perfect man.

IV. 1 Pet. i. 2. "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."

In this text we clearly see a trinity of persons. God the Father approving, the Holy Spirit sanctifying, and Jesus Christ cleansing the believer, and washing him by the sprinkling of His own most precious blood. A denial of the Godhead of our Saviour, and of the efficient and powerful operations of the Holy Spirit upon the human soul, raising it to a spiritual life, is followed by a train of very bad and dangerous consequences: such as a denial of the total depravity of man since the fall—of the necessity of an infinite atonement made by the death and suffering of Jesus Christ—and of the office of the Holy Spirit, in preparing, refining, and qualifying the soul for a place among the blessed in heaven: in a word it goes to overturn the whole system of the gospel, and is *deism in disguise!*

The principal charge which the malice of the Jews brought against our blessed Lord was blasphemy. In what did they say this blasphemy consisted? In declaring himself to be the Son of God, and equal to his Father. Had the Jews misunderstood him, would he not have undeceived them? Undoubtedly he would. But he owned his eternal divinity to the last. I am not rash when I say that a denial of this doctrine tends to overturn the gospel system. It proves Christ to have been a deceiver, and his disciples and followers idolaters, and thus confirms the accusations of his enemies.

V. Heb. ix. 14. "How much more shall the blood of Christ, who through the eternal Spirit offered himself to God, purge your consciences from dead works, to serve the living God."

If there were not an infinite merit in the blood of Jesus Christ, how could it purge or cleanse the conscience of a filthy dead sinner? Why does the apostle say ETERNAL SPIRIT? In this text we see the whole Trinity engaged for the redemption of man? The holy Trinity were engaged in the formation of man. Gen. i. 26. "Let us make man in our image, after our likeness." When man fell, the Trinity was engaged in his redemption and salvation; and Jesus Christ, through the eternal Spirit offered himself up to God?

In paradise all the attributes harmonized in man's felicity; but to be a rational being, capable of rewardable virtue, he must of necessity be liable to fall from his native purity and happiness. Man did transgress, and he fell under the curse of the broken law of his God. Gal. iii, 10. No finite being could rescue him. In this text you see the ever blessed Trinity engaged in the redemption of man. "Without the shedding of blood there could be no remission of sin." The Father freely gives up the mediatorial kingdom to his Son, who cordially accepts it, and the Holy Ghost becomes the gift of the Son. God uses a language suited to the comprehension of man. So we see in scripture, that the Father sent the Son, and the Son saith I will send the Comforter.

From the time the promise was given "The seed of the woman shall bruise the serpent's head," the Son became a mediator, the Holy Ghost a comforter, and the Father is represented to the understanding of man as directing the great work of redemption and salvation.

On account of such expressions in the sacred word, the foolishness of man would form an unscriptural creed, in which they would force a belief that the Son, and the Holy Ghost, are either created beings, or emanations from the Father, and the strongest reason they give for this creed is, that a son cannot be as old as his father. Can they comprehend eternity? Could not the eternal deity exist in a triune, as well as in a simple form? The persons in the Trinity are equal, and absolutely perfect; the

mind and will of one, is the mind and will of the other: and I seem to have a glimpse of the grandeur and perfection of such an infinite society in one incomprehensible Jehovah.

The plan of man's redemption is laid in infinite wisdom. The Holy Spirit begins his work of teaching. He points men to an infinite sacrifice, that will in future be offered up. He shows man the nature of the new covenant, "believe on the Lord Jesus Christ," &c. It is a covenant of faith. He directs man to set up a new mode of worship, and to shed the blood of animals as typical of the blood of the Son of God, which was hereafter to be shed to atone for sin. He inspired men to teach and to prophecy through the antediluvian, patriarchal, and Jewish ages, all pointing to the great mediator.

The Holy Spirit taught all, but absolutely compelled none. Grace has made man a free agent, under all the dispensations, since the promise of a Saviour.

About four thousand years after the creation, the Son of God manifested himself in the flesh, and he did it through the eternal Spirit. By the power of the Holy Ghost, he was united to human nature, in the womb of the virgin; a perfect soul, and a perfect body. Deity can unite with the work of his own hands, and fill all in all, and though the divine and human natures of Jesus Christ were united, yet he was perfect God and perfect man. "He was manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into heaven." It is through this offering that we have access to a throne of grace, and through this offering our "consciences are purged from dead works, to serve the living God;" and it is through this offering that God *perfected for ever, them that are sanctified*. Jesus Christ is now our mediator, and he will be such until the general judgment, when he will give up his mediatorial kingdom and be our judge; and awful will it be for those, who have hypocritically, designedly, or ignorantly, (I say ignorantly, although such as live under the light of the gospel might have known better,) laboured to prove him to be an impostor.

VI. 1 John v, 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." I am aware that there have been some learned disquisitions, touching the authenticity of this text; and though its conformity to the style and doctrine of its reputed author, its beauty, its necessary connexion with the preceding verse, and the general reception it has met with, (a reception not confined to later ages) compel my belief in its authority: yet as others eminent for their theological attainments, have doubted its genuineness, I shall not insist upon it here, but referring my readers to Coke and Wesley's commentaries, for a vindication of the

passage, I will conclude with the following quotation, from Dr. A. Clarke:—"Socinians need not glory, if Trinitarians should give up that text, for the sacred doctrine of the Trinity, which it appears to express, is diffused through every part of the scriptures, and is as inexpugnable as a rock of adamant, and will live and prevail in the church of Christ while sun and moon endure, and until time shall be swallowed up in eternity."

When I began, I only intended to produce a few passages of scripture, with a few remarks upon them, to show that a distinct mention is made by the inspired writers, of three persons in the Godhead, and many, many more might I bring to prove that divine worship and homage was rendered to each of these glorious personages, and may therefore with propriety be rendered again. If I am zealous on this head, it is, I believe, in the cause of truth, and as a lover of truth, I now subscribe myself, a sincere friend of the human family. F. GARRETTSON.

BIOGRAPHY.

MEMOIR OF THE REV. WILLIAM BEAUCHAMP.

(Concluded from page 54.)

"——— fair charity,
Thy office and thy nature still the same,
Lasting thy lamp and unconsum'd thy flame,
Shall still survive——,
For ever blessing, and for ever blest."

WILLIAM BEAUCHAMP was a man of common stature, about five feet ten inches in height, light form, dark, or auburn hair, rather of a sallow complexion and thin visage. His features were remarkably regular and round, his head, forehead and face were well proportioned: there was nothing striking in the appearance either of his nose or mouth, both exhibiting a quite common appearance, nor, at first view, was there any thing remarkable in the cast of his eye; like that of most genuises it seemed to slumber in thought, till roused to action. But a strict observer, particularly a discerning stranger, would discover an indication therefrom of deep thought, and a reflecting mind; and yet a reserve bordering on austerity. Whilst his eye was watchful and vigilant, a strict and a rigid observer of passing events, it was apparently hid and retired where caution and prudence were deemed necessary. This was its cast to a stranger; but to an acquaintance or a friend he was free and open. His gait was generally slow, but when in health his motions were more rapid. He was very uniform in his conduct, and systematic in his deportment; yet no man was ever a more pleasant and agreeable member of society, adapting his language and

conversation to the state and capacities of each, being perfectly at home among the high or the low, the rich or the poor. Though apparently pensive and reserved, yet there was no man more pleasant, communicative, and cheerful. In a company of select friends he was in his element, and his soul then appeared expanded as at a mental feast. His dark hazel eye would rise from its apparent languor, and sparkle with beams of light. His countenance, like the sun breaking forth from a parting cloud, would assume a lovely sprightliness, as if to cheer the spirits of those with whom he delighted to be associated; for he took great pleasure in the society of his friends.

Mr. B. in his friendship was steady and uniform, on no occasion yielding his regard for one, until he was well satisfied that his confidence was misplaced. He had a little stoop of the shoulders, and when speaking in public his gestures were natural and easy. His voice was very uniform, remarkably soft in social conversation, but in argument energetic. In his preaching, when holding out the promises and the invitations of the gospel, there was a soft tenderness, a sweetness in his voice, produced frequently by gentle breaks, as if the rising sympathies of his soul obstructed in some degree his utterance: when a gentle thrilling sensation appeared to move a listening multitude, all bending forward to catch every sentence or word as it fell from his lips. This circumstance has frequently been admired. But when he became argumentative, and discussed doctrinal points, or when false doctrines were attacked, the tone of his voice was elevated, his whole system became nerved, and his voice assumed a deep hollow tone, and then soon became elevated to its highest key, and fell like peals of thunder on the ears of a listening assembly. On one occasion the force of his powerful eloquence was fully demonstrated: it was on a subject of controversy. His antagonist, who had sat and listened for some length of time, to arguments too powerful for him to answer, began to look as if the voice which he now heard came from another world, through the shadow of a man; he rose, apparently with a view to leave the house, but being so overcome, he staggered, caught by the railing, reeled, and fell to his seat, and there sat, overwhelmed and confounded, until the discourse was concluded, when he quietly stept from the house. His manner of preaching was plain, seldom dividing his subject into different heads, but took the natural division of the text. He would indeed branch out on his subject, but it was so natural and easy, and done in such a way as appeared to unfold new beauties in the gospel. His sermons were deep, and made a lasting impression upon the mind, because they were both practical and doctrinal. Holiness was his theme; there was seldom a shout raised in the assembly under his preaching,

but always strict attention paid to his discourses, and every eye fixed upon the speaker; and, frequently, the people all bathed in tears.*

William Beauchamp, from a very early period of life, manifested a disposition to acquire knowledge. His father was in moderate circumstances, and when he most needed tuition, he was deprived of the opportunity by his father's becoming a frontier settler on the Monongahela. But previously to this, his chief delight was in books, and such was his disposition to learn, that he prepared for his nightly study, by procuring his torches, and after the family had gone to bed, he would spread himself on the floor before the hearth, and there by the light of his torch would read and study the greater part of the night. Before he commenced travelling as a preacher, I am told, that he had become a critic in the English grammar. He afterward applied himself so assiduously, that he acquired a more thorough knowledge of the Latin; made some proficiency in the Greek, and after the writer became acquainted with him, he found means to learn the Hebrew language, and previous to his death had become a critic in that language. The sciences he had studied,

* The Rev. Samuel Parker, whose name was mentioned in a former number, was somewhat of a different cast. He was about the same size and formation, but rather more erect in his stature, brown hair of a dark shade, high round forehead, his temples a little compressed; a large prominent blue eye, lank cheeks, a fine aquiline nose, a tolerably large mouth, and his features of a sharper turn than those of brother B. He was pleasant and sociable in company, a constant, and an agreeable friend and companion, a devout Christian, a good scholar, and an ornament to the ministry. He was regular and uniform in his deportment, active and zealous in his employment, and his whole soul absorbed, as it were, with the doctrines of grace. His method of preaching was persuasive. Whilst brother Beauchamp appeared to march directly up to his subject, Parker appeared in his introduction always to reconnoitre his ground; to take different views of his premises; examine the bulwarks of his adversary; until he was prepared for one general assault, with strong argument, to overturn all before him. At first he would appear to be negligent and careless in the prosecution of his subject, but as he progressed, his large prominent blue eye would roll over the assembly, his countenance assume a placid smile, and his voice as sweet as music itself; for his whole frame appeared to be as a fine stringed instrument of music, upon which his voice vibrated, until there would be an indescribable charm thrown over the assembly. Having gained his point, he would take a faithful range through the pastures of grace, and pass, with his hearers, from gate to gate, from fold to fold, unfolding at the same time the beauties of gospel grace; and after taking a view of the church militant from every hill and dale, he would wind them up, until the beauty, and excellence, and glory of the heavenly world appeared to be displayed to full view; whilst a sweet soothing sensation was left to rest on the believer's soul, and an impression made upon the assembly, lasting in its effects, of the beauty and blessings of holiness!

Such were Beauchamp and Parker. "They were lovely and pleasant in their lives, and in their death they were not divided! They were swifter than eagles, they were stronger than lions." "Ye daughters of Israel, weep over them who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel." "How are the mighty fallen in the midst of the battle." "Oh (Beauchamp) thou wast slain in thine high places." "I am distressed for thee, (O Parker!) my brother, very pleasant hast thou been unto me, thy love to me was wonderful, passing the love of women." "How are the mighty fallen and the weapons of war perished!"*

* The reader will I hope, pardon this rhapsody, they were both the warm friends of the writer.

and had cultivated an acquaintance with some of the productions of the best authors. But neither sacred nor profane history had in any great degree arrested his attention; and this was the only particular, to which learned men generally direct their attention, that his great and powerful mind had omitted to grasp within its range. Divinity was his strong fort; it was a subject on which, above all others, he delighted to dwell.

These qualifications prepared him in a high degree, for great, and in this country, extensive usefulness in the church of God. Indeed it was not until he removed to Illinois, that opportunities offered for his friends to know the real resources of his mind. He was far from boasting of his own knowledge, and perhaps knew not the powers of his own mind. He was unassuming in his manners, and appeared to manifest no disposition to acquire exalted stations, either in church or state. He delighted much in doing good, and gloried in bearing the cross of Christ.

As a husband he was tender and affectionate; as a father, kind and indulgent, both to his own and step children: they loved him as a father, and he loved them as his own children. As a neighbour he was beloved and esteemed, scrupulously honest and punctual in his dealings, and a friend to the poor: as a Christian, humble, zealous, and devout. Though living in the enjoyment of religion, he was seldom known to shout, only when he thought he was about to die. He possessed, indeed, a mind which qualified him to fill almost any station in society. As a minister he was an ornament to the church, useful through life, and lamented after death. If he had faults, his virtuous acts obscured them from the writer's view.

"But where's the passage to the skies?
The road through death's black valley lies.
Nay, do not shudder at my tale;
Though dark the shades, yet safe the vale.
This path the best of men have trod;
And who'd decline the road to God?
Oh! 'tis a glorious boon to die!
This favour can't be prized too high."

Mr. Beauchamp has left behind him several valuable manuscripts, at the disposal of bishop Soule; among others are the following:—1. A treatise, in an epistolary form, on the eternity of the sonship of Christ. 2. A volume on the same subject, perhaps thrown into a different form, now in the hands of one of the preachers. 3. Translations of Hebrew texts with comments. 4. An essay on slavery. 5. An essay on the divine law. 6. A brief view *of the latter day glory*, and *of some events* with which it is connected. 7. An English grammar, on the principles which he taught, (not finished.) 8. Several manuscript sermons, and other treatises, &c. His brief view of the latter day glory, &c. is truly a valuable work. It is presumed

his essays and other productions are equally valuable, but the writer has not had, as yet, an opportunity of examining any others of them. These productions are principally the labour of the leisure hours of the last three or four years of his life. "Know ye not that there is a prince, and a great man fallen this day in Israel?" THEOPHILUS ARMINIUS.

Mount Carmel, Illinois, Oct. 29, 1824.

MISCELLANEOUS.

LETTER

FROM THE DIRECTORS OF THE SCOTTISH MISSIONARY SOCIETY TO PERSONS PROPOSING TO OFFER THEMSELVES AS MISSIONARIES.

(Concluded from page 68.)

4thly. EXAMINE yourself as to your TALENTS and ACQUIREMENTS. It must be obvious to every person who exercises the slightest reflection on the subject, that respectable talents are absolutely necessary to the Christian missionary. Without these he will not be able to learn the languages of the heathen; to acquire a knowledge of the principles of their religion; to enter into their views and feelings; to give those statements of divine truth which are calculated to convince and impress their minds; to answer their objections; to conduct himself with wisdom and propriety in the new and difficult circumstances in which he will often be placed. It may indeed be said that the first preachers of the cross were poor despised fishermen, without either talents or learning, yet they were instrumental in conquering the world. But when this is alleged, it seems to be forgotten that the Holy Spirit was poured out upon them in rich abundance, in his various gifts and graces, which more than compensated any original defect in respect of talents and education; and that "the Lord wrought with them by signs, and wonders, and divers miracles." When there shall arise among us men of no talent and of no education, who shall give such clear, and simple, and impressive views of divine truth, as are to be found in the writings of the fishermen of Galilee, and shall, at the same time, be able to work miracles in confirmation of the doctrines they teach; we shall be most happy to avail ourselves of their services, and to send them forth as missionaries to the heathen. But until then, we must seek for men respectable both for their natural and acquired endowments.

It is not enough, however, that a missionary possess *respectable* talents; it is also necessary that he have a *peculiarity* of talent, a circumstance which has not met with that attention which its importance demands. The Christian missionary

would require to possess great powers of SIMPLIFICATION. Many who are able to form correct views for themselves, and to establish them by solid argument, are yet unable to give those simple statements, and those simple illustrations of them, which are necessary, in order to make them level to the comprehension of the weak and the ignorant. To teach children so as to exhibit the truths of religion to them in an intelligible and impressive form, is no easy task; but to teach heathens, who, in general, are not only unacquainted with those first principles, which you will ever be ready to take for granted, but whose minds are preoccupied with notions in direct variance with them, is inconceivably more difficult. Here, therefore, the talent of simplifying divine truth is peculiarly necessary. The Christian missionary would require to possess great READINESS of CONCEPTION. In addressing the heathen he will often meet with interruption; objections will be started, which will not only require to be answered, but which will give entirely a new turn to the discourse. He will frequently have to seize on circumstances as they occur; to take occasion from them to expose the folly of idolatry; to represent to his hearers their depravity and misery; to exhibit to them Christ Jesus as the only Saviour; and to give those happy and natural illustrations of divine truth which the circumstances of the moment dictate. The Christian missionary would require to possess a peculiar FACILITY OF EXPRESSION. There are some men who can *think* clearly, and *write* accurately, who cannot *speak* fluently. The attempt to give utterance to their ideas deprives them of self-possession, and throws their minds into confusion. In addressing heathens, however, a missionary labours under peculiar disadvantages, as he speaks to them in a language not his own: and if a person has no command of his native tongue, much less is he likely to speak a foreign dialect with ease and fluency. It is not enough, however, that a missionary possess a command of language; it is exceedingly desirable that his mode of address be *warm, affectionate*, and *energetic*; for if a dull, cold, inanimate manner, fails to excite the attention of a Christian assembly, how can it be expected to arrest the minds of a heathen audience? Though the success of the gospel depends primarily on the influences of the Holy Spirit, yet, next to a plain and faithful exhibition of divine truth, there is, perhaps, no circumstance of an external nature of more importance than fervour and affection in the speaker. With HABITS OF STUDY the Christian missionary would require to combine HABITS OF ACTIVITY. Many good men have their peculiar element of usefulness. Some would spend life chiefly in their study. Others would pass it principally in the pulpit, or in other scenes of active labour. Now, whatever be a man's talents, yet if he is a mere student, he is unfit to be a

missionary, unless he was to be employed solely as a translator of the scriptures and tracts, or in compiling grammars and dictionaries of the native languages. Though he must be capable of close application to study, in order to acquire those extensive stores of knowledge, which so important a work requires, yet he must be more a man of *active* than of *studious* habits. He must labour in season and out of season; he must often be journeying from place to place; he must be ready to seize every opportunity of usefulness; he must ever be striving to win souls to Christ. Finally, the Christian missionary would require no ordinary share of PRUDENCE and COMMON SENSE. Some men who are not destitute of talents are yet essentially defective in these important qualities. There is a rashness about them which leads them to act before they think; they do not take a comprehensive view of things; they cannot weigh circumstances; they do not foresee consequences; they seem incapable of judging in practical matters. Such defects in a Christian missionary may be productive of the most baneful results, especially as he is often placed in new and peculiar circumstances, in which none of the ordinary maxims of human prudence will be sufficient to direct him, and where he can have no opportunity of obtaining the advice of a wise and faithful counsellor.

5thly. Examine yourself as to your DEPENDANCE ON GOD, for direction, assistance, and success. Whatever be a man's intellectual endowments, though he possess the talents and the eloquence of an angel, yet unless they are accompanied by an humble dependance on God, he is not likely to be very successful in winning souls to Christ. There is, perhaps, no feature by which useful ministers, and useful missionaries have been so uniformly distinguished, as by a deep sense of their own insufficiency, and of their entire dependance on the divine assistance and the divine blessing. "Them that honour me," says God, "I will honour, but they that despise me shall be lightly esteemed." The apostle Paul, when he was in danger of placing confidence in himself, was visited with a thorn in the flesh, to teach him his dependance on God; and it is worthy of notice, that he learned this important lesson so completely, that he gloried even in his weakness. "Most gladly," says he, "will I glory in my infirmities, that the power of Christ may rest upon me; for when I am weak then I am strong." The Moravians, who have been among the most successful missionaries in modern times, have in like manner been singularly distinguished by a deep feeling of their own weakness, and by their simple trust in God. Now in whose strength do you propose to go forth to the work? You will probably answer in the strength of the Lord God. But is this any thing more than a matter of theory with you? Is it merely a part of your creed? Is it not only the conviction of

your understanding, but is it the feeling of your heart? Is this feeling not simply slight and transient, but fixed, deep-rooted, permanent? Is your mind completely imbued with it? Is it the language of your heart, "Through Christ strengthening me, I can do all things: without him I can do nothing?" What the state of your mind is in this respect, it will be easy for you to determine by your prayers. Does the feeling of your own insufficiency lead you "in every thing by prayer and supplication to make your requests known unto God?" Conscious of your own ignorance, of your incapacity to judge what course it is best to pursue, of your blindness to the consequences of any measure you may adopt, and of the danger of leaning to your own understanding, do you acknowledge him in all your ways, and implore him to direct your steps? Sensible of your own weakness, and of the deceitfulness and depravity of your heart, do you entreat him to watch over you, to preserve you from falling, and to assist you in the various duties of life? Have you, in a particular manner, made your present proposal the subject of frequent, fervent, and humble prayer? Have you asked directions from Him who alone knows whether you possess the qualifications necessary for the work, and whether you will be useful in it?

Fourthly, Consider your MOTIVES for engaging in the work. Reflect, we entreat you, on the circumstances which first gave birth to the desire in your bosom to go as a missionary among the heathen. Think of those considerations which may subsequently have confirmed and increased that desire. Was it a wish for education? Some, feeling a desire for learning, and not being in circumstances to procure it themselves, think of becoming missionaries with the view of obtaining that which they could not otherwise hope to enjoy. Was it a principle of vanity? Some, witnessing the respect which is shown to missionaries, and seeing such frequent and honourable mention made of them in the present age, may propose to engage in the same glorious work, in the hope that they may also one day make a figure in the world, and see their names and their labours emblazoned in the annals of missions. Was it the ambition of rising in the world? Some, in their present situation, have little other prospect than that of labouring at some manual employment, and struggling, like their parents, with the hardships of their lot; but by becoming missionaries, they will be raised to superior rank, be introduced to better society, and have a more liberal maintainance than they could otherwise hope to enjoy. Was it the desire of visiting foreign lands? Some may offer themselves as missionaries from principles similar to those which sometimes animate the voyager and the traveller, a restlessness of disposition, a dislike to the sober pursuits and the settled habits of

ordinary life, a wish to see the wonders of other countries, and a hope of returning to tell the wonders they have seen. Was it merely a principle of feeling? Some have been touched with the deplorable representations which are given of the condition of the heathen; they have been delighted with the cheering pictures which are often drawn of the prospects of Christian missionaries; and they are animated with desire to engage in a work which presents such pleasing and such cheering scenes. Such are some of the ingredients which appear to constitute the motives of some who offer themselves as missionaries; in the same individual several of these may operate, varied in their proportions, according to his character and circumstances. Let us entreat you to exercise a careful scrutiny of your own heart, and see whether these, or similar unhallowed considerations are what chiefly influence you in offering yourself as a missionary.

But, perhaps, you feel that you are actuated by motives of a higher order. What, then, are the considerations which influence you? Are you animated by concern for the glory of God? Does it grieve your soul to think that the Creator and the Governor of all things should be unknown in that world which his own hands have made; that the grossest and most distorted representations should be given of the perfections of his nature, and that idols of the basest descriptions should usurp that honour and worship which are due to him alone? Are you influenced by the love of Christ? Does the grace of the Redeemer constrain you thus to judge, that if he came from heaven to earth, and assumed the human nature into union with the divine, and suffered, and bled, and died, for your salvation, "you should not henceforth live unto yourself, but to him who died for you; that you are no longer your own, that you are bought with a price, that therefore you should glorify him with your body and with your spirit which are his;" that you should consecrate yourself, all that you are, and all that you have, to his service? Are you moved with compassion for immortal souls? Does it melt your heart to consider the temporal miseries of the heathen world, consisting of so many millions of your fellow creatures, but especially to think that they are exposed to the wrath, the everlasting wrath of God Almighty? Does this kindle in your soul an ardent desire to carry to them the glad tidings of salvation; to rescue them from devouring fire, from everlasting burnings, and to raise them to glory, honour, and immortality in heaven? Such are the ruling motives which ought to influence the Christian missionary; and unless these are the animating principles of your life, you may rest assured you are not called of God to engage in this interesting work.

Lastly, Consider the ENCOURAGEMENTS to the work. By the various statements which we have submitted to your considera-

tion, we have no design to discourage you, but only to try you. We wish you to consider the importance of the work; to weigh its difficulties; and especially to institute a solemn investigation of your qualifications and your motives. You may, perhaps, think that the picture we have exhibited is drawn from imagination; that persons possessed of such high endowments are not to be found, and that the work of a missionary need not, therefore, be viewed in that serious light in which we have represented it. But that we are warranted in drawing strong representations on this subject, is evident from the declaration of the apostle Paul, who, notwithstanding his eminent qualifications for the work, was so overwhelmed with a sense of its solemnity, that he exclaimed, "Who is sufficient for these things?" We cannot, indeed, expect any individual to possess, in a pre-eminent degree, the whole of the qualifications which are desirable in a Christian missionary; but yet unless a man possess them in a certain proportion, and that not a small one, he is more likely to prove injurious than useful to the cause of Christ among the heathen. But though the question of the apostle implies the general truth of such representations as we have given, the Christian missionary has ample encouragement in the promise of our blessed Redeemer: "Go ye into all the world and preach the gospel to every creature, and lo, *I am with you always, even unto the end of the world.*" While the apostle Paul acknowledges his unfitness for the work, he draws consolation from this consideration; "We are not sufficient of ourselves," says he, "to think any thing as of ourselves, but our sufficiency is of God, who hath also made us able ministers of the new testament." On one occasion, indeed, he received a special promise of assistance and support in his work, and we may consider the same promise as addressed to every faithful missionary: "My grace is sufficient for thee; for my strength is made perfect in weakness."

Besides having a promise of assistance in his work, the Christian missionary may cheer his heart with a prospect of success. He has no pledge, indeed, that his individual exertions will be successful; but he may labour, and live, and die in the faith, that the cause in which he is engaged will ultimately triumph over all opposition. Nothing can be more animating than the representations by the sacred writers of the future extent and prosperity of the Redeemer's kingdom. "It shall come to pass in the last days," says the evangelical prophet, "that the mountain of the Lord's house shall be established on the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "The wilderness and the solitary place," says the same inspired writer;

"shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing." "He shall have dominion," says the Psalmist, "also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. His name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed."

Finally, The faithful missionary has the promise of a glorious reward. Though he must be indebted for salvation solely to the merits of Christ, to the entire exclusion of the works of the law, yet those who have been distinguished in the present world by their labours, and sufferings, and success, in the cause of the Redeemer, will enjoy higher degrees of glory in the heavenly world, and will have sources of happiness peculiar to themselves. "There is no man," says our Lord, "that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." "They that be wise," says Daniel, "shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." And the apostle Paul, in speaking of the converts by his ministry, styles them his *hope*, his *crown*, and his *glory*.

We conclude by earnestly entreating you to make your present proposal the subject of much serious consideration. A resolution of so much importance, and which involves in it such momentous consequences, ought not to be hastily taken; and if it is but lately that you have formed the desire to engage in this work, it is peculiarly desirable that you should take some time for further deliberation before you finally decide. Let us also recommend to you the reading of such books as may be useful in assisting you to come to a proper determination on the subject, and especially that you will make it matter of earnest prayer for direction from Him who alone can guide you in the path of duty.

Signed in the name of the directors.—*Wesleyan Meth. Mag.*

From Harmer's "Miscellaneous Works:" 1823.

LETTER ON PERSONAL AND FAMILY RELIGION,

BY THE REV. THOMAS HARMER,

Author of "Observations on various passages of Scripture."

To Mr. R. A.

Wattesfield, October 18th, 1773.

MY DEAR YOUNG FRIENDS,—For I intend this letter for all four, though the name of the eldest brother alone appears *distinctly* pointed out in the superscription of it. As the connexion

between me and you, as your minister, seems now to be broken; as you are now entering into the world, and forming a distinct family, though somewhat incompletely; and as I have never had a fair opportunity, through a concurrence of different causes, of a more close conversation about religious matters with any of you, excepting one, (if that may be called an exception,) I would now set myself to write to you, and to say what appears right for me to mention on this occasion.

In the first place, attend each one of you with great seriousness, with great solemnity, to the affairs of your never dying souls. Think of them when transacting the common matters of life, and set yourselves more distinctly to do it in devout retirement. How important is closet religion! Do you all practise it? I would hope you do; I am sure you ought. * * * * * * Diligence is mentioned by Solomon, and justly celebrated by him, with reference to the things of this world; but, says the great Teacher of all, "labour not for the meat *which perisheth*, but for that meat *which endureth* unto everlasting life, which the Son of man shall give unto you." (John vi, 27.) That is, to interpret the words in a consistence with Solomon, and indeed with other passages of the New Testament itself, labour not *so earnestly*, with *such vehement concern* of soul, for the meat that perisheth,—the things of this world,—as for everlasting life.

I have been lately repeating in your ears from the pulpit, the great things to which a soul must be brought in order to arrive at sacred peace, and a being brought under the reviving, consolatory, joyful declarations of forgiveness, and of future blessedness. Are you convinced, deeply convinced of sin? We all readily acknowledge we are sinners, but have you felt that bitter, afflictive sense of sin, that makes a Saviour's name precious, and gives the soul an affecting sense of the riches of pardoning mercy? Have you implored forgiveness through the blood of Jesus? "Without shedding of blood," one sacred writer says, "there is no remission;" and the epistle to the Romans speaks of faith in the blood of Jesus, when it speaks of our being to be justified by faith. (Rom. iii.) Are you not only made dead to sin, but "alive to God, through Jesus Christ our Lord?" (Rom. vi, 11.) We must not only cease to do evil, we must learn to do well; live to the honour of God, and serve our generation according to the divine will in promoting religion among our fellow mortals, and busying ourselves in comforting the afflicted, relieving the oppressed, giving alms to the poor, and, in the language of the apostle, diligently following every good work. O the blessedness of a truly religious life! A life of consecration to God! Sweet inward peace of mind attends it; the love of good men, and the veneration even of many of the bad; and the sure pre-

sages of being laid in the grave amidst the affectionate, respectful tears of survivors. But from personal religion let me go on,

Secondly, to family conduct. O that you might be a religious family, and begin with God! It was with great pleasure that I looked on a youth, near forty years ago, of a considerable family at Norwich, that being left an orphan, with two brothers and two sisters, (he the middlemost,) under the care of a very sensible good old lady, whom they venerated as a parent to the end of her life, who was so deeply, graciously affected with a sense of religious matters, that, young as he was, at fifteen or sixteen, would kneel along with the rest, and lead the worship of God in the family with all the seriousness and engagement of heart of one advanced in life. Let the reading of the scriptures be regularly performed in your newly constituted family. How graceful the reading the word of life there daily! And O! what an addition to the pleasure would it be to me, to hear that the eldest brother, or the two in turns, the one one day, the other the next, would recommend themselves and those around them, to the divine care and blessing every day. When you two, my dear young friends, attended some private meetings in the vestry, you expected, I have been told, to have been called out to prayer among others of the young; I then declined it, as thinking it might be rather overwhelming to you so early in life; but as you are since grown in years, and I would hope in knowledge and grace, let social prayer (praying with others I mean) be no longer delayed. *How good and how pleasant would it be for brothers and sisters thus to dwell together in unity: it would be like the fragrant and precious oil poured on the head of Aaron, and like the dews of the hot countries of the east.* It would tend to make your living together more pleasant to yourselves, and it might be useful to servants, especially when adorned with a becoming life and conversation in other respects. Let these exercises be daily; they need not be long; they ought not to be tiresome to any. But more especially thus employ the hours of a Lord's day, in which you are not engaged in public worship, or obliged to attend the avocations, which in a country life will more or less break in upon you. These may be very much diminished by prudence and foresight, but some things of a worldly nature are unavoidable. By care, however, you may redeem a considerable portion of time for private and for family religion; make use of it for such purposes; for recollecting what you hear preached, for reading, for meditation, for self-examination, for prayer. Guard against common visits on that day, they are extremely dissipating; and let your walks, if you indulge yourself so far, be solitary, and like what has commonly been supposed to have been the case with Isaac, "who at eventide went

out," it is said in our translation, "to meditate." (Gen. xxiv, 63.) Another representation may be given in that passage of the patriarch's life; but such devout solitary walks may undoubtedly be beneficial. If you walk in company, guard against every thing dissipating, and set God before your eyes; remember those days are holy, Jesus claims them as his own; "I was in the Spirit," says St. John, "on the Lord's day." (Rev. i, 10.)

If you can do it, labour to form friendships with the serious, and maintain religious converse with them; perhaps you may find such at W——; may you add to their number! Reading also together, in a family way, when not devotional, may be highly useful as well as pleasing.

Lastly, for it is time to draw to a conclusion, let me earnestly recommend it to you all four, to be very tender and careful of a very aged, nearly blind grandmother. Respect to the aged in general is inculcated in the book of God; is particularly mentioned by Moses under a less perfect dispensatian. (Lev. xix, 32.) Affectionate respect, and great tenderness in consequence, must be particularly due toward those that have been instrumental in bringing us into life. *Honouring parents* is the first commandment dignified and recommended by a special promise, according to St. Paul. Sympathise with the weaknesses of old age, endeavour to soften those years, concerning which they that arrive at them are obliged to say, "We have no pleasure in them." I know old age is apt to be discontented; but be not discouraged, let "patience have its perfect work," and continue tending her with affection, till God give her and you a release. Let there be no room for complaints of being *slighted*; do you all frequently go and speak to her, grandsons as well as granddaughters; spend a few minutes every now and then with her, and alleviate what you can the sorrows of declining life. Old age wants frequent supplies; mere set meals are not sufficient for them; many a little nicety, many a little preparation of liquid food, will be highly refreshing.

I am yours, &c.

T. Harmer.

PULPIT ELOQUENCE.

Our attention has been directed to this subject by one of our correspondents, for whom we entertain a high respect, and who has requested us to publish the observations of Dr. Blair on this popular theme. We the more cheerfully comply with this request, because, in our opinion, no writer has treated the subject with greater candour and justice, while, at the same time, he has exemplified his own rules in his own sermons. But while Blair is justly esteemed as a *writer upon eloquence*, and as composing his sermons according to the rules of the art he has so justly illustrated, we regret that we cannot recommend him as an example to the Christian preacher, on account of the soundness and

depth of his principles as an *evangelical divine;* for it seems to us, however much he might have excelled in that "gravity and warmth, which" he says, "form that character of preaching which the French call *Onction,*" to be wanting in that *holy anointing*, of which St. John speaks, and which is the result of a thorough knowledge, a deep and genuine experience, of evangelical truth; a qualification this in a pulpit orator, which no human art can supply, no literary qualification can supersede, and which can only be acquired and maintained by an intimate and habitual communion with God, and the continual anointing of the Holy Spirit.

Possessing these primary and essential qualifications of a gospel minister, we may then bring to our aid all those human attainments and artificial helps which may be within our grasp, and make them subserve the great and important ends of our ministry.

Let us begin, says Dr. Blair, with considering the advantages, and disadvantages, which belong to this field of public speaking. The pulpit has plainly several advantages peculiar to itself. The dignity and importance of its subjects must be acknowledged superior to any other. They are such as ought to interest every one, and can be brought home to every man's heart; and such as admit, at the same time, both the highest embellishment in describing, and the greatest vehemence and warmth in enforcing them. The preacher has also great advantages in treating his subjects. He speaks not to one or a few judges, but to a large assembly. He is secure from all interruption. He is obliged to no replies, or extemporaneous efforts. He chooses his theme at leisure; and comes to the public with all the assistance which the most accurate premeditation can give him.

But, together with these advantages, there are also peculiar difficulties that attend the eloquence of the pulpit. The preacher, it is true, has no trouble in contending with an adversary; but then, debate and contention enliven the genius of men, and procure attention. The pulpit orator is, perhaps, in too quiet possession of his field. His subjects of discourse are, in themselves, noble and important; but they are subjects trite and familiar. They have, for ages, employed so many speakers, and so many pens; the public ear is so much accustomed to them, that it requires more than an ordinary power of genius to fix attention. Nothing within the reach of art is more difficult, than to bestow, on what is common, the grace of novelty. No sort of composition whatever is such a trial of skill, as where the merit of it lies wholly in the execution; not in giving any information that is new, not in convincing men of what they did not believe; but in dressing truths which they knew, and of which they were before convinced, in such colours as may most forcibly affect their imagination and heart. It is to be considered too, that the subject of the preacher generally confines him to abstract qualities, to virtues and vices: whereas, that of other popular speakers leads them to treat of persons, which is a subject that

commonly interests the hearers more, and takes faster hold of the imagination. The preacher's business is solely to make you detest the crime. The pleader's to make you detest the criminal. He describes a living person; and with more facility rouses your indignation. From these causes it comes to pass, that though we have a great number of moderately good preachers, we have, however, so few that are singularly eminent. We are still far from perfection in the art of preaching; and perhaps there are few things in which it is more difficult to excel. The object, however, is noble, and worthy, upon many accounts, of being pursued with zeal.

It may perhaps occur to some, that preaching is no proper subject of the art of eloquence. This, it may be said, belongs only to human studies and inventions; but the truths of religion, with the greater simplicity, and the less mixture of art they are set forth, are likely to prove the more successful. This objection would have weight, if eloquence were, as the persons who make such an objection commonly take it to be, an ostentatious and deceitful art, the study of words and of plausibility only, calculated to please and to tickle the ear. But against this idea of eloquence I have all along guarded. True eloquence is the art of placing truth in the most advantageous light for conviction and persuasion. This is what every good man who preaches the gospel, not only may, but ought to have at heart. It is most intimately connected with the success of his ministry; and were it needful, as assuredly it is not, to reason any farther on this head, we might refer to the discourses of the prophets and apostles, as models of the most sublime and persuasive eloquence, adapted both to the imagination and the passions of men.

An essential requisite in order to preach well, is to have a just, and at the same time, a fixed and habitual view of the end of preaching. For in no art can any man execute well, who has not a just idea of the end and object of that art. The end of all preaching is, to persuade men to become good. Every sermon, therefore, should be a persuasive oration. Not but that the preacher is to instruct and to teach, to reason and argue. All persuasion, as I showed formerly, is to be founded on conviction. The understanding must always be applied to in the first place, in order to make a lasting impression on the heart; and he who would work on men's passions, or influence their practice, without first giving them just principles, and enlightening their minds, is no better than a mere declaimer. He may raise transient emotions, or kindle a passing ardour; but can produce no solid or lasting effect. At the same time it must be remembered, that all the preacher's instructions are to be of the practical kind; and that persuasion must ever be his ultimate object. It is not to discuss some abstruse point that he ascends

the pulpit. It is not to illustrate some metaphysical truth, or to inform men of something which they never heard before; but it is to make them better men; it is to give them, at once, clear views, and persuasive impressions of religious truth. The eloquence of the pulpit, then, must be popular eloquence. One of the first qualities of preaching is to be popular; not in the sense of accommodation to the humours and prejudices of the people, (which tends only to make a preacher contemptible,) but, in the true sense of the word, calculated to make impression on the people; to strike and to seize their hearts. I scruple not therefore to assert, that the abstract and philosophical manner of preaching, however it may have sometimes been admired, is formed upon a very faulty idea, and deviates widely from the just plan of pulpit eloquence. Rational, indeed, a preacher ought always to be: he must give his audience clear ideas on every subject, and entertain them with sense, not with sound; but to be an accurate reasoner will be small praise, if he be not a persuasive speaker also.

Now, if this be the proper idea of a sermon, a persuasive oration, one very material consequence follows, that the preacher himself, in order to be successful, must be a good man. In a preceding lecture, I endeavoured to show, that on no subject can any man be truly eloquent, who does not utter the "veræ voces ab imo pectore," who does not speak the language of his own conviction, and his own feelings. If this holds, as, in my opinion, it does in other kinds of public speaking, it certainly holds in the highest degree in preaching. There, it is of the utmost consequence that the speaker firmly believe both the truth and the importance of those principles which he inculcates upon others; and, not only that he believe them speculatively, but have a lively and serious feeling of them. This will always give an earnestness and strength, a fervour of piety to his exhortations, superior in its effects to all the arts of studied eloquence; and without it the assistance of art will seldom be able to conceal the mere declaimer. A spirit of true piety would prove the most effectual guard against those errors which preachers are apt to commit. It would make their discourses solid, cogent, and useful: it would prevent those frivolous and ostentatious harangues, which have no other aim than merely to make a parade of speech, or amuse an audience; and perhaps the difficulty of attaining that pitch of habitual piety and goodness, which the perfection of pulpit eloquence would require, and of uniting it with that thorough knowledge of the world, and those other talents which are requisite for excelling in the pulpit, is one of the great causes why so few arrive at very high eminence in this sphere.

The chief characteristics of the eloquence suited to the pulpit, as distinguished from the other kinds of public speaking, appear

to me to be these two, gravity and warmth. The serious nature of the subjects belonging to the pulpit, requires gravity; their importance to mankind requires warmth. It is far from being either easy or common to unite these characters of eloquence. The grave, when it is predominant, is apt to run into a dull uniform solemnity. The warm, when it wants gravity, borders on the theatrical and light. The union of the two must be studied by all preachers as of the utmost consequence, both in the composition of their discourses, and in their manner of delivery. Gravity and warmth united, form that character of preaching which the French call *Onction;* the affecting, penetrating, interesting manner, flowing from a strong sensibility of heart in the preacher to the importance of those truths which he delivers, and an earnest desire that they may make full impression on the hearts of his hearers.

Next to a just idea of the nature and object of pulpit eloquence, the point of greatest importance to a preacher, is a proper choice of the subjects on which he preaches. To give rules for the choice of subjects for sermons, belongs to the theological more than to the rhetorical chair: only, in general, they should be such as appear to the preacher to be the most useful, and the best accommodated to the circumstances of his audience. No man can be called eloquent, who speaks to an assembly on subjects, or in a strain which none or few of them comprehend. The unmeaning applause which the ignorant give to what is above their capacity, common sense and common probity must teach every man to despise. Usefulness and true eloquence always go together; and no man can long be reputed a good preacher who is not acknowledged to be a useful one.

The rules which relate to the conduct of the different parts of the sermon, the introduction, division, argumentative and pathetic parts, I reserve till I come to treat of the conduct of a discourse in general; but some rules and observations, which respect a sermon as a particular species of composition, I shall now give, and I hope they may be of some use.

The first which I shall mention is, to attend to the unity of a sermon. Unity, indeed, is of great consequence in every composition; but in other discourses, where the choice and direction of the subject are not left to the speaker, it may be less in his power to preserve it. In a sermon, it must be always the preacher's own fault if he transgress it. What I mean by unity is, that there should be some one main point to which the whole strain of the sermon should refer. It must not be a bundle of different subjects strung together; but one object must predominate throughout. This rule is founded on what we call experience, that the mind can fully attend only to one capital object at a time. By dividing, you always weaken the impression. Now this unity, without which no sermon can either have much

beauty or much force, does not require that there should be no divisions or separate heads in the discourse, or that one single thought only should be, again and again turned up to the hearers in different lights. It is not to be understood in so narrow a sense: it admits of some variety; it admits of underparts and appendages, provided always that so much union and connection be observed, as to make the whole concur in some one impression upon the mind. I may employ, for instance, several different arguments to enforce the love of God; I may also inquire, perhaps, into the causes of the decay of this virtue; still one great object is presented to the mind; but if, because my text says, "He that loveth God, must love his brother also," I should, therefore, mingle in one discourse arguments for the love of God and for the love of our neighbour, I should offend unpardonably against unity, and leave a very loose and confused impression on the hearer's mind.

In the second place, sermons are always the more striking, and commonly the more useful, the more precise and particular the subject of them is. This follows, in a great measure from what I was just now illustrating. Though a general subject is capable of being conducted with a considerable degree of unity, yet that unity can never be so complete as in a particular one. The impression made must always be more undeterminate; and the instruction conveyed will commonly, too, be less direct and convincing. General subjects, indeed, such as the excellency of the pleasures of religion, are often chosen by young preachers as the most showy, and the easiest to be handled; and, doubtless, general views of religion are not to be neglected, as on several occasions they have great propriety. But these are not the subjects most favourable for producing the high effects of preaching. They fall in almost unavoidably with the beaten track of common-place thought. Attention is much more commanded by seizing some particular view of a great subject, some single interesting topic, and directing to that point the whole force of argument and eloquence. To recommend some one grace or virtue, or to inveigh against a particular vice, furnishes a subject not deficient in unity or precision; but if we confine ourselves to that virtue or vice as assuming a particular aspect, and consider it as it appears in certain characters, or affects certain situations in life, the subject becomes still more interesting. The execution is, I admit, more difficult, but the merit and the effect are higher.

[To be continued.]

POPERY IN 1824.

We have heard with our ears, because our fathers have told us, and we have seen with our eyes, because it has been faithfully transmitted to us in the page of history, of the deleterious effects of popery on the understandings and con-

sciences of men; blinding the one with a false light, and enslaving the other by the absurd dogmas of men of corrupt minds, "who have erred concerning the truth." In addition to its persecuting spirit, which has been painfully felt by thousands of innocent individuals who have fallen under its tyrannical influence, popery has been the hot-bed of infidelity, from which those swarms of desolating "locusts" have come forth in Germany, and France, and elsewhere, who not only "shook the earth," the thrones of kings and emperors, "but also heaven," prostrating, as far as their diabolical influence was felt, the ministry and ordinances of Christianity.

It was to be hoped that the wide diffusion of moral and religious principles, in the present age of Christian enterprise, would have softened, in some measure, at least, the asperity of the "beast and the false prophet." Indeed, this seemed to be the case; but recent events indicate, that whatever of liberality and true catholicism were manifested on the return of "his holiness" to power, it was but a dictate of human policy accommodating itself to times and circumstances, and watching for a favourable opportunity to revive the ancient claims of the pretended successors of St. Peter.

We have been led to these remarks by seeing, as published in the Wesleyan Methodist Magazine, a "CIRCULAR LETTER" of pope Leo the twelfth, in which his holiness expresses his solicitude for the prosperity of the church, and in which he seems anxious to preserve its unity and exclusive dominion. This is followed by a "Bull of Indiction," "for the Jubilee of the year 1825," in which he piously invites his sons and daughters, to come from far and near to visit the seat of wealth and fashion to all the Italian states, the venerable city of Rome. Some extracts from these documents follow.

In respect to Leo himself, if he have any genuine piety, it must be of very recent date, as his "gallantries at Rome" and elsewhere, previous to his elevation to the pontifical chair, were matters of public notoriety; but being a great favourite of the late pope, his enormities were winked at, and he was employed as a legate to other courts, until the death of his predecessor, when he became the successful candidate to the ecclesiastical crown.

"*The Circular Letter of the most Holy Lord, our Lord Leo the twelfth, by divine providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.*

"To the venerable Brethren, the Patriarchs, Primates, Archbishops, and Bishops, Pope Leo the Twelfth.

"Venerable brethren, health and apostolical benediction!

"As soon as we were elevated to the high dignity of SOVEREIGN PONTIFF, we immediately began to exclaim, with St. Leo the Great, 'O Lord! I heard thy voice and was afraid; I considered thy works, and was filled with terror. For what is so extraordinary and such a subject of dread, as labour to one who is weak, elevation to a lowly one, and dignity to one who is unworthy? And yet we neither despair, nor faint, because we do not presume upon ourselves, but we depend on him who works in us.' (Sermon the third on his birthday, which was held on the anniversary of his elevation to the office of sovereign pontiff.) These expressions, which were uttered from lowliness of mind,

by this pontiff, who can never be sufficiently praised, we adopt and profess as true with regard to ourself.

Having thus introduced himself to his "venerable brethren," as he calls them, he proceeds to exhort them in language, which, if adopted by a pious and scriptural episcopacy, would be truly appropriate, to a "personal residence in their respective dioceses," that they may faithfully perform the duties of their office, and preserve the unity and identity of the church. Were the Roman Catholic church the only true church, or a true church at all, all this would be well enough; but for a man who has trampled on all laws, outraged even common decency, usurped the place of Jesus Christ himself, by being placed as the supreme head over a corrupt church, anti-christian in its spirit and many of its practices, to assume such a language, is truly shocking, and seems to us to border on blasphemy. But what follows will show the principal object of all this pious care and zeal. His holiness doubtless feels the influence of the present exertions in the Protestant world, to spread the knowledge of divine truth by means of Bible and Missionary Societies; and therefore wishes to oppose a timely barrier against its farther progress within his dominions.

"Apply your minds, venerable brethren, to this subject. It is not 'the small spark,' of which St. Jerome speaks; it is not, I say, '*a small spark*, which, almost as soon as we obtain a glimpse of it, becomes again invisible; it is not *a little leaven* which seems a small matter. But it is *a flame* which attempts to devastate nearly the whole world, and to consume walls, cities, and the most extensive forests and countries; it is *a leaven* which, when sprinkled upon the flour, tries to corrupt the whole mass.' (In Epist. ad Galat. 1, iii, cap. 5.) In this cause for alarm, the service of our apostleship would completely fail, unless He who keepeth Israel neither slumbered nor slept, and who says to his disciples, 'Behold, I am with you always to the end of the world; and unless he deigned not only to become the Keeper of the sheep, but likewise the Shepherd of the shepherds.' (St. Leo, in the sermon just cited.)

"But what is the tendency of these remarks? A certain sect, which undoubtedly is not unknown to you, improperly arrogating to itself the title of PHILOSOPHY, has raised from their ashes the disordered [or routed] phalanxes of nearly every kind of error. This sect, holding out the alluring, yet specious semblance of piety and liberality, makes a profession of *toleration*, as they term it, or of *indifferentism*, and extols it not only in civil matter, about [its utility in] which we are not now speaking, but likewise in the business of religion; it teaches that God has granted ample liberty to every one, that, what sect or opinion soever pleases a man according to his own private judgment, he may embrace or adopt it without endangering his salvation. Against this impiety of doting men, the apostle Paul gives us the following admonition: 'Now I beseech you brethren, mark them

which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple.' (Rom. xvi, 18.)

"This is not in reality a new error; but it rages after a new and more audacious manner, in these our days, against the stability and integrity of the Catholic faith. For Eusebius informs us, (Eccles. Hist. lib. v,) from Rhodon, that this same mad opinion was uttered long ago, by one Appelles, a heretic in the second century, who asserted that it was quite unnecessary to institute an examination into the faith [of an individual,] but that every one ought to continue steadfast in [the profession of] that which he had once imbibed; because, according to the affirmation of Appelles, those who had placed their hopes on the CRUCIFIED must be saved, provided they were found in [the exercise of] good works. Augustine also testifies, (on Heresies, s. 72,) how Retorius foolishly declared, that all heretics walk correctly and speak the truth: 'Which is an assertion so exceedingly absurd,' says that holy father, 'as to seem to me to be incredible.' Besides, this *indifferentism* is perceived to have been so extensively published and so violently to have spread its ravages, as impudently to contend that 'all the sects walk correctly,'—not merely those sects that are out of the pale of the Catholic church, and that [*ore tenus,*] as far as words go, admit revelation as the basis and foundation,—but those societies likewise that, after having rejected divine revelation, make an open profession of pure *deism*, nay, of mere *naturalism*. This is undoubtedly 'a very absurd sentiment:' and it seemed to St. Augustine with much justice and propriety, to be the *indifferentism* of Retorius: yet his opinion was confined within certain limits. But will it ever be possible for any man, who makes a right use of his reason, to approve of a toleration which extends itself to *deism*, and even to *naturalism*, and which was reprehended by the ancient heretics themselves? Yet, (such is the degeneracy of the times, and such the deceit of this lying philosophy!) a general toleration is approved, defended, and commended by this species of false philosophers!

"Indeed there have not been wanting several eminent writers, professors of the true philosophy, who with great devotedness have attempted to destroy this monster by invincible arguments. That it is impossible for God, who is supremely true, nay, supreme truth itself, who is infinitely good and wise in the administration of his providence, and the rewarder of the good,—that it is impossible for him to approve of all sects, who suggest and propagate false doctrines, which are frequently contradictory and at variance with each other, or for him to bestow eternal

rewards upon the professors of such doctrines,—is a thing so evident in itself as to render it superfluous to add another word on the subject. For 'we have a more sure word of prophecy;' and when writing to you, 'we speak wisdom among them that are perfect, yet not the wisdom of this world, but the wisdom of God in a mystery.' It is by this wisdom that we are instructed, and by divine faith we hold 'one Lord, one faith, one baptism; for there is none other name under heaven given among men, except the name of Jesus Christ of Nazareth, whereby we must be saved:' wherefore, we also openly profess, *that out of the church is no salvation.*

"But, 'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments!' God, who 'destroys the wisdom of the wise,' (1 Cor. i, 19,) seems to have 'given over' the enemies of his church, who spurn a supernatural revelation, 'to a reprobate mind,' (Rom. i, 28,) and to that 'MYSTERY OF INIQUITY,' which was written on the forehead of the wanton female of whom St. John speaks. (Rev. xvii, 5.) For what iniquity can be greater than that of proud men of this class, who have not only forsaken the true religion themselves, but are also desirous of entangling the incautious and unsuspecting, by words and writings full of all guile and deceit? Let God arise, and let him suppress, destroy, and reduce to nothing, this unbridled licentiousness of speaking, writing, and publishing!

"What more can be said? The iniquity of our enemies proceeds to such a length, that, in addition to the filthy mass of pernicious books, which is of itself prejudicial to religion, they endeavour to convert to the detriment of religion the very sacred scriptures themselves, which were bestowed on us, by God, for the establishment of religion.

"It is no secret to you, venerable brethren, that a certain society, vulgarly called 'THE BIBLE SOCIETY,' [*audacter vagari*] is audaciously dispreading itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well known decree of the council of Trent, (session the fourth, on the publication and use of the sacred books,) this society has collected all its forces, and directs every means to one object,—to *the translation*, or rather to *the perversion* of THE BIBLE into the vernacular languages of all nations! From this fact there is strong ground to fear, lest, as in some instances already known, so likewise in the rest, through a perverse interpretation, there be framed out of the gospel of Christ, a gospel of men, or, what is worse, a gospel of the devil. (St. Jerome in cap. 1. Epist. ad Galat.)

"For the purpose of averting this pest, several of our predecessors published constitutions; and, in these last days, PIUS

the Seventh, of pious memory, delivered two briefs,—one to Ignatius, archbishop of Gnesne,—the other to Stanislaus, archbishop of Mohilow; in both of which are found many accurate and wise extracts from the sacred writings, and from tradition, to demonstrate with what craftiness this invention becomes hurtful to faith and manners.

"We likewise, in discharge of our apostolical functions, exhort you, venerable brethren, diligently to occupy yourselves by every possible method, to remove your flocks from these deadly and destructive pastures. Reprove, entreat, 'be instant in season, and out of season,' in all patience and doctrine, that the faithful under your charge, conforming themselves exactly to the rules of our congregation of *the index*, may be assuredly persuaded, if the Holy Bible, translated into the vulgar tongue, be generally permitted, without discrimination, more detriment than utility will arise from such a practice, in consequence of men's rashness.

In the above extracts we may see a display of that ecclesiastical finesse, which is the offspring of the cunningness of the serpent, by associating the promoters of Bible societies, and the advocates of the principles of toleration in regard to religious worship, with *deists* and *naturalists*, with a view, no doubt, to render them the more odious in the estimation of all good Catholic Christians. This guise, however, is too thin not to be seen through, and must excite a smile even in the breasts of those Catholic bishops and priests, who know the true state of the case. To us, who have so long witnessed the devout ardour, the sincere and scientific zeal, of many Protestants in spreading "the savour of his name," it seems as impious as it is ridiculous, to stigmatise with such opprobrious epithets, men who have "hazarded their lives for the name of the Lord Jesus."

[The 'Bull of Indiction' will be given in our next number.]

UTILITY OF THE MAGAZINE.

Extract of a letter from the Rev. W. Case, dated

Kingston, (U. C.) 20th December, 1824.

Dear Brethren,—Sixty-four subscribers having given in their names for the Magazine, by mail, for the year 1825, we request you will forward that number to Mr. James R. Armstrong, Kingston, (U. C.,) via Sacketts Harbour.

About seventy sets, including those ordered in our last, are taken by the friends in Bay Quinty circuit alone; and most of these were obtained in a short time by the preachers in that circuit. It is presumed the list of subscribers might be easily increased, greatly to the advantage of the cause of religion, as well as the interests of the concern, if an active part were taken by the preachers in the circulation of this valuable work. We judge of its importance in carrying on the work of God, by the good it has produced in this country. Besides the spirit of be-

nevolence, which is diffused in most places where this work is read, a more general knowledge is imparted of the truths of the gospel and the devices of Satan, by which means we perceive there is a more steady and faithful perseverance in the ways of the Lord. It tends also to fill up an idle hour in a useful improvement of the mind. How often has the divine melting been felt while relating at the table, or reading in the fireside circle, the interesting accounts of revivals—impressive anecdotes of providence and grace—the holy lives and triumphant deaths of the faithful, &c. &c. This I have often witnessed, and it is my most mature opinion, that the cause of religion and benevolence, as well as the interests of the concern, would be greatly promoted if the Magazine were generally circulated.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

GRAND RIVER MISSION.

Letter from the Rev. Wm. Case, dated Niagara, November 29, 1824.

An earlier extract from brother Crawford's letter, on the state of the Grand river mission, was intended, agreeably to promise, in my last of August 31; but the pressure of other duties prevented. His letter of August 10, shows that the work of conversions was still going on; the school was doing well; the society was advancing in spiritual attainments; the prejudices in a neighbouring tribe were doing away; and that native teachers were increasing in zeal and usefulness. The following is an extract:—

"The common and the sabbath schools are unusually prosperous. Last sabbath twenty-seven were present; many more would attend if they had opportunity. Two Indian youths were lately converted, and the work of grace is going on in the hearts of our Indian brethren generally; their prayers are fervent, and the exhortations of some are instructive, powerful, and affecting.

About sun-rise we meet at the school room for our morning devotion, when all join in singing, and two or three pray; the meeting is then closed, and all retire to their several employments. At a morning meeting lately, brother Davis, the aged chief, read prayers in the Mohawk. As we arose to sing our hearts were much affected with gratitude for the great things the Lord had done for us. The chief was so melted that he could not sing: he was so filled with peace and comfort that he fell on his knees, trembled, wept, and rejoiced. When the tune was ended we all kneeled down, and the chief prayed extempore. The spirit rested on the assembly in mighty power, and they glorified God with loud voices. Some were so filled with the blessed comforter that they could scarcely walk home; and when I retired from the meeting, the old chief was heard in the woods alone, shouting glory and praises to his Redeemer and Saviour. In all this I saw nothing of vanity or of art; but the effusions of overflowing souls. The tears which flowed, together with the weighty expressions of love and gratitude, evidenced the sincerity of their hearts.

"Tuesday and Friday evenings are our stated times for public prayer meetings: at these meetings all who are disposed are invited to pray. Here sinners and mourners are prayed for. If one is overtaken in a fault, they hasten to his relief, and they seldom cease their supplications till he is reclaimed from the error of his ways. The ardour which is manifested on these occasions, I have seldom seen in other societies; so faithful are they to help one another on in the way to heaven: and the answers to prayer which they obtain are powerful, and sometimes overwhelming. This was remarkably manifest at one of these prayer meetings lately. The commencement of the meeting was rather dull, but their wrestling and

ardent prayer was soon succeeded by songs of joy, and shouts of praise. After a suitable season the meeting was concluded, and the congregation was advised to retire. The brethren, however, were in such a happy state of mind, that they were unwilling to separate, and they continued singing. As I retired to my lodgings, the melodious voices of these happy Indians reverberated through the woods with a solemnity I cannot forget. Surely, thought I, this scripture is fulfilled in my hearing: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isaiah xxxv. 1.

EXTRACT OF A LETTER FROM BISHOP M'KENDREE,

Dated Columbia, (Tenn.) Dec. 4, 1824.

Such are my bodily afflictions, although I enjoy much better health than heretofore, I am not able to perform the duties of an effective man. With the assistance of kind and attentive friends, I have visited the Wyandot Mission,* attended all the conferences, commencing with Ohio, to the Tennessee, the last of which concluded yesterday. The state of our affairs affords sufficient encouragement for the preachers to pursue their work with cheerfulness. The missionary appointed last year to visit the Indians in the bounds of the Missouri conference, is continued. From the Tennessee conference there are three missionaries, one married and two single, sent to the Cherokee Indians. It is made their business, principally, to preach the gospel to these people.

* See the January number of the Magazine.

REVIVAL OF RELIGION IN COLUMBIA COUNTY, N. Y.

Extract of a letter dated Sand Lake, *November* 19, 1824, *to the Rev.* Wm. Losee.

In the course of conversation last evening, you and your partner were mentioned; and as it is a peculiar and interesting time in this region of the country, as it respects the state of our Zion, we all concluded that we did not do well to have this day of rejoicing, without sending you some account of the subject matter of our joy; more especially as some of the benefits of the late shower of grace have descended upon your family connections; and it was finally resolved that I must be the scribe.

At a camp-meeting recently held in Chatham, upwards of fifty were hopefully *brought from darkness to light*. Since this, in the use of the ordinary means of grace, the gracious work of conviction, repentance, faith, and salvation from sin, has delightfully prevailed in many places on the circuit. In one place, a society of about thirty members has been raised up. Parents and children are included in this glorious work, who are together rejoicing in hope of the glory of God. In Canaan, I am informed, upwards of forty have been converted since the camp-meeting, and the work is still progressing. I think I should not go beyond the truth in saying, that between eighty and one hundred have experienced a radical change in this circuit, during the present revival. Glory be to God! He is peculiarly and eminently near at the present time, in this section of the country. Old professors are much quickened, and the necessity of sanctification is pressed on the people by the preachers; and, blessed be the Lord, while many are excited to seek after this blessing, others profess an experience of it.

Upwards of seventy have been added to our little squadron at Sand Lake. As yet, the work appears to be confined to the Methodists; but I hope the fire will spread in every direction, till there shall not be one son of Belial left to open his mouth against such a soul reviving work. Methinks I hear you saying *Amen*. Well, then, pray for the universal spread and triumph of the kingdom of "righteousness, peace, and joy in the Holy Ghost."

PENSACOLA MISSION.

In consequence of the many formidable difficulties which I have had to encounter in prosecuting the objects of this mission, my success has not been as great as I originally anticipated. However, I trust some good has been

done. In Pensacola I formed a small society in the fore part of the year. Though several of the members have left the place, and one or two turned back to the ways of sin, yet a few are still endeavouring to escape the pollutions of the world, and live according to the gospel of God our Saviour. The pious of different Protestant denominations are much united, and appear to be exerting themselves to promote the sacred cause of religion, in this place of moral darkness and desolation. Testaments are introduced into one or two of the public schools: the Scriptures, with religious tracts of various descriptions, are distributed to all who will read them. We have also lately commenced a Sunday school, particularly for the instruction of the coloured population. These measures, connected with the ministry of the word, and the means of grace in general, will finally be effectual, we hope, in accomplishing a glorious reformation. I flatter myself that I have, at least, prepared the way for greater good the ensuing year. I am of the opinion that if a revival were to commence here, it would eventuate in extensive good to this people.

I have visited several small neighbourhoods on the Escambe river. "To the poor the gospel is preached," and while the rich, and prudent, and honourable of this world, refuse to embrace its consoling promises, the poor are glad to hear and receive them. This is evinced in the present case,—these people are in ordinary circumstances, none of them rich, no popular distinctions amongst them, all are on a level; and these are the people whom I found to be the genuine friends of the gospel, and the most ready to receive its interesting communications. They have almost unanimously attended on preaching, and have generally paid strict attention to the word. The most of them appear seriously impressed. A few are now labouring under the influence of deep conviction; others have emerged from darkness to light, and realized "justification by faith through our Lord Jesus Christ." Some have been reclaimed from their backsliding, and the pleasure of the Lord has indeed prospered. I have succeeded in raising three or four little societies, and the most of them appear to be much devoted to God, and his blessed work. The prospect is still encouraging, and I think the people will generally embrace religion.

I have extended the bounds of this mission to Mobile. This I have not at all regretted. Mobile is an interesting place; it is improving very fast, and exhibits a prospect of future eminence and importance. I have not spent much of my time here, as it was not embraced in the original plan of our mission. I have have had very respectable and attentive congregations: I believe religious impressions have been made, and I hope the consequences of my labour will be more fully realized in days to come. We have a considerable society in this place. The society of coloured people is in quite a flourishing state. We are now about beginning a Methodist chapel: it will be a neat and comfortable house: we calculate it will be completed in the course of this winter. When this is accomplished, I have scarcely a doubt but that we shall very soon have a large and respectable society. There is vast need for evangelical exertion in this country.

The above is, I believe, a true account, with respect to the state of religion. Wickedness, indeed, abounds with many, and the love of some is waxing cold. My heart trembles while I contemplate the awful destiny of immortal souls, without an interest in the divine atonement. May God send forth more labourers, and may he dispense the benign influence of the gospel to the hearts and consciences of perishing sinners.

HENRY P. COOK.

Mobile, November 28, 1824.

ST. AUGUSTINE MISSION.

Extract of a letter from the Rev. NOAH LANEY, *dated Charleston, (S. C.) January* 20, 1825.

AT the last South Carolina conference I was sent as a missionary to St. Augustine. Being conscious of my insufficiency for so important a trust, I lifted my heart in fervent prayer to God, that he would direct and sustain me in this arduous enterprise; and though I cannot boast of great num-

bers who have turned to God, yet I indulge a hope that a few have become the subjects of converting grace.

The first quarterly meeting after my arrival was attended with a solemn sense of God's presence, and one sinner professed to be awakened to a sense of his lost condition, who soon after died, it is said, in the triumph of faith. At the conclusion of the love-feast, which was a precious season, the sacrament of the Lord's supper was administered to fifty-one communicants. This was truly an exhilarating sight, and we *felt* that our Saviour was present with his people. One dear brother who then commemorated the dying love of Jesus with us, has since gone to drink the wine of the kingdom in heaven. "O!" said he to a sister who was watching with him, "I am not afraid to die." His last words were, "Lord Jesus receive my soul."

A few Spaniards attend our meetings, and those of them who understand our language appear to be delighted. One in particular, a Catholic, has attended very steadily, and seemed charmed with singing and prayer. As he came out of one of our class-meetings, he affectionately embraced one of our friends, and said, "O! this is what I love." His attendance on our meetings has produced a threat from one of the Catholic friars; he was fearful that he would become a Methodist, and he charged the man to visit us no more.

Another Catholic, aged eighty-seven, has lately had a Spanish Bible given him, and he seems charmed with it, reads it daily, and prizes it so highly that he has weighed it. "O!" says he, "I do love the Bible. There are many Bibles in St. Augustine, but none so good as mine." And pointing with his finger upwards, he joyfully exclaims, "It shows me the road." He sometimes calls to the traveller as he walks the streets, invites him in, saying, "I've got the Bible now." His wife joins with him in searching the Scriptures. His priest has tried to get the Bible from them; but they say they will not "part with so good a book."

Our coloured members in this place seem very pious. Indeed I never saw so promising a society of blacks, so much devoted to God. They hold communion with Him, and walk in the light of His countenance. So evident is the change in their conduct, that it is remarked by the people here as something extraordinary. One of them spoke very feelingly in our late love-feast: "O," said he, "I once hate God—no love his people—I was sinner—but when I came and hear de gospel I was convinced I was wrong. O, I now love God—his people—me love Jesus—he sinner's friend—and O, if my massa was to give me all Augustine, I would not turn back." This poor man was born in Africa, and never heard of the name of Jesus till he came to America. He is now a happy Christian. About a dozen have joined our church this year; and many, who are not of us, are very friendly and attend the preaching of the word. God is indeed working for us in this place. Prejudice and bigotry are on the retreat, and are succeeded by a candid attention to truth.

Indeed, when the pure doctrines of the gospel are faithfully preached, a divine power accompanies them, and a reformation of heart and life is the blessed consequence. Even in heathen countries, nothing is wanting, in my opinion, to the total overthrow of their superstitious rites and ceremonies, but plain truth, warmly addressed to the heart and conscience, so as to make them *feel* their tremendous weight and importance. Surely the truth of God will ultimately prevail and triumph. May God hasten the time for Christ's sake. Amen.

WESLEYAN METHODIST MISSIONS.

From the Wesleyan Methodist Magazine for December, we extract the following intelligence respecting the success of their foreign missions:

PALESTINE.—*Mr. Cook*, the missionary at this place, after giving a detailed account of his journey through various places of this land of the ancient prophets and apostles, thus describes his entrance into Jerusalem, his reception by the American missionaries and others, and of his visit to some places rendered famous as having been the theatre of important transactions:—

We entered Jerusalem at about five o'clock in the afternoon. I was conducted to the convent of the Latin monks, and from thence a lad accompanied me to the Greek convent, in which the American brethren, Fisk

and Bird, reside. I found Mr. Fisk recovering from a severe attack of fever, and just able to walk out on the terrace of the convent. As it was the first Monday in the month, we united our prayers with those of our brethren in different parts of the world, who on that day pray for the enlargement and establishment of the kingdom of the Redeemer, through the operation of the Spirit of God.

April 5th, (*Jerusalem*)—The American brethren occupy the upper part of the Greek convent, on what is called Mount Calvary, containing six apartments, for which they pay one hundred dollars per annum, under the name of presents; this is probably much more than a similar suit of rooms would cost if they could hire such of a private person. The advantage of having chambers in a monastic establishment is a greater security against theft, in case of occasional absences with your servants. A guard must be left in a private house if it be left, though but for a short time; and secondly, the permission to reside in one of their convents is a kind of virtual recognition on the part of the heads of the church, which facilitates our labours among them.

I occupy Mr. King's chamber, who is now at Joppa, (or Jaffa,) studying the Koran, with an Arabic Sheik. From the window of my room, I can see on the east the mount of Olives, below which, but more toward the south, is the Haram, (or forbidden ground,) into which Christians may not enter, occupying the whole site of Solomon's temple, and containing the mosques of Sakhara and Aksa; at about one hundred yards distance on the south-east, is the church of the Sepulchre, the supposed site of both the crucifixion and the resurrection of our blessed Saviour; directly beyond which a very level range of mountains, the mountains of Moab, bound the horizon. The Dead sea and the river Jordan lie between those mountains and Jerusalem, but are hidden from sight by the mount of Olives, and other intervening hills.

April 6th.—I went to the church of the Holy Sepulchre. In one respect this church pleased me more, or rather, disgusted me less, than most of the churches (not Protestant) that I have seen; here the Saviour is the chief object of attention, and not his mother, nor any other human being.

In the evening I visited the mount of Olives. We passed the bed of the torrent, or brook Kedron, which was now dry. I thought of David fleeing from Absalom, and Jesus going to Gethsemane. A small olive-ground, containing eight olive trees, (the most venerable and ancient in appearance that I have ever seen,) was pointed out as Gethsemane.

"My Saviour thou thy love to me,
In shame, in want, in pain hast show'd.
For me, on the accursed tree,
Thou pouredst forth thy guiltless blood;
Thy wounds upon my heart impress,
Nor aught shall the lov'd stamp efface."

On the top of the hill my meditations were interrupted by my companion, (Mr. Fisk's dragoman, Joseph) calling out, "This way, sir!" I perceived on turning round, that something was to be seen there, and my mind was so little in unison with any of their superstitions, that I at first refused to turn aside; but finding that it would be a greater interruption to explain why I did not wish to look at these things than it would be simply to look at them, I followed in silence, and was shown a hollow in a stone, said to be an impression left by the foot of our Saviour, when he ascended into heaven, (Acts i, 8.) Yet these same persons show us the village of Bethany, on another part of the mount of Olives, at a distance from this place of nearly a mile; and St. Luke says it was at Bethany he was parted from them and carried up into heaven.

April 7th.—I went out with Messrs. Fisk and Bird to mount Zion. Part of this is without the modern walls of Jerusalem, which must have been much stronger in a military point of view when it included the whole of this mount. We observed the literal accomplishment of the prophecy, (Jer. xxvi, 18, and Micah iii, 12,) which has been taken notice of by several modern travellers.

We visited the Armenian convent here, the church of which is said to occupy the place of the house of Annas, in which Peter denied his Master. We were prevented from seeing the tomb of David, and the place where it is said Christ held his last supper, by the presence of some Mohammedans, who were visiting the tomb, or performing their devotions in the mosque erected over the latter place. We were told, in rather a rude and threatening manner, not to approach them.

I had a long conversation with Mr. Fisk on a missionary establishment at Jerusalem. He said there were but two plans that he could suggest: the first, to build, at the expense of the different missionary societies, whose agents will be employed here, (say the American board, the Jews' Society, and the Wesleyan,) a kind of convent, in which each might have his separate quarter, and there might be a Bible depot, and a place of worship common to all.

The other plan would be to hire, if we could, each a house for himself, and the influence of the missionaries might be extended a little more by their dwelling at a little distance from each other. The Jewish establishment might be in the Jews quarter, but the Christians would derive little advantage from this, as the Christian quarter is not very extended. There would be great difficulty in procuring suitable houses; for the present we may reside in the convents of the Greeks, which are open to us. Conversing about stations for missionaries, Mr. F. said, it had appeared to him desirable that the following should be occupied:—Acre and Nazareth, distant from each other six or seven hours, one station, including (by occasional visits) the whole of Galilee;* a second station might be Jerusalem and Judea. This would include Bethlehem, Hebron, Joppa, Arimathea, Lydda, and Gaza. Beyroot and mount Lebanon, with its towns and villages, and the coast of Tyre and Sidon, would be a third station; and it is probable, from the accounts of Messrs. Connor and Wolf, that Aleppo and its neighbourhood would be as favourable a situation, at least, as any of these just mentioned.

* Tiberias and Safet are important places in Galilee, with regard to the Jews. Cana, in Galilee, and some villages, are Christian.

SOUTH INDIA MISSIONS.

MADRAS.—*Mr. Hoole*, who has been stationed at *Madras*, gives a very encouraging account of the mission in that part of India. He has lately taken a journey into a new tract of country, "which," it is said, "will probably stretch to an elevated, cool, and salubrious part of the country, where a mission establishment would at once benefit the natives, and be a retreat for invalid missionaries, from those stations where health is rendered more precarious by the climate." On December 3d, 1823, *Mr. Hoole* left *Madras* for his intended journey, and on the 14th he arrived at Tricalcor. The following are *Mr. Hoole's* remarks after his arrival at this place:

About six hours' march last night brought us to this town, which seems to be one of considerable size and importance. After breakfast I collected my servants and bearers, who, although they are heathens, except one, were very attentive while I read and prayed with them about an hour. At noon I had a call from Rohonantachariar, a Brahmin, I should suppose of some consequence, by his attendants: he professed to be better acquainted with Sanscrit than any other language, but received from me a Teloogoo tract, and the gospel of Matthew in Canarese. He asked my opinion of idolatry, listened respectfully to what I had to say, and acknowledged he had never heard of the nature of Christianity before: he went away, and returned in about two hours with some of his friends, the eldest of them past middle age, and of an honest and open countenance; another was bold, quick, and very disputatious. We had a long conversation on the nature of God, of the soul, of true happiness, of heaven, of sin, and hell torments. The others seemed pleased with my arguments, and if they said any thing it was by way of inquiry, but the last mentioned disputant kept up the argument as long as he could with propriety: at last he admitted that I was perfectly right, and said that the same doctrines were to be found in some of their Shastras, but that they contained opposite doctrines too, which must be received. I endeavoured to point out the folly of embracing contradictions, entered on the doctrine of the atonement, and contrasted their inefficient observances with the provision of the gospel. I walked with them to their own village, about two miles, and by the way endeavoured to apply what they had heard and admitted to be reasonable and good, and to show them the beauty and consistency of truth. A good number of people came together in the village, and I proposed the reading of a tract, and to answer any objections they might make to it: after passing about an hour with them I returned, beseeching them to leave their lying vanities, and turn to that one true God whom they had now in words acknowledged. What a

blow would it be to heathenism, if some of these chief men should become converts to the truth, and act under the influence of gospel principles. But how hardly can this be! their pride of caste forbids it; their friends and families would cast them off the moment they embraced Christianity; and as their present income is from villages and lands, given to them in consideration of their performing certain duties in connection with idolatry, if they forsake the one they must lose the other, and most probably be reduced to poverty and want. These obstacles, however, have their use, and serve as a counterbalance to the hypocrisy and deceit for which the Hindoos are proverbial; and when any of them do renounce all for the reproach of Christ, I should not require much farther proof of sincerity.

15th. Pillirombatti.—Much of the country through which I have been passing several days lies in its natural state, covered with wild, and in many places, luxuriant jungle; and the greater part of that which is cleared for cultivation, and which this month should have been covered with a crop ready for the sickle, is neither ploughed nor sown in consequence of the drought which extends through the whole of the country: and altogether it does not afford a sufficiency of grass for the cattle, which are driven about in large herds to great distances in quest of pasture: some of the people of a village, where we stayed a few minutes this morning to procure a guide, vented their complaints to me on this subject. I told them that it seemed to me that God was entering into judgment with the people of this country for their impiety and idolatry, and that the present distress was a call for them to repent. I do not remember to have spent a missionary day more pleasant than this. I had not been long here before I had a considerable number of people around me: I addressed myself particularly to one man, who appeared the most attentive, and the rest heard. I was thus employed two or three hours reading and speaking; and judging from their countenances, I could not help thinking that a lasting impression had been made on the minds of some of them. On the road, in the evening, two men looked very earnestly after and followed me; seeing this, I called them and gave them each a tract, and a word of advice.

CEYLON MISSION.

CEYLON.—In consequence of the postponement of the meeting of the Tamul District from February to June, the annual minutes have not yet arrived, and we are not yet able to give the official report of the state of the missions in the northern part of the island. The following are extracts from the letters most recently received:—

TRINCOMALEE.—*Extracts from the Journal of* MR. ROBERTS.

OCTOBER 5th, 1823, (Sunday morning.)—I have been to the bazar, and had a very large and attentive congregation. The subject of the discourse was the flood; and the people appeared satisfied with the evidences I adduced of that fact, as they were within the scope of their own comprehension. Four Brahmins were passing by at the time of the service, and I invited them to come near. Several of the congregation also desired them to come, but they put up the right hand, giving, at the same time, one of their negative motions, said they were busy, and retired amidst the invitations of the people.

12th. (Sunday.)—This morning I have had a good congregation in the bazar, and was somewhat interrupted during the service by the people frequently calling out, '*Meethem*,' True.

16th.—This evening I had the largest congregation in Portuguese I have yet seen in Trincomalee. They read the responses with fervency, and were remarkably attentive during the service.

26th. (Sunday.)—This morning I was greatly delighted with my Tamul congregation. Surely the seed sown will bring forth fruit to the glory of God. In the evening I preached in English.

December 1st.—During the last month the weather has been so unsettled as to occasion me to have small and irregular congregations. On the 7th I occupied my accustomed place in the bazar. The subject was the rich man lifting up his eyes in hell; which excited their serious attention.

11th.—I had an interesting congregation in Portuguese. I have also commenced a meeting for singing, and the commandant has kindly allowed one of the band to come out with his instrument to assist us.

14th.—This morning, in the bazar, the congregation could not be less is

number than two hundred. The marked attention and seeming interest they took in the account of raising Lazarus from the dead, was truly gratifying to my mind.

16th.—This evening I have been into the fort, and have had the pleasure of admitting eight soldiers and two women into society, who had been previously on trial.

21st. (Sunday.)—I delivered an exposition in Tamul, on the 18th chapter of Luke. A young Brahmin, after the service, inquired, "What is God? What is the devil?" He did not appear satisfied with my answers, and much less was he satisfied with my application. He had no wish to know in what relations he stood to God.—I have again been into the Fort, and met the society. They are pressing forward in the good way.

25th.—I preached in Portuguese, to a large congregation, on Luke, chap. ii, verse 15; and in the evening in English, when many of the soldiers were present. In the morning the school-boys went to pay their respects to the commandant, the collector, and other of the inhabitants. Several of them did not know before that we had so many fine heathen children under our care.

January 1st, 1824.—The school-boys were assembled in the chapel, and examined as to their proficiency in learning, &c. There certainly was much cause for satisfaction in reference to many of them.

8th.—In the evening the Portuguese congregation was so small, that I thought it best to hold a meeting for singing. Few people can appreciate my difficulties in reference to the European descendants. They have been so many years without *regular* services, that they appear to consider them useless.

11th. (Sunday.)—This morning I have had an unusually large and attentive congregation in the bazar. This was occasioned by the sudden death of two families, who were poisoned by eating a small fish, called in Tamul, the soodu-mene: by the English, Sardinia fish. It appears that people have been poisoned at three different periods from the same cause, at this season. On board his majesty's ship Minden, there were forty people taken ill within ten minutes of each other, who had breakfasted on this fish, but through the prompt assistance of Dr. Rogers, (a most amiable man, who died of the cholera morbus, after having cured hundreds in the same complaint,) only three died. The poison must be very powerful, as death ensues in about two hours. It appears that on Saturday night soon after the first family had expired, the collector sent an immediate notice to the inhabitants of the melancholy event; but, unhappily for one family who lived outside of the town, they did not hear the announcement, and they partook of the fatal food. For the morning exposition, I selected the ninetieth Psalm. That part of it which compares our life to grass, is very touching in Tamul,—"In the morning it flourisheth and groweth up: in the evening it is cut down and withereth."

18th. (Sunday.)—I have had a large and interesting congregation in the bazar. One little boy, who had committed to memory that part of the 115th Psalm which relates to the gods of the heathen, stood upon a bench, and repeated it to the people. They were much interested.

JAFFNA.—Mr. Carver has been called to an afflictive exercise in the death of Mrs. Carver. The following notice of this painful circumstance is from the Ceylon Gazette:—

On the 7th March, 1824, died Mrs. Carver, wife of the Rev. R. Carver, Wesleyan Missionary at Jaffna, in a few hours after having given birth to a daughter. Her funeral was conducted in a most truly Christian and interesting manner, and had a solemn effect upon the natives, to whom she was so well known, and upon all present. The helpless babe was first baptized in the house at the foot of the coffin, by the name of its departed mother, amidst the anguish of her afflicted husband and weeping friends. The interment took place at the Wesleyan chapel, and our excellent funeral service was read in a very impressive manner by the Rev. Mr. Knight, church missionary; and another missionary, the Rev. B. C. Meigs, delivered a serious address. The great concourse of people, of all descriptions, that surrounded the place of worship, which was quite insufficient to accommodate the whole, showed how much this interesting young person was beloved and respected. Mrs. Carver was twenty years of age, had been married about eleven months, and

after leaving her defenceless babe to the mercies of a kind providence, she expired, resting her hopes of eternal happiness on the merits of Christ her Saviour.

The following notice of the mission in Jaffna, is from the Journal of Mr. England, who spent a short time in Ceylon, on his way to Madras:—

In surveying the walls of our Zion in Jaffna, I was much pleased in observing our whole economy in active operation. Order, in the management of the affairs of the church, and union among the members, distinguish this station; reflecting credit on the brethren, and calling for thankfulness to the great Head of the church. I attended the evening *weekly* missionary prayer meeting, and was delighted at the numerous attendance. A devotional spirit appears to prevail generally among the people.

I met the class at the mission-house; about twenty persons were present; and for scriptural Christianity, depth of piety, and propriety of expression, it would be difficult to find, even in England, a class of equal numbers, at all superior to this. This affords another proof, in addition to the thousands that have been furnished, that Christianity is suited to all places, and when cordially embraced, operates in the same manner all over the world.

In company with brother Osborne and brother Bott, I went early this morning to Nellore, a large village about three miles north of Jaffna, to witness a grand heathen procession. The whole district had been kept in a state of commotion by this festival for upwards of a week, and day after day was appointed for the procession, but from day to day it was deferred, the god being unwilling to move, the people not having been sufficiently liberal in their gifts to the Brahmins. On arriving at the spot we found from twenty to thirty thousand people assembled, and the roads in all directions thronged with devotees hastening to swell the concourse. No sooner did the god appear at the door of the temple, (or pagoda,) than every arm was raised aloft as high as it could be stretched, and every eye eagerly directed to the temple, to obtain a glance of the wretched idol. From the door of the temple men of all ages were issuing in rapid succession, rolling down the steps like so many trunks of trees. As the god proceeded, they continued to issue from the door of the pagoda, and follow his track, till at length a line of five hundred of these miserable, degraded human beings were thus rolling on the ground. The rapidity with which they revolve is truly surprising. On "the abominable thing" coming in front of us, it became immoveable; in vain the people pulled the ropes to make the wheels revolve. They were then cheered, and stimulated to pull stoutly by the priests, but still their labour was in vain. Some commotion was now visible among the Brahmins, and the eyes of the people were turned toward us; the Brahmins, no doubt, having given intimation that the god refused to pass the Padrés, who paid him no respect; and a considerable stir was actually made by some of the people near us, to induce us to pull off our shoes! The whole, however, was a mere trick to induce the people to offer their gifts more liberally, and was caused by one of the wheels being defective, having a flat on one side, requiring a considerable power to set it in motion when at rest, but which only caused a jerk when the wheel was revolving. A lever was now brought, and again the car moved on, amidst the shouts of the people, who were now "inflamed with their idol" almost to frenzy. This interruption to the progress of the car, afforded a timely rest to the five hundred, almost expiring creatures, rolling after it; and who are bound, by vow, to perform thus the circuit of the field, nearly a mile in circumference, in order to obtain the remission of their sins. O how my heart sickened at the sight, while it longed for the ability to point them, in their own language, to the "fountain opened," by the God of heaven, for the sin of every lost man in the world.

OBITUARY.

Died, at his residence, in King and Queen county, Virginia, September 25th, 1824, the Rev. PETER B. DAVIS, in the 53d year of his age. The following particulars of his life and death, were communicated to the editors by *Mr. Hezekiah M'Lelland*:—

PETER B. DAVIS was born in Glouc[illegible]ester county, Virginia, in the year 1771. His father died while he was an infant, and before he had attained his

fifth year he was left an orphan by the death of his mother. Being thus left fatherless and motherless, his education devolved upon his uncle, Mr. William Brooks.

In the 15th year of his age, he was awakened to a sense of his lost condition, under the preaching of the Rev. Thornton Fleming. In much bitterness of soul, and sorrow for his sins, he sought the Lord until Jesus appeared for his deliverance, and set his feet upon "the Rock." Some time after this, he attached himself to the Baptist church. Finding himself, however, drawn toward the people among whom he had received his first religious impressions, and being convinced of the truth of their doctrine, he did not continue long with the Baptist denomination, but became a member of the Methodist Episcopal Church. When asked his reasons for so doing, he would modestly reply, "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

It was not long before he was impressed that it was his duty to "call sinners to repentance." This impression he resisted by connecting himself in temporal business with a gentleman in Richmond county. The impression however, still followed him, and to elude if possible the call of God, he left his present residence, and set off on a journey to Kentucky. But while on his way, in Frederic county, he was stopped by sickness, and for awhile his life was despaired of; but being visited by a Methodist friend, he took him from the Inn where he lay sick to his own house, nursed him with all the tender solicitude of a father and friend, until his health returned. Having thus exhausted his funds, he was obliged to postpone his intended journey, and he engaged in business with his kind friend who had administered to him in his sickness, in which he continued about two years. Here "the word of the Lord came to him again;" but he continued disobedient until the Lord chastened him a second time by bringing him near to the grave; at which time, being conscious of the neglect of his duty, he promised in the most solemn manner, that if the Lord spared his life, he would no longer "confer with flesh and blood," but would immediately arise and publish the "glad tidings of salvation." He was restored—and his vow was not forgotten.

How long he exercised his *gift* as a local preacher I have no means of knowing; but in May, 1799, he was received into the itinerating ministry in the Baltimore Conference, and was appointed to the Alleghany circuit. In 1800 he was sent to form a new circuit on the Beaver and French creeks. Here he succeeded in making "full proof of his ministry," in the awakening and conversion of souls, while he was subjected to all those privations and hardships which are peculiar to newly settled places. While labouring here, a circumstance occurred, which, as it illustrates the watchful care of divine providence over God's servants, may be worthy of recording. Mr. Davis lost his horse, and was obliged to pledge his word for part of payment toward another at a specified time. The time had nearly expired, but he found himself unable to redeem his pledge, which gave him no little concern, as he considered his character might be compromised by a failure of this kind. While his mind was occupied on this subject, as he was passing the post-office, the post-master called to him, and asked if his name was Davis; being answered in the affirmative, the post-master told him there was a letter in the office for him: on opening the letter he found enclosed the exact sum he needed to liquidate the debt he owed, an unexpected present from a friend residing in the circuit Mr. Davis had travelled the preceding year. The letter enclosing the money contained these words:—"You are travelling in a new settlement, and perhaps may want a little money." This circumstance he kept in grateful remembrance, as he often mentioned it as an instance of the truth of that scripture which saith, *The Lord will provide.*

After travelling several circuits with acceptance and usefulness from this time till 1805, he entered into the married state with Miss PEGGY MANN, and the succeeding year he located and settled in King and Queen county, Virginia, where he spent the remainder of his life. Though, like most men who occupy public stations, he had some enemies, he had many warm friends, during the eighteen years he lived in this place as a local preacher.

On September the 15th, 1824, Mr. Davis was called to preach a funeral discourse for a young man, at which time he complained of being unwell. He hastened home, took his bed, and continued to grow worse, until his disease finally terminated in death. He was unconscious, however, of the alarming nature of his disease, until apprized of it by his attending physician, who told him that death was not far off. Mr. Davis received the information with much fortitude and composure, saying, "I think I must be much sicker before I die." On Tuesday, understanding that my friend was sick, I hastened to see him. On entering his room, he said with much cheerfulness, "I am glad to see you. I have my friends, and I have my particular friends. You was the first person I thought of at the commencement of my sickness, and had thought of sending for you, but concluded you would hear of my case, and come and see me." He then mentioned the information he had received from the doctor on the sabbath, and added, "I was surprised to find how little it affected my mind; but concluded that if I were not now ready to go, perhaps I never should be, for I have been a long time trying to serve the Lord;" and then added, "my temporal and spiritual concerns are in a pretty good train, and my family provided for."

On Thursday I called again, and found him fast sinking under his disease. He said, "I am very poorly; but I want to be decided." I did not fully comprehend what he meant by being "decided." He looked wishfully at me and said, "I know not how it is, but as soon as I see you I think about preaching." During the night he often seemed absorbed in the contemplation of eternal things, observing, "We see things very different now from what we do in health." After slumbering a short time, he awoke, called me to his bed-side, and said, "I am now decided; I shall never come back; I shall return no more; that is, I never shall get well again." I now understood what he meant by being "decided," namely, his being persuaded that he must die. "We need," said he, "a great deal of patience to die." I reminded him that Jesus would help him safe through the dark valley. He replied, "You can look at me, and see me die, and judge how it will be with you when you die." "O eternity! thou pleasing, dreadful thought."

At times his mind, through the violence of the disease, was somewhat deranged; but on recovering its wonted tone, he would delight his friends by the expression of some sublime thought. "I want to go," said he; and then repeated as his last words,

"Cease, fond nature, cease thy strife,
And let me languish into life."

"Tell me, my soul, can this be death."

At half past 8 o'clock, on Saturday morning, his happy soul took its flight to another world.

POETRY.

Communicated for the Methodist Magazine.

When by various ills oppress'd,
Mortals sink a prey to sorrow;
When forebodings pain the breast,
Presage awful of to-morrow,

What can calm the rising sigh,
Wipe away the tears of sadness,
Bid the mists of trouble fly,
And the soul be fill'd with gladness?

When from friends we're doom'd to part,
Guarded by death, or plac'd at distance,
What can heal the wounded heart,
Send the sinking strength assistance?

'Tis RELIGION—soothing—kind—
Richest gift that God has given,
Can restore the drooping mind,
Make the earth a little heaven.

It can dry the widow's tear,
And the orphan's grief remove;
Silence fill with "godly fear,"
And the saints with "perfect love."

Mortal, whoso'er thou art,
Is thy cup with gall o'erflowing?
Faint and heavy is thy heart,
Worldly views no hopes bestowing?

In religion place thy trust,
From each mundane prospect sever;
And, though humbly form'd of dust,
Mortal, thou shalt live for ever:

Live, when these afflictions o'er;—
(Sorrow past shall seem a blessing:)
Live, when time shall be no more,
Endless peace and joy possessing. A. L.

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DIVINITY.

From the Christian Library.

THE TRUE METHOD OF ATTAINING DIVINE KNOWLEDGE,

BY MR. JOHN SMITH.

It hath been long since observed that every art and science hath some certain principles upon which the whole must depend; and he that would fully acquaint himself with the mysteries thereof, must come furnished with some knowledge of them. Were I indeed to define *divinity*, I should rather call it *a divine life*, than *a divine science*; it being something rather to be understood by a spiritual sensation, than by any verbal description, as all things of sense and life are best known by sentient and vital faculties; every thing is best known by that which bears a just resemblance and analogy with it: and therefore the Scripture is wont to set forth a good life as the fundamental principle of divine science; "Wisdom hath built her an house and hewn out her seven pillars:" but "the fear of the Lord is the beginning of wisdom," the foundation of the whole fabric.

We shall, therefore, as a preface to what we shall discourse upon the heads of divinity, speak something of this true method of knowing, which is not so much by notions as actions; as religion itself consists not so much in words as things. They are not always the best skilled in divinity, that are the most studied in art and science. He that is most practical in divine things, hath the purest and sincerest knowledge of them. Divinity, indeed, is a true efflux from the eternal light, which, like the sunbeams, does not only enlighten, but warm and enliven; and therefore our Saviour hath in his beatitudes connected purity of heart with the beatifical vision. And as the eye cannot behold the sun unless it be sun-like, and hath the form and resemblance of the sun drawn in it; so neither can the soul of man behold God, unless it be God-like, hath God formed in it, and be made partaker of the divine nature. The apostle Paul, when he would lay open the right way of attaining divine truth, saith, "Knowledge puffeth up, but love edifieth." The knowledge of divinity that appears in systems and models, is but a poor wan light, but the powerful energy of divine knowledge displays itself in purified souls. Here we shall find the true πεδιον αληθειας, as the ancient philosophy speaks, *the land of truth*.

To seek our divinity merely in books and writings, is "to seek the living among the dead:" we do but in vain seek God many times in these where his truth too often is not so much enshri-

ned as entombed. No, seek for God within thine own soul. He is best discerned by an intellectual touch of him. We must "see with our eyes, and hear with our ears, and our hands must handle the word of life." The soul itself hath its sense, as well as the body; and therefore David, when he would teach us how to know what the Divine goodness is, calls not for speculation but sensation, "Taste and see how good the Lord is." That is not the best and truest knowledge of God which is wrought out by the labour and sweat of the brain, but that which is kindled within us by a heavenly warmth in our hearts. As in the natural body it is the heat that sends up good blood and warm spirits into the head, whereby it is best enabled to its several functions; so that which enables us to know and understand aright the things of God, must be a living principle of holiness within us. When *the tree of knowledge*, is not planted by *the tree of life*, and sucks not up sap from thence, it may be as well fruitful with *evil* as with *good*, and bring forth *bitter* fruit as well as *sweet*. If we would, indeed, have our knowledge thrive and flourish, we must water the tender plants of it with holiness. When Zoroaster's scholars asked him what they should do to get winged souls, such as might soar aloft in the bright beams of divine truth, he bid them bathe themselves "in the waters of life." They asking what they were, he tells them, the "four cardinal virtues," which are "the four rivers of paradise." It is but a thin airy knowledge that is got by mere speculation, which is ushered in by syllogisms and demonstrations; but that which springs forth from true goodness, as Origen speaks, brings such a divine light into the soul, as is more clear and convincing than any demonstration. The reason why, notwithstanding all our acute reasons and subtle disputes, truth prevails no more in the world, is, we so often disjoin truth and goodness, which in themselves can never be disunited; they grow both from the same root, and live in one another. We may, as in Plato's deep pit, with faces bended downwards, converse with sounds and shadows; but not with the life and substance of truth, while our souls remain defiled with any vice or lusts. These are the black Lethe lake which drench the souls of men: he that wants true virtue, in heaven's logic "is blind, and cannot see afar off." Those filthy mists that arise from impure minds, like an atmosphere, perpetually encompass them, that they cannot see that sun of divine truth that shines about them, but never shines into any unpurged souls; the darkness comprehends it not, the foolish man understands it not. All the light and knowledge that may seem to rise in unhallowed minds, is but like those flames that arise from our culinary fires, that are soon quenched in their own smoke; or like those foolish fires that do but flit to and fro upon the surface of this earth where they were first

brought forth; and serve not so much to enlighten as to defile us; nor to direct the wandering traveller into his way, but to lead him farther out of it. While we lodge any vice in us, this will be perpetually twisting itself into the thread of our finest-spun speculations; it will be continually climbing up into the bed of reason; like the wanton ivy twisting itself about the oak, it will twine about our judgments and understandings, till it hath sucked out the life and spirit of them. I cannot think such black oblivion would possess the minds of some as to make them question that truth which to good men shines as bright as the sun at noonday, had they not foully defiled their own souls with some hellish vice or other, how fairly soever they may dissemble it. There is a benumbing spirit, a congealing vapour that ariseth from sin and vice, that will stupify the senses of the soul: This is the deadly nightshade, that derives its cold poison into the understandings of men.

Such as men themselves are, such will God himself seem to be. It is the maxim of most wicked men, that the Deity is some way or other like themselves. Their souls do more than whisper it, though their lips speak it not; and though their tongues be silent, yet their lives cry it upon the house-tops. That idea which men generally have of God, is nothing else but the picture of their own complexion: that notion of him which hath the supremacy in their minds, is only such as hath been shaped out according to some pattern of themselves; though they may so cloke and disguise this idol of their own, when they expose it to the view of the world, that it may seem very beautiful, and indeed any thing else rather than what it is. Most men (though it may be they themselves take no great notice of it) like that dissembling monk, are of a different judgment in the schools from what they are in their closets. There is a double head as well as a double heart. Men's corrupt hearts will not suffer their conceptions of divine things to be cast into that form, that an higher reason, which may sometime work within them, would put them into. At best, while any inward lust is harboured in the minds of men, it will so weaken them that they can never bring forth any masculine or generous knowledge. Sin and lust are always of an hungry nature, and suck up all those vital affections of men's souls which should feed and nourish their understandings.

What are all our most sublime speculations of the Deity, that are not impregnated with true godliness, but insipid things that have no taste nor life in them, that do but swell like empty froth in the souls of men? They do not feed men's souls, but only puff them up, and fill them with pride, arrogance, contempt, and tyranny toward those that cannot well ken their subtle curiosities: as those philosophers that Tully complains of in his times, who made their knowledge only matter of ostentation, never

caring to square their lives by it. Such as these do but, spider-like, take a great deal of pains to spin a worthless web out of their own bowels, which will not keep them warm. These indeed are those silly souls that are "ever learning, but never come to the knowledge of the truth." They may, with Pharoah's lean kine, eat up and devour all tongues and sciences, and yet when they have done, still remain lean and ill-favoured as they were at first. Jejune and barren speculations may be hovering and fluttering up and down about divinity, but they cannot settle or fix themselves upon it. They unfold the plicatures of truth's garment, but they cannot behold the lovely face of it.

We must not think that we have attained to the right knowledge of truth when we have broke through the outward shell of words and phrases that house it up; or when by a logical analysis we have found out the dependencies and coherencies of them one with another; or when, like stout champions of it, having well guarded it with the invincible strength of our demonstrations, we dare stand out in the face of the world, and challenge all those that would pretend to be our rivals.

We have many grave and reverend idolaters that worship truth only in the image of their own wits; that could never adore it so much as they seem to do, were it any thing else but such a form of belief as their own wandering speculations had at last met together in, were it not that they find their own image and superscription upon it.

There is a "knowing the truth as it is in Jesus," as it is in a Christ-like nature, as it is in that sweet, mild, humble, and loving spirit of Jesus, which spreads itself like a morning sun upon the souls of good men, full of light and life. It profits little to know Christ himself after the flesh; but he gives his Spirit to good men that searcheth the deep things of God. There is an inward beauty, life, and loveliness in divine truth, which cannot be known but only then when it is digested into life and practice. The Greek philosopher could tell those high-soaring Gnostics, that cried out so much, "Look upon God;" "Without virtue and real goodness God is but a name," a dry and empty notion. The profane sort of men, like those old Greeks, may make many ruptures in the walls of God's temples, and break into the holy ground, but yet may find God no more there than they did.

Divine truth is better understood as it unfolds itself in the purity of men's hearts and lives, than in all those subtle niceties into which curious wits may lay it forth. And therefore our Saviour, who is the great master of it, would not, while he was here on earth, draw it up into any system, nor would his disciples after him. He would not lay it out to us in any canons or

articles of belief, not being indeed so careful to stock and enrich the world with opinions and notions, as with true piety, and a God-like pattern of purity, as the best way to thrive in all spiritual understanding. His main scope was to promote an holy life, as the best and most compendious way to a right belief. He hangs all true acquaintance with divinity upon the doing God's will, "If any man will do his will, he shall know the doctrine, whether it be of God." This is that alone which will make us, as St. Peter tells us, not "barren nor unfruitful in the knowledge of our Lord and Saviour."* There is an inward sweetness in divine truth which no sensual mind can taste. This is that natural man that savours not the things of God. Corrupt passions and affections are apt, of their own nature, to disturb all serene thoughts, to darken our judgments, and warp our understandings. It was a good maxim of the old Jewish writers, the Holy Spirit dwells not in earthly passions. Divinity is not so well perceived by a subtle wit as by a purified sense.

Neither was the ancient philosophy unacquainted with this method of attaining the knowledge of divine things; and therefore Aristotle himself thought a young man unfit to meddle with morality, till the heat of his youthful affections was moderated. And it is observed of Pythagoras, that he had several ways to try the capacity of his scholars, and to prove the sedateness and moral temper of their minds, before he would entrust them with the sublimer mysteries of his philosophy. The Platonists were herein so wary and solicitous, that they thought the minds of men could never be purged enough from those earthly dregs of sense and passion, in which they were so much steeped, before they were capable of divine metaphysics. And therefore they so much solicited "a separation from the body," (as they were wont to phrase it) in all those that would sincerely understand divine truth; for that was the scope of their philosophy. This was also intimated by them in their defining philosophy to be meditation on death; aiming herein at a moral way of dying, by loosening the soul from the body and this sensitive life; which they thought was necessary to a right contemplation of intelligible things. Besides many other ways they had, whereby to rise out of this dark body; ἀναβάσεις ἐκ τῆς σκηλαιας, as they were all wont to call them, several steps and ascents out of this miry cave of mortality, before they could set any sure footing with their intellectual part on the land of light and immortal being.

Hence we may learn not to devote or give up ourselves to any private opinions or dictates of men in matters of religion. As we should not, like rigid censurers, arraign and condemn the creeds of other men which we comply not with, before a full

* Gr. οὐκ ἀργους, οὐδὲ ἀκάρπους, *neither idle,* (or *slothful,*) *nor unfruitful:* we shall be diligent, and not in vain, but shall bear fruit to God's glory.

understanding of them, refined not only by our own reason, but by the benign influence of holy and mortified affection; so neither should we over-hastily subscribe to the articles of other men. They are not always the best men that blot most paper: truth is not, I fear, so voluminous, nor swells into such a mighty bulk as our books do. Those minds are not always the most chaste that are most parturient with these learned discourses, which too often bear upon them a foul stain of their unlawful propagation. A bitter juice of corrupt affections may sometimes be strained into the ink of our greatest clerks. We are not always happy in meeting with that wholesome food which hath been dressed by the cleanest hands. Some men have too bad hearts to have good heads. They cannot be good at theory who have been so bad at the practice, as we may fear too many of those, from whom we are apt to take the articles of our belief, have been. Whilst we plead our right to the patrimony of our fathers, we may take too fast possession of their errors. We can never be well assured what our traditional divinity is; nor can we securely addict ourselves to any sect of men. He that will find truth must seek it with a free judgment and a sanctified mind: he that thus seeks, shall find; he shall live in truth, and that shall live in him; it shall be like a stream of living waters issuing out of his own soul; he shall drink of the waters of his own cistern, and be satisfied; he shall every morning find this heavenly manna lying upon the top of his soul, and be fed with it to eternal life; he shall find satisfaction within, feeling himself in conjunction with truth, though all the world should dispute against him.

[To be continued.]

BIOGRAPHY.

MEMOIR OF THE REV. WILLIAM ROSS.

THE church is called again to mourn the loss of one of its members and ministers—a minister indeed, in whom were concentrated those excellencies which adorn and dignify the human character, and qualify their possessor for great and extended usefulness in the church of God. It rarely falls to our lot to record the death of an individual more highly valued in life by those who knew him best, or more lamented in death by a numerous circle of friends and acquaintances. We regret, indeed, that he has left so few materials in writing, to furnish a biographical sketch of his life, his experience, his labours and sufferings in the cause of Christ. His character, to be sure, as a preacher of the gospel, was sufficiently developed to his immediate acquaintance, and duly appreciated by those who had the happiness of sitting under his ministry.

MR. ROSS was a native of Tyringham in Massachusetts, and was born on the 10th day of February, in the year 1792. In his boyhood he received those rudiments of an English education, which the inhabitants of New England were accustomed to bestow on their sons, and he soon evinced a disposition and capacity for eminent attainments of literature, had circumstances afforded him an opportunity for scientific pursuits.

Though educated in the principles of the Christian religion, as generally taught in that part of our common country, no special impressions of seriousness were known to exist in his mind until in his seventeenth year, when he was awakened under a sermon preached by the Rev. JOHN ROBERTSON, since deceased. The conviction thus produced was lasting and pungent. At the next appointment which Mr. Robertson was to fill in that neighbourhood, a ball being appointed at the same time, young Mr. Ross asked his mother to which he should go, to the ball or to the preaching. Not receiving a direct answer either way from his mother, his inclinations got the better of his judgment, now partially enlightened by the dawn of gospel truth, and he accordingly went to the ball. He had, however, not been long here, before he was seized with such agony of mind, that he was constrained to leave this place of worldly mirth, and retiring to a secluded spot, he "poured out strong cries and tears to him that was able to save;" and this he continued, with the use of other means of grace, from time to time, until he obtained deliverance from his sins, and was enabled to sing, "Whereas thou wast angry with me, thine anger is turned away, and now thou dost comfort me." Having thus obtained the pardon of his sins, "according to the riches of his grace," he rejoiced in the light of God's countenance, and in the fellowship of the saints; for he united himself to that church to which he became strongly attached in the whole of his subsequent life.

As an instance of the ardour of his piety, and of his conscientious regard for religious duty, at this early stage of his Christian experience, he requested the liberty of praying in his father's family, which he did with much fervour of devotion. Persevering in the faithful discharge of his duty as a member of the church of Christ, cultivating, at the same time, an acquaintance with the holy oracles, he very soon gave to his brethren "an earnest" of his future usefulness in the ministry. His prayers and exhortations were fervent and powerful, and made a deep impression on the minds of those with whom he associated. After thus giving evidence of the reality of his experience of divine grace, and of his fitness for the work of the ministry, by an unblamable life for three years, and by his advancement in theological knowledge, in the twentieth year of his age he was received as a probationer in the itinerant ministry, by the New-York annual conference, and was stationed for the first year on Dun-

ham circuit, in Vermont. Among the few manuscripts he has left behind, I find one detailing, in the form of a diary, a small portion of his travels in this part of the country. It appears that at this time his constitution was slender, and that it frequently bent under the weight of his labours, while encountering the cold atmosphere of this northern climate.

July 3, 1812, he observes, "After parting with my kind friends, I rode with an aching head, a heavy pressure upon my breast, a feverish body, and a painful cough, eight miles to fill my appointment; but I had a happy soul.

"Tuesday 8,—Being still out of health, I thought it was not prudent to attempt filling my appointment; but after having been effectually sweated, and by taking medicine, I am, through the blessing of God, in a fair way to recover my health. I can but admire and be thankful for the tenderness and attention with which I have been treated by brother and sister Dunham. May God reward them for their kindness. My desire, I think, is to do my Master's will. Though feeble in body, I hope, by the grace of God, to be able to resume my travels to-morrow in quest of souls. This day I have been sorely tempted, it being suggested that I am not called to preach. I hope the cloud which this subtle temptation has raised over my mind, may soon break. Lord! deepen the work of grace in my heart."

He was soon so far restored to health, as to be able, according to his expectations, "to resume his travels in quest of souls." The time of which we are now speaking, was the first year of his travels on the Dunham circuit, Vermont, which also extended into Lower Canada. At this time the war was raging between this country and Great Britain, and its ravages were severely felt by the inhabitants along the line which separates the United States from the Canadian provinces; and it was here, amidst the roaring of cannon, and the clashing of swords, that our beloved brother Ross was called to labour to preach that gospel which, in its effects, is subversive of all wars, breathing only peace and good will to mankind. It may therefore well be supposed that he would have, in the midst of hostile armies, marching and countermarching, and of a people whose spirits must have been less or more sharpened and irritated by conflicting political opinions, and by national jealousies and animosities, to encounter difficulties peculiar to such a state of things. No little wisdom was therefore needful, to enable him to exercise a prudent neutrality in respect to political contests, and at the same time faithfully to warn all of the fatal consequences unavoidably following a rebellion against God, and to "beseech them to be reconciled to Him." Referring to this unhappy state of things while in the province of Lower Canada, he says:—

There are "more rumours of war—the people are in trouble."—"I have now got around my circuit through many trials, and considerable sickness; but I feel as if I were near the kingdom. I am

informed this morning that I shall soon be called to take the oath of allegiance to his majesty, or leave the province, or suffer the consequence; which, I suppose would be imprisonment. However, I am yet permitted to preach."

A few days after this he observes:—

"The time has come, which I have for some days expected; that is, I am forbid to ride any more in the province, unless I take the oath. Accordingly, as soon as convenient, I shall take my departure for the states."

That others may form some idea of the hardships and difficulties, in addition to the privations of the comforts of domestic life, to which an itinerant Methodist preacher is often subjected in the discharge of his duties, while travelling the newly settled places upon the exterior parts of our settlements, we will insert, as a specimen, the following account taken from Mr. Ross's private diary:—

"Having to pass through a lonely woods, which course I adopted with a view to shorten my distance, and there being nothing to guide me but a sort of blind path, I missed my way, and soon found myself opposed by a swamp, no worse, however, as I then supposed, than many I had before rode through. But I soon found myself mistaken. My mare plunged in and stopped. I now found that I was in the midst of a quagmire, and my mare began to jump and flounce until her feet hung among the roots. In her struggles she threw me off into the shaking marsh, and I began to think we must both perish together in the mire. I however made shift to get up, covered with mud, and my beast soon extricated herself from the roots; and by leading her a little distance, we found a place where we could stand. After wiping some of the mud from my clothes, and collecting my thoughts, still believing I was in the right road, I made another effort to go forward, leading my mare by the bridle, but soon found we were sinking deeper and deeper in the mire, and she again jumped with all her might, so that it was with much difficulty I kept out of her way; but I kept my head down, looking for the best place to step on, till at length I found myself once more on hard ground. I then raised my head, and on looking round, found we were in the midst of a large swamp, a little moss on the surface hiding from my view the mud and mire beneath. Perceiving that it was impossible for us to get through, and seeing no way to return but the way we came, I turned my mare, and made an effort to get back. She plunged again, and again hung fast by the roots of a hemlock tree. I then began to despair of accomplishing my object, but she finally cleared herself, and I led her to the foot of a large hemlock tree where the ground was more solid. I now remembered my dependance on God. I accordingly kneeled down at the root of this tree, and cried to God for assistance. After this, I took my mare by the bridle, and we made our escape without much difficulty. With the leaves of trees I then wiped some of the mud from myself and my mare, saddle, and port-

manteau, and made my way by another route, to my appointment, feeling thankful to God for his great goodness to me."

But what more than compensated him for his privations, his toils and labours, the "Lord of the harvest" gave him souls for his hire. Sinners were awakened and converted to God, and many were the happy seasons he enjoyed in communion with his people. We give the following instances from his diary:—

"On sabbath I preached in the neighbourhood of brother H. Lawrence, in a school room, morning and evening. Our God was truly present to comfort his people, and to awaken sinners. Many wept and cried to God for mercy. About fifteen entered into an agreement with each other that they would pray to God for converting grace, and the people of God promised to pray for them. O that he would hear their prayer, and carry on his work!

"Monday I rode seven miles to brother Brown's, where brother Sibits preached. He fell under the power of God; one soul obtained justifying grace, and many were powerfully awakened.

"On the Saturday following I remained at brother B's. In family prayer, in the evening, God gave me a spirit of prayer indeed, and one of brother B's daughters, a faithful soul, was overwhelmed with a sense of God's presence, and two others were awakened and converted to God in the course of the evening. It was truly a delightful sight, to see both parents and children rejoicing in God their Saviour."

This is the substance of what we find recorded respecting his travels and labours in the ministry, and this is limited to his first year; but we know that he continued in his course without any abatement of his usual zeal, increasing in divine knowledge and experience, in this part of the country, the succeeding year being stationed on Charlotte circuit. At the conclusion of this year, having given "full proof of his ministry" for two years, he was ordained a deacon in the Methodist Episcopal Church, and was sent to the Plattsburgh circuit, where he laboured with great acceptance among the people. It was now that he began to exhibit those powers of mind, and that eloquence in delivering the all-important truths of the gospel, which at once proclaimed him a "workman that needed not to be ashamed," as he was enabled "rightly to divide the word of truth," and "give to every one his portion of meat in due season." And that he might more fully answer the great and gracious ends of the gospel ministry, he assiduously applied his mind to those studies which tended to enlarge and strengthen his mental powers, and to increase his knowledge of theological truths; and in this his "profiting appeared to all," and especially to his brethren in the ministry, with whom he ever entertained a most cordial union.

In 1815 he was stationed on Grand Isle circuit. This closed his labours in Vermont, and filled up the years of his

ministry which were required by the discipline of his church to admit him to the order of an elder, and he was accordingly consecrated to that office at the conference held in Amenia, in the spring of 1816. This year he rode the Chatham circuit, where the Lord gave him many seals to his ministry, and great favour in the eyes of the people. In 1817 he was stationed on Pittsfield circuit, which included within its bounds his native town. In 1818 he was removed to Brooklyn, Long Island, where he continued one year, and was removed from thence in 1819 to Troy, where he continued two years. While here, he was brought near to death by a severe fit of the typhus fever. During this affliction his spiritual consolations abounded, so that even while many despaired of his life, he rejoiced in "hope of the glory of God." In 1821 and '22 he was stationed in the city of New-York, where he laboured with great acceptance, and his reputation as an able, evangelical minister of the Lord Jesus, rose high in the public estimation, and his character shone forth with peculiar brightness. During these two years he was several times called to plead in behalf of the public charities, the number of which is almost continually increasing in our highly favoured city. The American Bible Society, the New-York Bible Society, the Missionary Societies, and the Sunday School Societies, all participated in the benefits of his talents, while he advocated their cause at their respective anniversaries: and the *manner* in which he sometimes performed these duties, delighted his friends, and produced an admiration of his talents in the minds of those who had no previous knowledge of his character. He spoke, indeed, "as one having authority," and poured forth the ardour of his soul in a strain of eloquence which captivated the audience, and elicited feelings of benevolence from the coldest heart. And he was no less successful in his public ministrations in the pulpit, where he unfolded the counsels of God with an ability which declared him to be "a scribe well instructed into the kingdom of God, bringing forth from his treasury things new and old;" and with a feeling which evinced that his own heart was warmed with the sacred truths his lips were uttering.

Having filled his constitutional term of two years in the city of New-York, where by his assiduity in his public and private labours, he had established a reputation as lasting as it is good, he was removed, in 1823, to Brooklyn. Here, from causes not perfectly known to the writer, he had to encounter a mass of prejudice as formidable as it was unjustifiable, and which a less heroic mind would have shrunk from assailing. But being conscious of the purity and integrity of his motives and conduct, he entered on the duties of his station with that Christian and ministerial firmness, meekness and patience, "knowing no man

after the flesh," which completely disarmed his enemies who had judged of him, not as he in truth was, the faithful man of God, but from some fancied representation of him which either malice or mistake had painted; and finally won all hearts, and established an empire in their affections, which death has only rendered the more firm and lasting. And neither were his labours "in vain in the Lord." The Lord owned his servant by giving him signal instances of his approbation, in peculiar manifestations to his own soul, and in the awakening and conversion of the souls of others.

In May of 1824, he attended as a delegate from the New-York Annual Conference, to the General Conference, which was held in Baltimore. Though he did not take much active part in the important verbal discussions which were had in that body, yet he maintained the true dignity of the ministerial character, and evinced his strong attachment to the missionary cause, which he had so often and so powerfully pleaded, by the luminous and able report which he drafted as secretary of the committee on missions; and gave to his brethren, with whom he there associated, increased confidence in his integrity and ability.

On his return from Baltimore, where he had conscientiously discharged his trust, he resumed the duties of his station in Brooklyn with renewed ardour and zeal, and God gave renewed testimonies of his "good pleasure," by attending his ministrations with the "holy unction" of the Spirit, so that his word was "with demonstration and power."

To show the predominant reflections of his mind about this time, we will insert the substance of a piece which he wrote, and inserted, by the request of a young lady of New-York, in her Album. As it is found among his papers, it is entitled the "Disappointments of Life:"

"The present world," says he, "is a scene of variety, succession, and mutability. Hills and vallies, barren wastes and fruitful fields, diversify the works of God. The morning dawn, and the noontide brightness, are succeeded by the shadows of evening and the darkness of midnight. Maturing summer follows the reviving spring, and hoary-headed winter succeeds the pleasing melancholy of autumn.

"Equally variable is human life.—Our circumstances, our relations, and even our own bodies are continually changing. But this very diversity exhibits the perfection of Providence, and is designed to educate us for an eternal state. It is easy to perceive that if every thing were according to our mind, if we experienced no cessations from pleasure in this world, we never should be willing to exchange it for another. It is right, therefore, that we should learn from our own observation and experience, by how uncertain a tenure we hold the choicest of earthly blessings. By these means our zeal will be active, our patience become perfect, and we shall be the more ready and willing to depart and be with Christ. Life and health are uncer-

tain. As to our life, it is as a vapour which appeareth for a little time, and then vanisheth away. Our health is dependant upon so many delicate and combined causes, that we are never safe from disease.

"What reason then have we to say as we walk the streets, the hour is coming when I shall behold you no more; and when we enter our dwellings, to say *the grave is my home:* this apparel which I now lay aside and resume, I shall soon lay aside for ever; and this bed on which I rest my weary body, will be by and by chilled with the dampness of death from this sinking frame. *Lord! make me to know my end and the measure of my days.* In our walks we see many going to their long home, and the mourners going about the streets. We enter the sanctuary, and miss those with whom we once took sweet counsel, and with whom we went to the house of God.—Their places know them no more. We enter our own dwellings and those of our friends, and painful recollections are awakened by the vacant seats they once occupied, and by a sight of those books they had read and marked with their own hands. We walk from room to room and sigh for lover and friend: hast Thou, we inquire, put far from me my acquaintance. But in the midst of these ever varying scenes, divine grace preserves a balance in the soul. In prosperity it serves to keep us humble; in adversity it sustains our spirit; and while we enjoy its benefits in the life which now is, we are called to look beyond this mutable world to a state of perfect and unchangeable happiness. Death ends our toil and strife, and brings us to the rest which remains for the people of God."

[To be concluded in our next.]

MISCELLANEOUS.

PULPIT ELOQUENCE.

(Concluded from page 104.)

In the third place, never study to say all that can be said upon a subject: no error is greater than this. Select the most useful, the most striking and persuasive topics which the text suggests, and rest the discourse upon these. If the doctrines which ministers of the gospel preach were altogether new to their hearers, it might be requisite for them to be exceedingly full on every particular, lest there should be any hazard of their not affording complete information. But it is much less for the sake of information than of persuasion, that discourses are delivered from the pulpit: and nothing is more opposite to persuasion than an unnecessary and tedious fulness. There are always some things which the preacher may suppose to be known, and some things which he may only slightly touch. If he seek to omit nothing which his subject suggests, it will unavoidably happen that he will encumber it, and weaken its force.

In studying a sermon he ought to place himself in the situation of a serious hearer. Let him suppose the subject addressed to himself: let him consider what views of it would strike

him most; what arguments would be most likely to persuade him; what parts of it would dwell most upon his mind. Let these be employed as his principal materials; and in these it is most likely his genius will exert itself with the greatest vigour. The spinning and wiredrawing mode, which is not uncommon among preachers, enervates the noblest truths. It may indeed be a consequence of observing the rule which I am now giving, that fewer sermons will be preached upon one text than is sometimes done; but this will, in my opinion, be attended with no disadvantage. I know no benefit that arises from introducing a whole system of religious truth under every text. The simplest and most natural method by far, is to choose that view of a subject to which the text principally leads, and to dwell no longer on the text than is sufficient for discussing the subject in view, which can commonly be done, with sufficient profoundness and distinctness, in one or a few discourses: for it is a very false notion to imagine, that they always preach the most profoundly, or go the deepest into a subject, who dwell on it the longest. On the contrary, that tedious circuit, which some are ready to take in all their illustrations, is very frequently owing either to their want of discernment for perceiving what is most important in the subject, or to their want of ability for placing it in the most proper point of view.

In the fourth place, study above all things to render your instructions interesting to the hearers. This is the great trial and mark of true genius for the eloquence of the pulpit: for nothing is so fatal to success in preaching, as a dry manner. A dry sermon can never be a good one. In order to preach in an interesting manner, much will depend upon the delivery of a discourse; for the manner in which a man speaks is of the utmost consequence for affecting his audience; but much will also depend on the composition of the discourse. Correct language, and elegant description, are but the secondary instruments of preaching in an interesting manner. The great secret lies in bringing home all that is spoken to the hearts of the hearers, so as to make every man think that the preacher is addressing him in particular. For this end, let him avoid all intricate reasonings; avoid expressing himself in general speculative propositions, or laying down practical truths in an abstract metaphysical manner. As much as possible, the discourse ought to be carried on in the strain of direct address to the audience; not in the strain of one writing an essay, but of one speaking to a multitude, and studying to mix what is called application, or what has an immediate reference to practice, with the doctrinal and didactic parts of the sermon.

It will be of much advantage to keep always in view the different ages, characters, and conditions of men, and to accommodate directions and exhortations to these different classes of

hearers. Whenever you bring forth what a man feels to touch his own character, or to suit his own circumstances, you are sure of interesting him. No study is more necessary for this purpose than the study of human life and the human heart. To be able to unfold the heart, and to discover a man to himself in a light in which he never saw his own character before, produces a wonderful effect. As long as the preacher hovers in a cloud of general observations, and descends not to trace the particular lines and features of manners, the audience are apt to think themselves unconcerned in the description. It is the striking accuracy of moral characters that gives the chief power and effect to a preacher's discourse. Hence, examples founded on historical facts, and drawn from real life, of which kind the Scriptures afford many, always, when they are well chosen, command high attention. No favourable opportunity of introducing these should be omitted. They correct, in some degree, that disadvantage to which I before observed preaching is subject, of being confined to treat of qualities in the abstract, not of persons, and place the weight and reality of religious truths in the most convincing light. Perhaps the most beautiful, and among the most useful sermons of any, though, indeed, the most difficult in composition, are such as are wholly characteristical, or founded on the illustration of some peculiar character, or remarkable piece of history, in the Sacred Writings; by pursuing which, one can trace and lay open some of the most secret windings of man's heart. Other topics of preaching have been much beaten; but this is a field, which, wide in itself, has hitherto been little explored by the composers of sermons, and possesses all the advantages of being curious, new, and highly useful. Bishop Butler's sermon on the *Character of Balaam*, will give an idea of that sort of preaching which I have in my eye.

In the fifth and last place, let me add a caution against taking the model of preaching from particular fashions that chance to have the vogue. These are torrents that swell to-day, and will have spent themselves by to-morrow. Sometimes it is the taste of poetical preaching, sometimes of philosophical, that has the fashion on its side; at one time it must be all pathetic, at another time all argumentative, according as some celebrated preacher has set the example. Each of these modes, in the extreme, is very faulty; and he who conforms himself to it, will both cramp genius and corrupt it. It is the universal taste of mankind, which is subject to no such changing modes, that alone is entitled to possess any authority; and this will never give its sanction to any strain of preaching but what is founded on human nature, connected with usefulness, adapted to the proper idea of a sermon, as a serious persuasive oration delivered to a multitude, in order to make them

better men. Let a preacher form himself upon this standard, and keep it close in his eye, and he will be in a much surer road to reputation and success at last, than by a servile compliance with any popular taste or transient humour of his hearers. Truth and good sense are firm and will establish themselves; mode and humour are feeble and fluctuating. Let him never follow, implicitly, any one example; or become a servile imitator of any preacher, however much admired. From various examples he may pick up much for his improvement; some he may prefer to the rest; but the servility of imitation extinguishes all genius, or rather is a proof of the entire want of genius.

With respect to style, that which the pulpit requires, must certainly, in the first place, be very perspicuous. As discourses spoken there, are calculated for the instruction of all sorts of hearers, plainness and simplicity should reign in them. All unusual, swoln, or high sounding words should be avoided; especially all words that are merely poetical, or merely philosophical. Young preachers are apt to be caught with the glare of these; and in young composers the error may be excusable; but they may be assured that it is an error, and proceeds from their not having yet acquired a correct taste. Dignity of expression, indeed, the pulpit requires in a high degree; nothing that is mean or grovelling, no low or vulgar phrases, ought on any account to be admitted. But this dignity is perfectly consistent with simplicity. The words employed may be all plain words, easily understood, and in common use: and yet the style may be abundantly dignified, and at the same time very lively and animated. For a lively and animated style is extremely suited to the pulpit. The earnestness which a preacher ought to feel, and the grandeur and importance of his subjects justify, and often require warm and glowing expressions. He not only may employ metaphors and comparisons, but on proper occasions, may apostrophise the saint or the sinner; may personify inanimate objects, break out into bold exclamations, and, in general, have the command of the most passionate figures of speech. But on this subject, of the proper use and management of figures, I have insisted so fully in former lectures, that I have no occasion now to give particular directions; unless it be only to recall to mind that most capital rule, never to employ strong figures or a pathetic style, except in cases where the subject leads to them, and where the speaker is impelled to the use of them by native unaffected warmth.

The language of Sacred Scripture, properly employed, is a great ornament to sermons. It may be employed either in the way of quotation or allusion. Direct quotations brought from Scripture, in order to support what the preacher inculcates, both give authority to his doctrine and render his discourse more

solemn and venerable. Allusions to remarkable passages, or expressions of Scripture, when introduced with propriety, have generally a pleasing effect. They afford the preacher a fund of metaphorical expressions, which no other composition enjoys, and by means of which he can vary and enliven his style. But he must take care that all such allusions be natural and easy; for if they seem forced they approach to the nature of conceits.

In a sermon no points or conceits should appear, no affected smartness and quaintness of expression. These derogate much from the dignity of the pulpit; and give to a preacher that air of foppishness, which he ought, above all things, to shun. It is rather a strong expressive style, than a sparkling one, that is to be studied. But we must be aware of imagining that we render style strong or expressive, by a constant and multiplied use of epithets. This is a great error. Epithets have often great beauty and force. But if we introduce them into every sentence, and string many of them together to one object, in place of strengthening, we clog and enfeeble style; in place of illustrating the image, we render it confused and indistinct. He that tells me "of this perishing, mutable, and transitory world;" by all these three epithets, does not give me so strong an idea of what he would convey, as if he had used one of them with propriety. I conclude this head with an advice never to have what may be called a favourite expression; for it shows affectation, and becomes disgusting. Let not any expression which is remarkable for its lustre or beauty, occur twice in the same discourse. The repetition of it betrays a fondness to shine, and, at the same time, carries the appearance of a barren invention.

As to the question, whether it be most proper to write sermons fully and commit them accurately to memory, or to study only the matter and thoughts, and trust the expression, in part at least, to the delivery? I am of opinion that no universal rule can here be given. The choice of either of these methods must be left to preachers, according to their different genius. The expressions which come warm and glowing from the mind, during the fervour of pronunciation, will often have a superior grace and energy to those which are studied in the retirement of the closet. But then this fluency and power of expression cannot, at all times, be depended upon, even by those of the readiest genius; and by many, can at no time be commanded, when overawed by the presence of an audience. It is proper, therefore, to begin, at least, the practice of preaching with writing as accurately as possible. This is absolutely necessary in the beginning, in order to acquire the power and habit of correct speaking, nay, also of correct thinking upon religious subjects. I am inclined to go farther, and to say that it is proper not only to begin thus, but also to continue, as long as the habits

of industry last, in the practice both of writing and committing to memory. Relaxation in this particular is so common, and so ready to grow upon most speakers in the pulpit, that there is little occasion for giving any cautions against the extreme of overdoing in accuracy.

Of pronunciation or delivery, I am hereafter to treat apart. All that I shall now say upon this head is, that the practice of reading sermons is one of the greatest obstacles to the eloquence of the pulpit in Great Britain, where alone this practice prevails. No discourse, which is designed to be persuasive, can have the same force when read as when spoken. The common people all feel this, and their prejudice against this practice is not without foundation in nature. What is gained hereby in point of correctness, is not equal, I apprehend, to what is lost in point of persuasion and force. They, whose memories are not able to retain the whole of a discourse, might aid themselves considerably by short notes lying before them, which would allow them to preserve, in a great measure, the freedom and ease of one who speaks.

The French and English writers of sermons proceed upon very different ideas of the eloquence of the pulpit; and seem indeed to have split it betwixt them. A French sermon is, for most part, a warm, animated exhortation; an English one is a piece of cool, instructive reasoning. The French preachers address themselves chiefly to the imagination and the passions; the English almost solely to the understanding. It is the union of these two kinds of composition, of the French earnestness and warmth, with the English accuracy and reason, that would form, according to my idea, the model of a perfect sermon. A French sermon would sound in our ears as a florid, and often as an enthusiastic harangue. The censure which, in fact, the French critics pass on the English preachers, is, that they are philosophers and logicians, but not orators. The defects of most of the French sermons are these: from a mode that prevails among them of taking their texts from the lesson of the day, the connexion of the text with the subject is often unnatural and forced; their applications of Scripture are fanciful rather than instructive; their method is stiff and cramped, by their practice of dividing their subject always either into three or two main points; and their composition is in general too diffuse, and consists rather of a very few thoughts spread out and highly wrought up, than of a rich variety of sentiments. Admitting, however, all these defects, it cannot be denied that their sermons are formed upon the idea of a persuasive popular oration; and therefore I am of opinion they may be read with benefit.

Among the French Protestant divines, Saurin is the most distinguished; he is copious, eloquent, and devout, though too

ostentatious in his manner. Among the Roman Catholics, the two most eminent are Bourdaloue and Massillon. It is a subject of dispute among the French critics to which of these the preference is due, and each of them has his several partizans. To Bourdaloue they attribute more solidity and close reasoning; to Massillon a more pleasing and engaging manner. Bourdaloue is indeed a great reasoner, and inculcates his doctrines with much zeal, piety, and earnestness: but his style is verbose, he is disagreeably full of quotations from the fathers, and he wants imagination. Massillon has more grace, more sentiment, and, in my opinion, every way more genius. He discovers much knowledge both of the world and of the human heart; he is pathetic and persuasive; and, upon the whole, is perhaps the most eloquent writer of sermons which modern times have produced.

During the period that preceded the restoration of king Charles II, the sermons of the English divines abounded with scholastic casuistical theology. They were full of minute divisions and subdivisions, and scraps of learning in the didactic part; but to these were joined very warm pathetic addresses to the consciences of the hearers, in the applicatory part of the sermon. Upon the restoration preaching assumed a more correct and polished form. It became disencumbered from the pedantry and scholastic divisions of the sectaries; but it threw out also their warm and pathetic addresses, and established itself wholly upon the model of cool reasoning and rational instruction. As the dissenters from the church continued to preserve somewhat of the old strain of preaching, this led the established clergy to depart the farther from it. Whatever was earnest and passionate, either in the composition or delivery of sermons, was reckoned enthusiastic and fanatical; and hence that argumentative manner, bordering on the dry and unpersuasive, which is too generally the character of English sermons. Nothing can be more correct upon that model than many of them are; but the model itself upon which they are formed is a confined and imperfect one. Dr. Clark, for instance, every where abounds in good sense, and the most clear and accurate reasoning: his applications of scripture are pertinent; his style is always perspicuous, and often elegant: he instructs and he convinces; in what then is he deficient? In nothing, except in the power of interesting and seizing the heart. He shows you what you ought to do; but he excites not the desire of doing it: he treats man as if he were a being of pure intellect without imagination or passions. Archbishop Tillotson's manner is more free and warm, and he approaches nearer than most of the English divines to the character of popular speaking. Hence he is to this day one of the best models we have for preaching. We must not indeed consider him in the light of a perfect orator; his composition is too

loose and remiss; his style too feeble, and frequently too flat, to deserve that high character; but there is in some of his sermons so much warmth and earnestness, and through them all there runs so much ease and perspicuity, such a vein of good sense and sincere piety, as justly entitle him to be held as eminent a preacher as England has produced.

In Dr. Barrow one admires more the prodigious fecundity of his invention, and the uncommon strength and force of his conceptions, than the felicity of his execution, or his talent in composition. We see a genius far surpassing the common, peculiar indeed, almost to himself; but that genius often shooting wild and unchastised by any discipline or study of eloquence.

I cannot attempt to give particular characters of that great number of writers of sermons which this, and the former age have produced, among whom we meet with a variety of the most respectable names. We find in their composition much that deserves praise; a great display of abilities of different kinds, much good sense and piety, strong reasoning, sound divinity, and useful instruction; though in general the degree of eloquence bears not, perhaps, equal proportion to the goodness of the matter. Bishop Atterbury deserves being particularly mentioned as a model of correct and beautiful style, besides having the merit of a warmer and more eloquent strain of writing in some of his sermons, than is commonly met with. Had Bishop Butler in place of abstract philosophical essays, given us more sermons in the strain of those two excellent ones, which he has composed upon self-deceit and upon the character of Balaam, we should then have pointed him out as distinguished for that species of characteristical sermons which I before recommended.

Though the writings of the English divines are very proper to be read by such as are designed for the church, I must caution them against making too much use of them, or transcribing large passages from them into the sermons they compose. Such as once indulge themselves in this practice, will never have any fund of their own. Infinitely better it is to enter into the pulpit with thoughts and expressions which have occurred to themselves, though of inferior beauty, than to disfigure their compositions by borrowed and ill-sorted ornaments, which to a judicious eye will be always in hazard of discovering their own poverty. When a preacher sits down to write on any subject, never let him begin with seeking to consult all who have written on the same text or subject. This, if he consult many, will throw perplexity and confusion into his ideas; and, if he consult only one, will often warp him insensibly into his method, whether it be right or not. But let him begin with pondering the subject in his own thoughts; let him endeavour to fetch materials from

within; to collect and arrange his ideas; and form some sort of a plan to himself; which it is always proper to put down in writing. Then, and not till then, he may inquire how others have treated the same subject. By this means the method and the leading thoughts in the sermon are likely to be his own. These thoughts he may improve by comparing them with the track of sentiments which others have pursued; some of their sense he may, without blame, incorporate into his compositions; retaining always his own words and style. This is fair assistance: all beyond is plagiarism.

On the whole, never let the principle with which we set out at first be forgotten, to keep close in view the great end for which a preacher mounts the pulpit; even to infuse good dispositions into his hearers, to persuade them to serve God, and to become better men. Let this always dwell on his mind when he is composing, and it will diffuse through his compositions that spirit which will render them at once esteemed and useful. The most useful preacher is always the best, and will not fail of being esteemed so. Embellish truth only, with a view to gain it the more full and free admission into your hearers' minds, and your ornaments will, in that case, be simple, masculine, natural. The best applause, by far, which a preacher can receive, arises from the serious and deep impressions which his discourse leaves on those who hear it. The finest encomium, perhaps, ever bestowed on a preacher, was given by Louis XIV, to the eloquent bishop of Clermont, father Massillon, whom I before mentioned with so much praise. After hearing him preach at Versailles, he said to him, "Father, I have heard many great orators in this chapel; I have been highly pleased with them; but for you, whenever I hear you, I go away displeased with myself; for I see more of my own character."

REVIEW.

The Life of the Rev. JOHN WESLEY, A. M., *Fellow of Lincoln College, Oxford; in which are included the Life of his Brother, the Rev.* CHARLES WESLEY, A. M., *Student of Christ Church, and Memoirs of their Family: comprehending an account of the Great Revival of Religion, in which they were the first and chief instruments. By the Rev.* HENRY MOORE, *only surviving Trustee of Mr. Wesley's MSS. 8vo. Vol. I. London,* 1824, *pp.* 571.

BIOGRAPHY is made a difficult task, equally by the superabundance and by the poverty of incidents; by the greatness which raises the subject much above the level of his fellows, or the littleness which sinks him below them; by the total absence of public interest in an obscure character, and when that interest diffuses itself through large masses of men of different and even opposing views, prejudices, and feelings. The many lives which have been written of Mr. Wesley, and the many failures of which they are the monuments, are in proof, that a character of the utmost simpli-

city in itself, may be difficult to develop; and that the incidents of a clear and active life, spent in the full view of a nation, and subject to continual observation, though easy to narrate, may become very entangling to biographers, whose duty it is to trace the course of action to its principles, and to display its immediate and probable remote effects.

That at this period a new life of the venerable founder of Methodism should be considered necessary, not by the author himself, but by serious people in general; that the readers of all former performances should still feel that what has been done well has not been done fully: and that much has been done which it is desirable to undo; is a sufficient comment upon the mass of biography which has, at unequal intervals, been accumulated upon the memory of that extraordinary man, who has been the subject of so much, and such various criticism. Hitherto, we may say without hesitation, Mr. Wesley has been unfortunate in these records of his labours and his character. His respectable co-biographers, the late Dr. Coke, and the writer of the present volume, were dishonourably deprived of a large portion of valuable papers, essential to the completeness of their undertaking; while the prospect of a rival and unfriendly work, hastened a publication which more time would have improved. Dr. Whitehead's attempt commenced under the influence of a weakened principle of honour, which in no small degree desecrated the writer for the work he had undertaken; whilst private pique led him in his account of the two illustrious brothers, unawed by the charity which had inseparably linked their hearts amidst all their differences of opinion, to attempt to exalt the one at the expense of the other; and to abstract virtues from the elder to pile upon the younger; in order to make the disproportion striking, and to give a sanction to those prejudices of his hero which he thought proper to turn to his own account in avenging his quarrel with a part of the preachers. The spirit of party kept this work alive for the time; but it may be considered as long since dead. Mr. Hampson's life of Wesley has for many years been rarely seen, except in public libraries, where it has been consulted by all those writers who thought it proper to break a lance with Methodism, and to develop its origin by tracing it to the cunning and ambition of its founder. He was one of those who, as Mr. Southey has justly observed, "wanted the heart" to do justice to Mr. Wesley's worth; and seems to have written principally to clear himself of the suspicion of any remaining taint of Methodism. Mr. Southey's life of Wesley differs from all its predecessors. To him Mr. Wesley was a distant object, and his acquaintance with him accidental, or, as we may more properly term it, literary. He had been always out of the reach of the influence of those party currents, which every great system must produce in its efforts to throw off the waves with which it is assailed, when, like an island forming in a surrounding ocean, it is grounding its foundations, and spreading its surface for the production of the plant and the forest. From direct party feeling therefore his work is free. He found Mr. Wesley as he found the heroes and heroines of his epics, his Madoc, his Joan of Arc, and his Roderic, in his solitary reading;

and pounced upon him as fair literary game. We do Mr. Southey the justice to say, that the faults in his life of Wesley are not generally those which arise from the want of fairness and candour; and there is this obvious contrast between him and Dr. Whitehead and Mr. Hampson, that they erred not for want of principle, but for want of temper; Mr. Southey, not from deficiency of temper, but of principles. His mistakes are neither to be traced to ecclesiastical prejudice nor sectarian partizanship; they are the mistakes of a man who had still to be inducted into the first principles of the doctrine of Christ; of a man "not spiritual," sitting in judgment upon spiritual things and a spiritual man. It is, indeed, in some views, amusing, to notice the alleged faults, for which Mr. Wesley is vituperated by former biographers, converted into splendid qualities in the pages of Mr. Southey. The wisdom of his "plans" is a display of gigantic intellect; his "ambition" is the moral force of a great character. The phenomena presented by the character, and labours, and successes of Mr. Wesley, appeared indeed so extraordinary to Mr. Southey, as to throw his philosophy into her deepest musings, to frame a theory by which they might be accounted for; and, that discovered, the tale is adduced in illustration of the principles, with evident general admiration of his hero, with great sprightliness of style, and with perfect good temper.

Mr. Southey went to philosophy, when he ought to have gone to theology. There was the source of his failure as the biographer of Mr. Wesley: he sins less against him *personally*, than against all the principles of evangelical truth, acknowledged by enlightened Christians of every name. His book is, on this account, dangerous to the young and the incautious. By others the narrative may still be safely read, and will always be read with interest; and even the philosophy will to them afford another instructive proof, that, as to the wise of this world, "the least in the kingdom of God is greater than he," in the solution of all religious and moral problems: and that there are things which God "hath hidden from the wise and prudent and revealed unto babes."

Mr. Southey had not even the elements of theological science; and he attempted to write the life of the most eminent preacher of repentance, faith, and regeneration, who has appeared in modern times, without ever seeming to have thought it necessary to attain distinct notions of any of those essential parts of practical religion, either from the Holy Scriptures, or from the church of which he now professes himself a member. It was an enterprise, therefore, as hopeless as it was absurd; and could only be equalled by an attempt to write the philosophic life, and to estimate the discoveries of Sir Isaac Newton, by a person wholly ignorant of the mathematics; or to propose a digest of the discoveries of modern chemistry, by one who never made an experiment, and could attach no definite idea to the very elementary terms of chemical science.

A life of Mr. Wesley was still a desideratum after all that had been done, and after all the lights under which his character had been viewed; and we know of no one so well fitted for this task, as the venerable and aged minister who has undertaken it. Enough had surely been achieved by enemies and partial friends in this service;

and, as to the work of the Laureat, one attempt of the blind to investigate the philosophy of colours, was amply sufficient. No one but the conscientious personal friend of Mr. Wesley could be equally qualified to develop his true character; and the genius of Methodism, its exact system of doctrine, and the bearings of its discipline, could by none be so justly exhibited as by one who had lived through so many years of its history, and taken an active part in its exertions and struggles. That which was wanted as to Mr. Wesley and Methodism, was simply "to declare the thing as it is;" and thus explained, to leave it to the judgment of mankind. Those who wish to have the case before them, will gladly accept the exposition of Methodism from a Methodist; those who will have it from others, hear not the depositions of witnesses, but the pleadings of counsel.

The desideratum to which we have adverted, judging from the present volume, will be, we think, fully and very ably supplied by the completion of the work before us. The account of the life and labours of Mr. Wesley, found in the former work of Dr. Coke and Mr. Moore, will be filled up and enlarged by the papers which were then unjustly withheld, and the authentic parts of narratives since published; several illustrative and characteristic anecdotes are found in the present volume, and the number will, we hope, be increased in that which is forthcoming; and the life of Mr. Charles Wesley is embodied with that of his brother, by which the character and conduct of the latter receives much illustration, and which, from the circumstances of its only being found at large in a work written under party bias, and not with the best feeling, a work also but little read of late years,—was in reality scarcely known to the modern race of Methodists themselves. Yet, for a time, were the labours of Mr. Charles Wesley as abundant and successful as those of his brother, who is more truly esteemed the founder of Methodism as a religious system; few men even in that age equalled him in the power of his preaching, his ardour, and his noble defiance of persecution; and the body of Methodists are laid under an eternal debt of obligation to his memory, for the greater part of those incomparable hymns which are used in their public and private services, and in which the whole of the Spirit's work in the heart is traced with a truth to which every heart responds at every step of the Christian life; and with a simplicity and elegance of language, which have done more than any thing else to guard the true theological phrase of the Wesleyan Methodists from cant and affectation, and to impress upon it a nervous and honest dignity. The value of that part of the work which is devoted to Mr. Charles Wesley is enhanced by the entire candour with which all the views taken by that excellent man, and in which he differed both from his brother and the author, are stated. His memory is throughout treated with deserved reverence and affection.

A work like that before us scarcely admits of extracts: both because it would be difficult to limit them if commenced, and because all the leading parts of Mr. Wesley's life are familiar to the great body of our readers: and to those who are not acquainted with them, any one of them would require, in order to be fully understood, more preface and observation than our limits would

allow. The life of such a man, extending through so many years, and presented in so many scenes of holy toil and apostolic triumph, is not to be sought in an abridged form in a review. Our business is rather to introduce the reader to the work, than the work to the reader. The remainder of this article will, therefore, be for the most part confined to such general observations as have suggested themselves by the perusal.

Notwithstanding the copious and interesting "Memoirs of the Wesley Family," recently published by Dr. Clarke, the author has, we think, done well to prefix to his memoirs a brief account of the ancestors and relations of Mr. Wesley. The work is thereby rendered more complete; and, what is of more importance, the religious character of Mr. Wesley's relations is preserved in its true light, and with a steady hand. That family was an impressive example of the state of religious knowledge among the most excellent part of the members of the church of England, before that great revival of evangelical truth, of which Mr. Wesley was the chief instrument. Calvinism and dissent, Pelagianism, semi-Pelagianism, and attachment to the church, were almost constantly associated: the former had assumed too generally the disgusting feature of Antinomianism: the latter,—infused in different degrees into so many of the standard writings of the church subsequent to the reformation, and very much connected with the notion of the efficacy of sacraments and ordinances *in themselves*,—produced carelessness in the majority; a strict and onerous Pharisaism in the formal; and, in the best, darkened that clear view of the doctrine of justification by faith alone, which has so eminent a place in the articles, homilies, and liturgy of the church itself. In the latter class the Wesley family may be certainly placed; but the record of their virtues, without discriminating in this particular, would but serve to convey erroneous impressions. The stern, inflexible, and militant virtue of the father; the eminent excellence of the extraordinary mother, never to be mentioned without veneration; the respectable, influential, and generous character of the elder brother, must all be felt: but prejudice had made the father a stranger to the practical and experimental writings of the puritan and nonconformist school; and other society, and a new course of reading, had obscured, even in the well-informed and serious mind of Mrs. Wesley, the lessons of her education on the doctrine of justification. This occurred the more easily to her, as it will often occur to others, where that doctrine is theoretically held in any degree independent of the direct witness of the Spirit; and when the evidences of pardon, as is too often, though not always the case, in the Calvinistic school, are made wholly or chiefly inferential, and when the blessing itself is not exhibited as an attainable present salvation. In such obscure views John and Charles were educated; and when at Oxford, a deeper concern for their salvation was wrought in their minds, the system of Mr. Law fettered them with heavier chains; whose weight was increased by every effort at liberty, and which were rivetted by every stroke of conviction. The whole family presents a picture of *servants*, excellent servants indeed; but not "the *sons* and *daughters* of the Lord Almighty" of "certain

disciples;" but disciples baptized only into the baptism of John; and who, though they knew that the Messiah was come, had not so much as heard that any Holy Ghost was given. If Christianity, in its complete form, were at this stage found in the Wesley family, we know not what Mr. John Wesley learned from the Moravian church, which in these points of experimental piety, has preserved primitive Christianity with so much purity. What was not there, was brought into it by the goodness of God; it was first found by him who was most earnestly seeking that yet undefined blessing,—conscious pardon through simple faith; and the family at large were at different periods made partakers of "like precious faith," and died among its witnesses. This is a point very clearly stated and strongly guarded by Mr. Moore, and he has done excellent service by his discrimination.

From this part of the work we give the following extract:—

"The Wesley family settled at Epworth, had imbibed this spirit of offence, with a considerable portion of contempt for those who still professed this *Puritanical* or *Presbyterian faith*, as it was then called; although it was, in substance, the very faith of the gospel, and of the church of England. The family were eminent for learning, and sound in the faith, that is, in the doctrines of Christianity; but they were strangers to the living faith of the gospel, not one of the family even professing any thing of the kind. The excellent mother, indeed, had an early knowledge of it from her pious father, who died in the full triumph of that faith. This might have led her to the possession of that *pearl of great price*; but other sentiments were entertained, which damped the real work divine. Like the first believers at Ephesus, the family knew only the baptism or dispensation of John, and needed to be taught, even by the unlearned, *the way of God more perfectly*. The baptism of the Holy Ghost, especially as being the privilege of all believers, was then but seldom mentioned. A *legalised* gospel, that gave full employment to the understanding, but left the heart cold and unrenewed, was the fashionable gospel of that day. The teaching was generally like that which is found in Secker's Lectures to Candidates for the Ministry.—'Gentlemen,' says that pious divine, 'I have no fear concerning your FAITH, but I greatly fear lest you should not have REPENTANCE.' Such theology as this was not calculated to abase the sinner, or to *create him anew in Christ Jesus*. *Impenitent faith* is certainly not the faith whereby, as our church teaches, a sinner is justified before God, and by it *alone*; nor can it be *the faith of God's elect*; nor can it produce *righteousness, peace, and joy*; nor can a repentance grounded on such a faith, be *repentance unto life*. We need not wonder, therefore, that when the true doctrine of faith came into the family, it should be looked upon, as Mr. Gambold observes, as a downright robber. 'If you speak of faith,' observes that pious theologian, 'in such a manner as makes Christ a Saviour to the uttermost,—a most universal help and refuge,—in such a manner as takes away all glorying, but adds happiness to wretched man; as discovers a greater pollution in the best of us, than we would before acknowledge, but brings a greater deliverance than we could before expect; if any one offers to talk at this rate, he shall be heard with the same abhorrence, as if he was going to rob mankind of their salvation.'

"The family were eventually thus divided; and not only about the true faith of the gospel, by which we should learn from the divine author of it to be the friends of sinners, and to sit down on a level with them as soon as they begin to repent; but about that semblance of it, in its fruits and effects, which Mr. John Wesley had learned from Mr. Law, and other mystic writers, and inculcated in his latter visits to his father's house. When, as he informed me, he carried even this faith into the family, it seemed to turn the house upside down. 'Never,' said he, 'did I see my mother so moved. Upon one occasion she said, with more appearance of anger than ever I saw in her before, *Shall I be taught by a boy?*' But his father exerted a more sturdy resistance; and when the son, from the

height of his mystic elevation, would enforce the purity which he had learned from his contemplative friend, the old man desired him '*to get out of his house with his* APOSTOLICAL NOSTRUMS!' They were not, indeed, APOSTOLICAL; for they had not the EVANGELICAL root,

'I the chief of sinners am,
But Jesus died for me!'

This the whole family had yet to learn. Mr. Charles Wesley used to say, even in old age, 'Mr. Law was our John the Baptist.' He put them on a kind of penance, which thoroughly showed them their own hearts, but which gave them no *victory* over sin; *no peace or joy in believing*. The two brothers, however, held on their way, and became the apostles, not only of their own family, but of the nation, yea, (and in a high sense,) of the world."

A great part of the history of the subjects of these memoirs, is given in extracts from their own journals and letters. This appears to us to be a leading excellence in the work: for in no language so suitable as their own, could their feelings have been embodied, and their labours detailed; nor can a serious and candid person of any religious body, we think, peruse the narrative without feeling how much the country at large is indebted to these distinguished instruments of awakening a sense of religion in a nation eminently "dead in trespasses and sins;" and in which ignorance in the mass, and error in the intelligent, were rapidly destroying what little had survived of truth and conscience, the relics of a better age. It must be felt too in the perusal, how easy it is for flippant spirits of different parties,—for men who have entered into a state of society, made greatly what it is, in moral improvement, by the labours of those great men,—to rail at or ridicule them and their coadjutors; but how difficult it would be to imitate them. They belong truly to a loftier class, and must have been under a special call, and endowed with pre-eminent qualities, natural and moral, for such a work. They arrested the attention of Mr. Southey's philosophy, and they not unfrequently warmed his poetic susceptibility into admiration; though many a minister of the gospel, and many a religious partisan, whilst even professing to know the spiritual nature of Christianity, and to be zealous for the spread of truth and holiness, have regarded them with cold repulsiveness, hurled against them their unseemly but feeble sneer, and often refused to acknowledge "the grace of God in them." And yet if there were in such men but a common respect to the capabilities of our common nature, when endowed with the grace of the Holy Spirit; a taste for what is strongly marked in character, and what is beautiful in an entire consecration of life and all its faculties to public ends, and to the glory of God; they might have been shamed out of those paltry feelings which obstruct all that is noble and generous, in discharging the debt of a common gratitude to such benefactors of mankind. If that moral elevation won so much admiration from Mr. Southey's semi-infidel Christianity, it might have been expected to produce some sentiment of veneration in those who professed a true Christianity itself.

As they, however, held on their way, without respect to the opinions they might create; so likewise does their posthumous character; creating gratitude, at least, in those who have been made, directly or indirectly, the "seal of their apostleship;" and exhibiting to future ages an example which can never be forgotten, and the influence of which can never finally perish. They started too boldly

from the canvass, for that result to be possible; they filled too large a space in the public eye; are bound up too intimately in the religious history of the eighteenth century; they made too great an impression upon theological science; they put into action too practical and energetic a system; and they stand too provokingly in the way of the mere sectarian and the religious formalist; their characters have too much attraction for the reverence of piety; are too repelling to suffer indifference from infidel and worldly men; and are, in a word, of that specific kind which can admit of no neutrality in life or in death, but must command friendship, or call out hostility. To such examples, the candid and renewed mind will always turn with interest, and derive from them a quickening ardour. The honest anxiety with which they taught the truth, and the decisive character of their conversion, are each, in a high degree, instructive. They found the liberty of the sons of God by faith alone, when in the closest gripe of legal bondage; and yet relaxed no painful and self-denying duty afterward, under pretence of spiritual freedom. They were taught, and then taught others, that the yoke of Christ is easy, not because it is broken, but because it is bound upon a spirit strengthened by faith, and made cheerful by filial love; and they worked with the greater laboriousness and ardour, when they worked *from* life, and not, in the legal sense, *for* life. By them was most eminently exemplified the great Christian habit of "living unto the Lord;" they taught the whole body of Christians and Christian preachers, that, in the former character, their only business in life was to save their own souls,—in the latter, to save the souls of others. The largeness of their charity, which poured itself forth in the tenderest sympathies for an ignorant and vicious land; their affection for all of every name who bore the manifest image of Christ; their steady intentness in disregarding every thing, "circumcision or uncircumcision," but the "new creature" formed in the heart of man; their constant regard for the Scriptures, as the only appeal in all matters which relate to the work of God in the heart, as well as in matters of doctrine; the fearlessness with which they went to all well-established scriptural consequences; the cheerful faith in which they enterprised all their efforts; and the constancy of prayer with which they acknowledged God in all things;—these were characteristics which, had they been exhibited by men of lower intellectual cast, and moving in a more limited sphere, would have rendered them eminent, and influential in the churches of Christ. But in them they were connected with and brought out, so to speak, by a learning and intellectual power which gave them respect; by sound and convincing speech, penetrated by an unction which rendered them the most powerful of preachers, preachers who "triumphed in every place;" by a zeal which prompted them to incessant labours; by a physical strength which enabled them to sustain such efforts, and by an activity which gave them a sort of ubiquity in these realms. Their faith and courage subdued mobs; their preaching and writings stopped the mouths of gainsayers; the gentleness of Christ in them, and the meekness of their wisdom, attracted and bound to them the

hearts of all seeking and sorrowful spirits: and rolling years, which witness so many unhappy changes even in faith, and zeal, and charity, exhibited them still in the unwearied career of disinterested and excessive labours for the benefit of mankind; living the same life of lofty benevolence, and walking by the same rule, in the presence of several successive generations. Thus they were made "*the lights of the world*;" and every renewal of the memory of these wonderful men, by such works as the present, will but call for renewed acknowledgments to God for his mercies in these lands, in raising up and thus qualifying such instruments for the work of reviving the spirit of primitive Christianity, and for so rich and fruitful a benediction upon their labours.

[To be continued.]

MOORE'S LIFE OF WESLEY.

Extract of a letter received from one of our aged and respectable ministers.

I HAVE been gratified in reading Moore's late life of the Rev. Mr. Wesley. He has beautifully and correctly transmitted to posterity the original doctrines of Methodism. Are not some of us, Americans, too legal in our exhibitions of religious truths? Do we not hold Christ at too great a distance? The word saith, "He is nigh thee," &c. Do we, as formerly, urge the necessity of a direct evidence from God of our justification, or that we are put in possession of that *perfect love which casteth out fear*?

REMARKS OF AN ITINERANT PREACHER.

MESSRS. EDITORS,—A constant reader of your Magazine, who sincerely desires its general circulation, would, if possible, contribute some little aid toward its permanent establishment and influence. I have been frequently astonished to find that the friends of Methodist institutions and others, are making efforts to run down this excellent work, and cannot possibly comprehend but one reason why it is so; and that is this, that the editors of this work so constantly shun subjects of a polemical character.* If there be any other reason, it must be that worst of all reasons, viz.: that some men are seldom pleased with any thing, except it has a relation directly, or remotely, to their honour or temporal emolument.

After these preliminary remarks, it is my intention to furnish you with one or two anecdotes, which may probably be of use to some of your numerous readers.

In the course of my travelling, some time since, in the western part of the state of Ohio, I reached a populous frontier village, which like many of the

* We would remark for the encouragement of our correspondent, and other well wishers of this work, that our list of subscribers has been very considerably enlarged the present year, and that the number is continually increasing; so much so, that we now have to increase the number of copies by adding one thousand to our former number. But still, what are seven thousand, the number we now print, among upward of three hundred and twenty thousand church members; which, allowing five members to a family, include upward of sixty thousand families. Allowing that one half of these are unable to pay $1 50 a year for the Magazine, there will still remain thirty thousand, who certainly might possess themselves of this work. And nearly this number of the Wesleyan Methodist Magazine is annually circulated among the European Methodists, though their number of church members is not so great as ours. We hope the time is not far distant, when every family throughout our extended connexion, shall be furnished with this miscellany, that they may read of the wonderful doings of Almighty God, and be refreshed.

As to what our correspondent says about the aversion of the editors of this work to controversy, they have freely declared themselves on that subject, that it was never intended, at least since the present incumbents have occupied this place, to exclude a temperate discussion of any point of Christian doctrine, which the Methodist Episcopal Church considers either important or essential to the preservation of Christianity, nor to shrink from repelling any assault on those points of doctrine and church

backwoods villages, has been built suddenly; and to travellers has the appearance of a city in the wilderness. In this village there was an appointment for a meeting, which was to commence on Friday and continue until sabbath evening. Prior to the appointment of this meeting, there had been a very considerable religious excitement through the village, and the thinly inhabited township; many were inquiring *what shall we do to be saved?* The people came together in crowds, and the meeting commenced with the smiles of heaven; for from the commencement, the friends of Zion were wont to say, *Alleluia! the Lord God omnipotent reigneth!* This meeting continued to increase in gracious and impressive influence until sabbath evening, at which time the Power of God descended "like the rushing of a mighty wind," which shook the bodies and souls of saints and sinners. While this awful power was pouring down among *us*, convicted, weeping, penitent sinners, were rushing to the altar, and crying, *Lord save or we perish.* The lamentations, tears, and prayers of this immense crowd of mourners, called forth the sympathies and religious efforts of preachers and members, who hurried away to the altar, that they might "weep with those who weep, and rejoice with those who rejoice." I suppose you will say, and your numerous readers will say too, that this was certainly a Methodist meeting: be it so. This was the way that Methodism commenced in the days of the venerable Wesley and Whitfield; and it is my sincere prayer that we may never be ashamed of the piety, fervour, and zeal, which glowed in the souls of those honourable founders of Methodism. Some of their sons, I fear, have undertaken to embellish the system established by them, with a speculative philosophy; which, when taken into the atmosphere of divinity, is like a glimmering taper when compared to the sun moving in the majesty of his strength.

Perhaps you are still looking out for the promised anecdotes. The first is connected with the meeting which I have been trying to bring into view. At this meeting there was a converted Indian, and who had come a considerable distance to see how white men worshipped the Great Spirit. He was a chief of considerable influence in the tribe to which he belonged, and was sent as a delegate to transact business of a religious character for his friends and brethren, who, with him had embraced the religion of the gospel; and there can be no doubt but he was worthy of the trust committed to his charge, for he was doubtless a man of fine natural abilities, whose mind had been very much improved by his acquaintance with white men, Indian agents and others. This new convert enjoyed the meeting with unusual pleasure until sabbath evening, when he appeared disgusted and astonished, the cause of which was as follows:—we said the meeting was held in a frontier village, in which the people had commenced a spacious meetinghouse, but were not able to finish it before the

government which, all are agreed, belong essentially to the vitals of our own church: (see Vol. VI, p. 10, 11.) and this sentiment we now again avow, and promise to admit into the columns of the Methodist Magazine any discussions of the above character. And we would remark here, that we are not conscious of having excluded any such articles; but we still think, that those controversies which only tend to stir up strife, especially among children of the same family, ought to be frowned down by every lover of peace and unity, as being only productive of variance, wrath, and many other nameless evils.

Let those who value the interests of vital Christianity above their own private interests, come forward in favour of any one doctrine, which goes to promote holiness among mankind, such as the divinity and atonement of Christ, the depravity, moral agency, and responsibility of man, justification, sanctification; or a scriptural defence of Episcopal church government, well supported by vouchers, and we pledge ourselves to give them a patient hearing; and also to give others, through the medium of the Magazine, an opportunity of determining on the truth and justness of their positions.

But we certainly think that our high responsibility, arising out of our station as conductors of a work which is supposed to speak out the sentiments of a church, such as ours, in which we know there is a diversity of opinions respecting some points of lesser moment, imposes on us a necessity of exercising a prudent caution in the selection of matter; and that, therefore, no one ought to think himself aggrieved if his piece be judged, on account of its involving some delicate subject about which honest and intelligent minds may very innocently differ, improper to meet the public eye. Much less should we feel ourselves justified, especially when it is considered that we have given offence in an honest attempt to vindicate an individual, by admitting pieces having a personal bearing. We think that every man's character should be held sacred, until a competent tribunal has pronounced an impeachment. Those who delight in this merciless warfare, may find a few public vehicles through which they may hurl their deadly weapons. As for ourselves, we feel the force of the apostle's injunction, "Follow peace with all men, and holiness, without which no man shall see the Lord."—*Editors.*

commencement of winter; and the weather being cold during this meeting, the people made the best arrangements they could for the comfort of themselves and friends, which was to have live coals set in different parts of the house in iron vessels of various sizes, but they were mostly in the aisle. On the memorable sabbath evening, alluded to above, while the mourners were weeping, and their friends singing and praying at the altar, there was a company of careless young men crowding backward and forward, making merry by talking, &c. To think that young men in Christendom should have no more religion, sense, or politeness, than to treat their friends in this way because they were singing and praying, is alarming. But among the persons who were sitting round the vessels of coals to warm themselves, was the Indian, who was conversing with some of his friends on the subject of religion, when some of those frolicksome young men came forward to light their cigars, laughing and talking as if they were in a pandemonium. This well-bred Indian sat for some time and looked at them with apparently as much alarm as if a company of spectres had made their appearance. He finally broke silence with the Indian noteof admiration, crying, "*Waugh!*" adding, "*these young men bad too much, —these young men bad too much.*" He said, "These young men, and others like them, have not been blessed with good preachers, if they had they would not *be bad too much.*" He then said to the company, by way of figure to represent a good preacher,—"Some men," said he, "preach with all their heart;" placing his right hand at the commencement of his left hand, showing the whole of his hand, which went to say, they were wholly given up to their important business and high calling. "Then" said he, "the people will be good."—"Some men," said he, moving his right hand to the centre of his left, "only preach with half their hearts, they do some good;" he then moved his right hand to the centre of his middle finger, still keeping in view his figure, saying, with peculiar emphasis, "*mighty little.*" He then moved his hand to the end of his fingers and paused about a minute, at the close of which he had prepared his lips for the purpose, when he blew a tremendous puff, and cried out, "It's all *wind.*"

Now, Messrs. editors, I close with the observations of a minister of high standing; which appear to me to be in perfect harmony with the observations of this pious Indian chief. He was speaking of the small effects of preaching, while he seemed to be astonished that such vast numbers of men were engaged in a cause so good and so glorious, involving so many important interests, and that so little is accomplished. After casting about for some time to comprehend the cause that produces this painful effect, the result of his inquiry seemed to be this; that there were as many superficial as genuine preachers; and if genuine preachers succeeded in awakening sinners, and setting them out to seek pure and undefiled religion, these languishing, half-hearted, worldly-minded preachers were always building half way houses, and inviting the awakened seekers to turn in and compose themselves in *their asylum*, saying, that as to those high attainments these gentlemen were talking about, they were all a species of farcical fanaticism: and this he thought must be the cause why we have so many superficial, drinking, proud, worldly-minded Christians. And *you* know, and *we all* know, that this kind of preachers and Christians help to destroy religion and to establish infidelity.

I have now one favour to ask, and then I shall close; and that is to rally your friends through the medium of your Magazine, and let us determine at least to demolish these half-way houses from New-Orleans to the river St. Croix, through the Atlantic as well as the other states of the union; for even there these half-hearted gentlemen are building half-way houses. For heaven's sake let us get down these houses before they are finished in that new country. But if you wish to learn how we shall know these gentlemen, one mark they always may be known by is this—they want *light work* and *heavy pay*. For you know the prophet puts *greedy* and *lazy dogs* together. If you ask what is to become of these gentlemen who keep these half-way houses, I answer, if they will not repent, let them go to the law, to medicine, to merchandise, to agriculture: any thing will be better than peopling the regions of hell with immortal souls.

This, from your friend,

AN ITINERANT PREACHER.

CHARTER FUND.

Charter Fund, "for the relief and support of the itinerant, superannuated, and worn out ministers and preachers of the Methodist Episcopal Church in the United States of America, their wives and children, widows and orphans." Incorporated by the state of Pennsylvania, January 13, 1797.—

The amount of the capital stock on the 1st January, 1825, was	$24,157 35			
The income for the year ending 31st December, 1824, was	$1423 11			
During the same period the drafts of the bishops for the following conferences, have been paid, viz:—		Baltimore	$110	
Tennessee conference	$110	New-York	110	
South Carolina	110	Mississippi	110	
Virginia	110	New-England	110	
Philadelphia	110	Genesee	80	
		Canada	80	
		Ohio	80	
		Kentucky	80	
				1200
		Balance subject to future drafts		223 11

JOSEPH P. INGLIS, Treasurer.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

STATE OF METHODISM IN THE WEST.

We have received a copy of the minutes of the Annual Conferences, printed at Cincinnati, from which we collect the following items respecting the progress of Methodism in the bounds of the *Ohio, Kentucky, Missouri,* and *Tennessee* Conferences:—

OHIO CONFERENCE.

Preachers received on trial, 11. Ordained Deacons, 10. Ordained Elders, 8. Located, 5. Supernumerary, 2. Superannuated, 9. Expelled, 1. Died, 2. Number of Travelling Preachers, 110. Number of members in Society, this year, 38,233. Last year, 36,541 Increase this year, 1692.

Stations of the Preachers.

Martin Ruter, Book Agent, Cincinnati.

Miami District.—*John Collins, P. E.* Cincinnati—*William H. Raper, John P. Durbin.* Miami—*John P. Taylor*, Augustus Eddy. Oxford—*Daniel D. Davidson*, John Baughman. White-Oak—George W. Mealey, John Everhart.—Milford, *William J. Thompson*, Robert Spencer. Union—*Russel Bigelow, Burroughs Westlake*, T. Beacham. Pique—*Arthur W. Elliott*, Richd. Brandriff. Greenville—Isaac Elsbury.

Sandusky District.—*J. B. Finley, P. E.* and Superintendent of the Wyandot Mission. Belfountain—Levi White. Mad River—*James T. Wells*, George Gatch. London—*Robert W. Finley.* Delaware—Jacob Dixon. Wyandot Miss.—*James B. Finley, Jacob Hooper.* Detroit—*Elias Pattee, Isaac C. Hunter.*

Scioto District.—*Greenbury R. Jones, P. E.* Straight Creek—*Wm. Page*, Wm. Runnels. Brush Creek—William Simmons, Alfred M. Lorain. Scioto—*Andr. S. M'Clean*, John Janes. Chillicothe—*John F. Wright.* Deer Creek—*James Collard, Nathan Walker.* Paint Creek—Andrew F. Baxter. Pickaway—*Zechariah Connel, Michael Ellis*, sup. Salt Creek—*Jacob Delay.* Wilmington—*John Sale.*

Lancaster District.—*Jacob Young, P. E.* Athens—*Curtis Goddard*, David Dutcher. Hockhocking—*James Gilruth.* Fairfield—*Charles Waddell*, Homer Clark. Muskingum—*Cornelius Springer.* Zanesville Station—*James Quinn.* Zanesville Circuit—*Edward Taylor*, Ezra Brown. Granville—*Samuel Hamilton, Zara Coston.* Columbus—*Leroy Swormstead, Joseph Carper.*

Portland District.—*James M'Mahon, P.E.* Knox—John Crawford. Mansfield—*Abner Goff*, James T. Donahoo. Wayne—James Murray, Solomon Manear. Huron—True Patee, James M'Intire. Black River—James Taylor. Sandusky—Elijah H. Field. Brunswick—Orin Gilmore, Joab Ragan.

West-wheeling District.—*William Lamdin, P. E.* Barnesville—*John Mac Mahon*, John Chandler. West-wheeling—*John Waterman, William Knox.* Cross Creek—*Archib. M'Elroy*, George Waddle. Steubenville—*William Stephens.* Tuscarawas—*William Tipton.* Duck Creek—*Thomas R. Ruchle.* Monroe—Isaac Reynolds. Middle Island—*Abraham Lippit.* Pittsburgh—*Henry B. Bascom.* Little Kenhawa—Samuel Brockunier.

Ohio District.—*Charles Elliott, P. E.*

Newcastle—*Henry Knapp*, Joseph S. Barris. Beaver—*Samuel Adams*, Robert Hopkins. Youngstown—*John Summerville*, *Alfred Brunson*. Hartford—*Thomas Carr*. Deerfield—*Ira Eddy*, Billings O. Plympton. Hudson—*Philip Green*, William C. Henderson. Canton—*Dennis Goddard*. Grand River—*David Sharp*, Sylvester Dunham. Erie—*John P. Kent*. Mercer—*Charles Thorn*, Job Wilson.

KENHAWA DISTRICT.—*John Brown, P. E.* Letart Falls—Francis Wilson. Burlington—John Walker. Guiandot—Wm. H. Collins. Big Kenhawa—*James Smith*. Charleston—*John H. Power*. Nicholas—*J. W. Kenney*. Logan—*H. S. Fernandez*. Marietta—*Daniel Limerick, John Stewart*.

Henry B. Bascom transferred to the Pittsburg conference, and stationed at Pittsburg.

KENTUCKY CONFERENCE.

Preachers received on trial, 13. Ordained Deacons, 8. Ordained Elders, 11. Located, 5. Supernumerary, 2. Superannuated, 10. Died, 1. Number of travelling Preachers, 79. Number of members in Society this year, 25,094. Last year, 24,682. Increase this year, 512.

Stations of the Preachers.

Augusta College—*John P. Finley*.

KENTUCKY DISTRICT.—*Marcus Lindsey, P. E.* Lexington—Peter Akers. Lexington Circuit—*Francis Landrum, Joseph D. Farrow*. Mount Sterling—*William C. Stribling*, Fountain Pitts. Madison—Obadiah Harber. Cumberland—Stephen Harber, Daniel Black. Somerset—Lewis Parker, Clement Clifton. Danville—*Richard Corwine, Milton Jamison*, Wm. M'Reynolds.

AUGUSTA DISTRICT.—*Jonathan Stamper, P. E.* Johns Creek—Pressly Morris, William Crane. Little Sandy—William M'Commas, Major Stanfield—Fleming—*Abel Robinson*, Caleb Taylor. Hinkstone—*David D. Dyche*, John Sinclair, *John Watson*. Licking—James P. Milligan, James Ross. Newport—Hubbard H. Kavanaugh, William Askins. Limestone—*Joseph Whitaker*, Joseph Carter. Maysville—*John Johnson*. Liberty—*Absalom Hunt*.

SALT RIVER DISTRICT.—*Wm. Adams, P. E.* Franklin—George Stephens. Shelby—William Young, Nelson Dills. Shelbyville and Brick Chapel—Richard D. Neal. Jefferson—*Simon Peter*, William Artherton. Louisville—*John Tevis*. Salt River—*Wm. Gunn, Isaac Collard*. Breckenridge—*John Denham*, John Watts. Bacon Creek—Thomas Atterbury, Green Malone.

GREEN RIVER DISTRICT.—*Charles Holliday, P. E.* Hartford—*George Locke*, David Wright. Greenville—George W. Robbins, Abram Long. Henderson—*Esau Simmons*, George Richardson. Livingston—*Allen Elliott*, Thomas Reece. Christian—*George M'Nelly*, Newton G. Berriman. Hopkinsville—S. L. Booker. Red River—*Tho. A. Morris*, Thompson Holliman. Tennessee Mission—Benjamin Ogden.

CUMBERLAND DISTRICT.—*George W. Taylor, P. E.* Logan—*Samuel P. V. Gillispie*, John S. Barger. Fountainhead—*John James, Wm. Peter*, sup. Goose Creek—*Luke P. Allen*, G. W. Shreaves. Wayne—*Henry Gregg*, Henry W. Hunt. Green River—*Blatchley C. Wood*, James Browder. Barren—Nathaniel Parker, John M. S. Smith. Bowling Green—W. Chambers, Z. B. Thaxton, sup. Russelville—*Edward Stephenson*.

Conference Missionary—*G. C. Light*.

MISSOURI CONFERENCE.*

Preachers received on trial, 11. Ordained Deacons, 6. Elders, 5. Located, 2. Supernumerary, 4. Superannuated, 3. Died, 2. Number of Travelling Preachers, 57. Members in Society this Year, 12,579. Last year, 11,743. Increase this year, 836.

Stations of the Preachers.

MISSOURI DISTRICT.—*Jesse Hale, P. E.* Missouri—John Glanville, Cassell Harrison. Buffalo—John Blasdel. Cedar Creek—*William W. Redman*. Boons Lick—Uriel Haw, Shadrack Casteel. Fishing River—Stephen R. Beggs. Lamoine—Benjamin S. Ashby. Gasconade and St. Louis Circuit—*Alex. M'Allister*, Joseph Edmondson, Richard J. Dungan. St. Louis City—*Andrew Munroe*.

CAPE GIRARDEAU DISTRICT.—*Jesse Green, P. E.* Bellevue—*John Harris*, David Chamberlin. Saline and St. Francois—James Bankson, Andrew Lopp. Spring River and White River—Frederick B. Leach, William Shores. Cape Girardeau and New Madrid—*Thomas Wright*.

ARKANSAS DISTRICT.—*Wm. Stephenson, P. E.* Arkansas—Hot Springs—Green Orr. Mount Prairie—Gilbert Clark. Peecon Point—Rucker Tanner. Oporto—

* In this conference is also included the Illinois conference, as both conferences held their sessions at the same time and place.

Illinois Conference.

MADISON DISTRICT.—*John Strange, P. E.* Madison Circuit—*Allen Wiley*, Aaron Wood. Lawrenceburgh—*James Jones, Thomas S. Hitt*, sup. Whitewater—*Peter Stephens*, Nehemiah B. Griffith. Connersville—*James Havens*. Rushville—*Thomas Rice*. Indianapolis—John Miller. Flat Rock—Thomas Hewson, James Garner. Eel River—John Fish.

INDIANA DISTRICT.—*James Armstrong, P. E.* Charleston—*James L. Thompson*, Jacob Varner. Corydon—George K. Hester, Dennis Willey, sup. Salem—Samuel Low, Richard Haregrave. Peoli—Ed. Smith. Boonsville—Orsenath Fisher. Patoka—Wm. H. Smith, George Randle. Vincennes—Edwin Ray. Honey Creek—Samuel Hall. Bloomington—*Daniel Anderson*, John Cord, sup. Vermillion—*Hackatiah Vreedenburgh, Rbt. Delap*, sup.

ILLINOIS DISTRICT.—*Saml. H. Thompson, P. E.* Mount Carmel—*Thomas Davis*, Samuel Bassett, sup. Wabash—Cornelius Ruddle. Cash River—*Josiah Patterson*. Mount Vernon—William Moore. Kaskaskia—Thomas Randle. Illinois—*John Dew*, J. E. Johnson. Mississippi—*Wm. Medford*. Sangaman—*Peter Cartwright*. Shoal Creek—Ebzr. T. Webster.

Jesse Walker, Missionary to the settlements between the Illinois and the Mississippi rivers, and to the Indians in the vicinity of Fort Clark.

TENNESSEE CONFERENCE.

Preachers received on trial, 14. Ordained Deacons, 18. Elders, 4. Located, 9. Supernumerary, 1. Number of Travelling Preachers, 63. Number of Members in Society this year, 13,577. Last year, 11,840. Increase this year, 1737.

Stations of the Preachers.

NASHVILLE DISTRICT.—*Lewis Garrett. P. E.* Nashville Town—*Rt. Paine*. Nashville Circuit—*Elijah Kirkman*, William V. Douglass, *Thomas L. Douglass*, sup. Duck River—*Joshua W. Kilpatrick*, Thomas A. Young. Columbia—*Willie B. Peck*. Dixon—*John Nixon, Benjamin P. Seawell*. Richland—German Baker, Wm. B. Carpenter. Bigby—Wm. Mullins, John Summers. Dover—*Jos. Brewder*, John Dye.

FORKED-DEER DISTRICT.—*Josh. Butcher, P. E.* Shoal—Jeremiah Jackson, Isaac V. Enochs. Wayne—Ashly B. Rozell, Amaziah Jones. Wolfe—John Seay. Hatchy—Francis A. Jarratt, John White. Beach—Coleman Harwell, Tho. P. Davidson. Sandy—Ambrose F. Driskill, Henry J. Brown. Forked-deer—Thomas Smith, James J. Trott. Cypress, *Thomas Maddin*.

CANY-FORK DISTRICT.—*James Gwin, P. E.* Smiths Fork—Nathaniel R. Jarratt, Willie Ledbetter. Roaring river—William W. Conn, Benjamin F. Liddon. Lebanon—Nathan N. Norvell, William Johnson. Mountain—Jesse F. Bunker. Cany Fork—Benjamin S. Clardy, Richd. H. Hudson. Pond-spring—G. W. D. Harris, Michael Berry. Bedford—*John Brooks*, James W. Allen. Stones-river—Finch P. Scruggs, Lorenzo D. Overall.

HUNTSVILLE DISTRICT.—*Wm. M'Mahon, P. E.* Madison—*Ellyson Taylor*, Samuel R. Davidson. Huntsville—John M. Holland. Limestone—Gilbt. D. Taylor, Arthur M'Clure. Jackson—James M'Ferrin, Alexander L. P. Grun. Paint Rock—Barton Brown, Thomas M. King. Franklin—Rufus Ledbetter. Lawrence—*George W. Morris*, Thomas A. Strain. U. Cherokee Miss.—Nicholas D. Scales. L. Cher. Miss.—Richd. Neely. M. Cher. Mission—Isaac W. Sullivan.

HOLSTEIN CONFERENCE.*

Preachers received on trial, 9. Ordained Deacons, 7. Elders, 4. Located, 1. Superannuated, 1. Number of Travelling Preachers, 42. Members in Society, 14,935.

Stations of the Preachers.

ABINGDON DISTRICT.—*David Adams, P. E.* Lee M. circuit—Abraham Still, Branch Merremoon. Clinch—*John Craig*, John Henley. Tazwell—Edward T. Perry. Giles—John Kelly, Paxton Cumming. New river—Josiah Rhoton, Wm. Cumming. Ashe—James D. Harris. Abingdon—Wm. Patton, Isaac Lewis. Blountville—James G. H. Speer, Creed Fulton. Holston—*Josiah Daughtry*, D. Flemming.

KNOXVILLE DISTRICT.—*Thos. Stringfield, P. E.* Knox circuit—George Horn, Elbert Sevier. Powell's Valley—Josiah R. Smith. Cumberland Mount.—James Y. Crawford. Kingston—Lewis Jones. Washington—*John Bowman*, Goodson M'Daniel. Sequachee—John Bradfield. Tilico—Abraham Overall, Robert Kirkpatrick. Hiwassee—Wm. Senter. Upper Cherokee Mission—To be supplied.

FRENCH BROAD DISTRICT.—*Jesse Cunningham, P. E.* Carter Valley—*Wm. P. Kindrick*, Moses Kerr. Hawkins—Jacob

* This is a new conference.

Hearn. Green—*Wm. S. Manson*, Francis A. Owen. Newport—*James Cumming*, Robert J. Wilson. French Broad—David Cumming. Black Mountain—Isaac Easterly. Little river—*Geo. Ekin*. Maryville—Thomas J. Brown.

SOUTH CAROLINA CONFERENCE.

We have received the minutes of this conference, from which it appears there are preachers received on trial, 8. Remaining on trial, 13. Admitted into full connexion, 15. Ordained deacons, 14. Ordained elders, 9. Located, 12. Returned supernumerary, 3. Superannuated, 6. Members in society this year, 42,750. Last year, 39,645. Increase this year, 3,105.

Stations of the Preachers.

ATHENS DISTRICT.—*William Arnold*, P. E. Appalachee—*James Bellah*, William Crook. Broad river—William J. Parks, Isaac Boring. Grove—*Benjamin Rhodes*. Walton—Joel W. Townsend. Gwinnett—*Wiley Warwick*. Yellow river—*Joshua N. Glenn*. Fayette mission—John Hunter.

MILLEDGEVILLE DISTRICT.—*Samuel K. Hodges*, P. E. Milledgeville—*Bond English*. Cedar creek—*John J. Triggs*, Jeremiah Normany. Sparta—*Tillman Snead*, James Tabor. Alcovi—*Thomas Samford*, Isaac Oslin. Oakmulgee—Green W. Huckabee. Washington—Patrick N. Maddux. Munroe—Alexander F. Edward. Houston mission—M'Carroll Peurifoy. Asbury mission—*Isaac Smith*, *Whitman C. Hill*.

SAVANNAH DISTRICT.—*Robert Flournoy*, P. E. Savannah—*George Hill*. Effingham—*Lewis Myers*, supernumerary. Waynsborough—*Thomas Darley*. Liberty—*Noah Laney*. Ohoopee—John H. Massey. Little Oakmulgee—John H. Robinson. Appling—John Slade. Satilla and St. Mary's—Adam Wyrick. St. Augustine—*Daniel G. M'Daniel*.

AUGUSTA DISTRICT.—*Nicholas Talley*, P. E. Augusta—*Samuel Dunwody*. Warren—*James Dunwody*, *Benjamin Gordon*, supernumerary. Washington, Lexington, and Greensborough—*Lovick Pierce*. Little river—*Robert L. Edwards*. Wilkes—Wm. Alexander. Abbeville, *David Garrison*, John C. Wright. Saluda—*John B. Chappel*. Keowee—John Bigby.

CHARLESTON DISTRICT.—*James O. Andrew*, P. E. Charleston—*Wm. Capers*, Abner P. Manley, Supernumerary, Benjamin L. Hoskins, Stephen Olin. Orangeburgh—John Mood, George Moore. Cypress—*Robert Adams*, Daniel F. Wade. Cooper river—James Hitchener. Black Swamp—Elisha Calloway. Congaree—Isaac Sewell. Hollow Creek—*John Reynolds*. Black river—*Asbury Morgan*. Georgetown—Charles Hardy.

COLUMBIA DISTRICT.—*Henry Bass*, P. E. Columbia—*James Norton*. Sandy river—*Allen Turner*. Newberry—Joseph Holmes. Camden—*Malcom M'Pherson*. Santee—*John Taylor*, James Stockdale. Enoree—*Nicholas Ware*, Nathan P. Cook. Lawrence—*Barnett Smith*. Reedy river—David N. Burkhatter, Wm. W. King. Watoree—*Thomas Mabry*.

FAYETTEVILLE DISTRICT.—*William M. Kennedy*. P. E. Fayetteville—*James Donnelly*. Wilmington—*Thos. L. Winn*. Bladen—*Nathaniel H. Rhodes*.—Brunswick—*John Boswell*, Reuben Mason. Pee Dee—Benjamin Gaines. Rockingham—*Elias Sinclair*. Lynches creek—Samuel Sewell. Waccamaw—*Archibald Peurifoy*.

CHERAW DISTRICT.—*Daniel F. Christenbury*, P. E. Cheraw and Society Hill—*Charles Betts*. Deep river—Ewell Petty. Montgomery—*John W. Norton*. Rocky river—*Zaccheus Dowling*, Philip Groover. Sugar creek—Elisha Askew. Lincoln—Josiah Freeman, Isaac Hartley. Union—Mark Westmoreland, J. Watts. Morganton—Henry W. Ledbetter.

TALLAHASSE DISTRICT.—*Josiah Evans*, P. E. Tallahasse mission—*Josiah Evans*. Early mission—Morgan C. Turrentine. Chattahoochee—*John L. Jerry*.

REVIVAL OF THE WORK OF GOD IN CHILLICOTHE, OHIO.

Letter from MR. SAMUEL WILLIAMS, *to the Editors, dated February* 16, 1825.

As intelligence of the prosperity and extension of the Redeemer's kingdom is always interesting and pleasing to the friends of Zion, I propose, with your permission, to communicate to them, through the Methodist Magazine, the cheering news that it has pleased God to visit this town again with an extraordinary outpouring of his Holy Spirit, and with a brief account of the rise and progress of this glorious work of God, up to this date.

In the memorable revival of religion in Chillicothe in 1818–19,* there was

* See an account of this revival in the Methodist Magazine for 1819, page 235.

a large accession of members to our church. During the six years, however, which had elapsed since that period, the number in church-membership was considerably diminished. This was occasioned principally by the great "pressure of the times," and the decline of business, which occurred about that time, which induced many to remove to the country and to distant parts. Others, becoming after a season weary in well doing, turned back again to the world. The greater number, however, have continued steadfast in the faith, adorning the gospel of God their Saviour; having not only the *form*, but also the *power* of godliness. The period of the revival of 1818–19, formed an important epoch in the history of Methodism in this town. The congregation became much too large to be contained in their old meetinghouse, and the society, at an expense of about $5,000, built and finished a new, large, and commodious one of brick, seventy by forty feet, two stories, with a spacious gallery. The congregation which has regularly attended divine worship here, is large, respectable, serious, and well behaved. The word of life has been constantly dispensed to them. They have been well instructed in the truths of the gospel; and there was reason to hope and believe that the good seed which was sown, would ere long produce an abundant harvest. These expectations, as will be shown, were just.

In the course of the last summer, the necessity for a revival of religion among us was felt so deeply, as to excite an unusual degree of earnestness in prayer for it. Special meetings were appointed for this purpose. A pleasing concern for the cause of God and of vital piety was manifested. At the Ohio annual conference, held in the beginning of September, the Rev. John F. Wright was appointed to this station, and immediately entered on the duties of his appointment. His indefatigable and zealous labours, added to his earnest and impressive manner, seemed peculiarly to fit him for his charge. During the months of September and October, it was manifest, from the serious and deep attention of the congregation, that good impressions were made on the hearts of many. The first quarterly meeting was held on the last Saturday and Sunday in October, and was a profitable season. The prospect began to brighten and the people of God were much encouraged to pray for, and to expect a return of the times of refreshing from the presence of the Lord.

It was now that the dawn of a great and glorious revival began to appear. The meetings of the people for divine worship were generally attended with the presence and power of God. The congregations were now much larger than they had ever been before, and unusually serious, solemn, and attentive. The ministry of brother Wright was evidently attended with the divine unction, and the truths which he delivered applied, by the Spirit of God, to the hearts and consciences of the hearers. Convictions were multiplied, and very soon some were enabled to testify that God had *power on earth to forgive sins*.

Throughout the month of December the work of God continued to progress and increase greatly. The cases of conviction and conversion were more numerous every week. The altar now became crowded at every meeting with weeping penitents, requesting the prayers of the people of God on their behalf. The manifestations of the divine power and presence were awful, yet glorious. Sinners were alarmed and trembled with fear. Tears of contrition silently flowed from many a weeping eye—sighs of penitence were heaved by many a troubled breast—groans and cries to God for pardoning mercy were heard from many a trembling mourner—shouts of joy and songs of praise to God were uttered forth from many a pious heart, filled with heavenly consolation. All these effects of the power of God in the congregation, produced, unitedly, a scene, of which none but those who have seen such, can adequately conceive.

The practice of inviting mourners to the altar to be prayed for, was commenced very early in this revival, and continued regularly since; and has been owned of God in the conversion of many souls. It is not unusual to see from forty to sixty penitents at the altar at one time, and many more through the crowd. It was soon found necessary, also, to hold "general class-meetings" weekly, which are generally on Tuesday evenings; at which the society only, and such seri-

ous persons as desire it, are admitted. These meetings are singularly beneficial, by God's grace, in strengthening the weak, in confirming the feeble-minded, in establishing the wavering, in stirring up the lukewarm, in comforting those who are cast down, in encouraging and assisting the trembling mourners to lay hold upon the hope set before them, and in building up believers in their most holy faith.

During the month of January and up to the present time, the glorious work has continued to augment and to extend rapidly, and to increase greatly in magnitude and importance. The word of God, delivered by his faithful servant, was, through the agency of the Holy Spirit, quick and powerful, sharper than a two-edged sword. The slain of the Lord were many, and the kingdom of Satan appeared to totter. Consternation and amazement have been visibly depicted on the countenances of hundreds in the congregation, while the mighty power and presence of God were eminently displayed in the conviction and conversion of sinners.

On the 15th and 16th of January our second quarterly meeting was held, and was truly a good time. The love-feast was held on Monday evening the 17th, and it was a time which will long be remembered. The people spoke with much liberty and feeling, "and the Lord hearkened and heard," and poured out to many "such a blessing that there was not room to contain it." At the close of the love-feast, on the invitation being given, a number of serious persons presented themselves for admission into the church. The mourners were then invited to the altar, which was immediately crowded. At this time the mighty power of God fell upon the people almost instantaneously, and filled the house. In less than two minutes, scores of the people of God were filled with divine joy, and constrained to shout aloud his praise; and many were so overwhelmed with a sense of God's presence and love, that their bodily strength, for awhile, was suspended. The mourners at the altar felt the mighty shock of God's power, which gave so strong an impulse to their penitential grief, that their united cries to God for mercy, drowned the voice of any one who officiated in prayer for them. This night several persons, who came to the meeting bowed down under a weight of sorrow and distress on account of their sins, returned home rejoicing in a sin-pardoning God.

From the time of this quarterly meeting, the work of God has attained a magnitude, extent, and depth, exceeding the utmost that we had anticipated. Sinners now flock in crowds to the standard of the cross. It is not unusual for from five to ten mourners to experience justification at one meeting, besides others, to whom deliverance came either on their way from meeting, or after entering their houses, or at class-meetings, &c.

A considerable interest is excited among the people, generally, on the occasion of the revival, and it is a common topic of conversation in town and in the country adjacent. They behold with amazement the power of God, which, like a mighty flood, rolls impetuously and irresistably on, deepening and widening in its progress. Opposition, if indeed there be any, has not the temerity to raise its puny arm against the Omnipotent, whose doings all acknowledge these to be; and persecution, what little there was, seems to have become extinct for want of the *material* to constitute and keep it in existence. We have beheld some of our greatest persecutors ground the weapons of their rebellion, and with the cry of "what must I do to be saved," and in the presence of hundreds of spectators, come forward and unite themselves to the very people they had so lately persecuted.

The congregation attending divine worship in our church has greatly increased of late. On sabbaths, and particularly on sabbath evenings, the meetinghouse is filled almost to overflowing; and it is estimated that there are, on some occasions, near two thousand souls present. It is truly pleasing to witness in so large an assemblage of people, the greatest seriousness, attention and decorum; as though every individual felt, "Surely God is in this place."

Since the last Ohio annual conference, which was held in September, up to this date, (Feb. 16th,) there have been added to our society in this place, *two hundred and twenty-eight new members!* viz.:—In the months of September, October, and November, eight—December, sixty-five—January, nine-

ty-six—two weeks of February, fifty-nine.—Total 228.

From this it will be seen that nearly the whole of this number has been received within the last two and a half months. It is evident, therefore, from these facts, and from a view of the present prospects and state of the work, that it is still increasing; and that like a river, it widens and deepens in its course. The number of those who through the course of this revival have obtained the grace of justification through faith, is not certainly known. But to estimate them at *one hundred and twenty*, would, I think, be a moderate calculation. The number is probably considerably greater.

As to the *character* of this revival, it has been justly remarked by several travelling preachers and old and experienced members, that it is deep, solid, and rational; and as free from extravagance as any revival they ever witnessed. And what perhaps is an unusual feature in most of great revivals, the depth and solidity of this work is evidently much increased as it advances.

It will not be wondered at, that, as connected with this revival, the prosperity and spread of *Methodism* in this town, should excite the jealousy and enmity of some *few* sectarian bigots, or carnal professors of other denominations, who condemn the revival (not openly however,) as "fanaticism," "enthusiasm," &c. But on the other hand, (and with pleasure I record the fact,) there are many liberal minded persons of those denominations, whose catholic souls rejoice in beholding the prosperity of the Redeemer's kingdom, although not in their own church. And at the close of one of our meetings a few weeks ago, a worthy clergyman of another denomination, who was present, taking our stationed preacher by the hand, said, "I believe the Lord is with you of a truth,—I bid you God speed."

I cannot close this communication without bearing testimony to the diligence, zeal, and ability, with which our highly valued minister, the Rev. John F. Wright, has laboured in the arduous and important duties of his station. And although much of the time, through excessive labours, exposure, and fatigue, he has been afflicted with bad colds, he has regularly filled his appointments, and "shunned not to declare unto us the whole counsel of God," with life and energy, and "in demonstration of the Spirit and of power." He began and has continued his labours in the true apostolic spirit: "For I determined to know nothing among you, save Jesus Christ and him crucified;" and through his ministry it has pleased God to awaken many scores of sinners, to comfort mourners, to reclaim the wandering, to build up and establish believers, and to cause the pleasure of the Lord to prosper greatly in his hands. While on this part of the subject, it is pleasing to add, that, in the promotion of the good work, the official and other members of the church are united as the heart of one man; and among whom the greatest unanimity subsists, and who cordially and heartily co-operate with the stationed preacher in labouring for the good of souls.

Upon a review of what great things the Lord has done for us, how do our hearts swell with gratitude and praise to him! He hath turned again our captivity! He hath made our wilderness and solitary place to be glad; our desert to rejoice and blossom as the rose! And now what shall we render unto the Lord for all his benefits? We will take the cup of salvation, and call upon the name of the Lord; ascribing to HIM all the glory, whilst OUR'S is the boundless bliss!

——————But I lose
Myself in Him, in light ineffable:
Come then, expressive *silence!* muse His praise.

I remain, dear brethren,
Yours in Christ,
SAMUEL WILLIAMS.

REVIVAL OF RELIGION ON ONTARIO DISTRICT.

Letter from the Rev. GEORGE LANE, *dated Wilkesbarre, January 25, 1825.*

WITH inexpressible gratitude to the great Head of the church, I am enabled to inform you that the work of the Lord is prospering gloriously on Ontario district. The first quarterly meeting after conference was held on Lyons circuit, town of Sodus, September 4th and 5th. Many attended, and much of the divine presence was realized. The next week commenced our camp-

meeting, in Ulysses, Seneca circuit. In this place deep rooted prejudices against campmeetings had for some time existed, and it was with some difficulty that leave of the quarterly meeting was obtained to hold one. At the commencement our prospects were rather unpromising. As fears were entertained that the rabble might feel disposed to make us trouble, we took the precaution to appoint a committee of superintendence, to take the oversight of the meeting. This committee was selected principally from among the oldest and most respectable members of our church. The beneficial effects of this arrangement were discoverable throughout the meeting. By the indefatigable exertions of this committee we were enabled to preserve excellent order, and restore, in some good degree, even in this place, the character of campmeetings. From Saturday evening until the close of the meeting, which was on Monday morning, the Lord was with us of a truth, and in great power. As nearly as we could calculate, between fifty and sixty experienced religion. The preachers who attended deserve great credit for the spirit and zeal with which they entered into the work, and performed the duties of their station. Whether in the stand or elsewhere, their grand object appeared to be the salvation of souls. The influence of this meeting has extended to several of the adjoining circuits, and the work of the Lord has revived, and I trust the fruit thereof will appear among the sheaves which will be gathered together in the day of the Lord Jesus. September 18th and 19th our quarterly meeting for Catharine circuit was held in Hector. In the love-feast we had the pleasure of hearing what God had wrought for some souls at the late campmeeting. The congregation was large and solemn, and many appeared to be deeply impressed; from which we anticipated a happy result, nor have we been altogether disappointed. From Catharine I went to Ontario circuit, where the Lord had already begun a gracious work in Palmyra. This is a pleasant village, situate on the great western canal, about twenty-two miles east of Rochester, and is now in a flourishing condition. In this place the work commenced in the spring, and progressed moderately until the time of the quarterly meeting, which was held on the 25th and 26th of September. About this time it appeared to break out afresh. Monday evening, after the quarterly meeting, there were four converted, and on the following evening, at a prayer meeting at Dr. Chase's, there were seven. Among these was a young woman by the name of Lucy Stoddard. This young woman, like many of her age, had indulged in the vanities of a giddy world to the almost entire neglect of her precious soul; but now she was arrested in her mad course by the strong arm of conviction. The great deep of her heart was broken up; she saw clearly that she was a child of wrath, and in danger of hell. With this view of her sad condition, she fell prostrate at the feet of her offended sovereign, and in the bitterest anguish cried for mercy. In this situation, however, she was not suffered long to continue before she obtained a most satisfactory evidence of her acceptance with God through the merits of Jesus Christ. Her soul was unspeakably happy, and with great emphasis she exhorted others to come and share with her the inestimable blessing. From this time she appeared, like Enoch, to walk with God; "scarcely a cloud did arise to darken her sky, or hide, for a moment, her Lord from her eye." In about one week after her conversion she was married, according to previous contract, to Mr. Hiram Willcox. Notwithstanding the pleasantry in which most people indulge on such occasions, all was solemnity with Lucy. Her time was employed in conversing on the great things of eternity, and persuading others to embrace that religion in which she had found such solid happiness. Soon after she experienced religion she took a violent cold, which, no doubt, laid the foundation of that disease which finally removed her to a world of spirits. The same week she was married she was attacked by a bilious remittent fever, which terminated in a typhus fever. For some time she did not think herself, nor was she thought by her friends, to be in much danger; but, at length, her disorder took such a turn as to convince her and others, that her stay in this world would be but short. The patience with which she endured her afflictions, which were sometimes very severe, was remarkable; not a murmur was heard to escape her lips. At times, through the

violence of her disorder, she was partially deranged, though on religious subjects she was always rational, and would immediately recognise any of her Christian friends. "Religion," she observed, "made a sick bed pleasant beyond any thing she had ever anticipated." From Saturday night to the time of her dissolution, which took place on Monday following, she seemed wholly swallowed up in God. Though extremely weak, she was almost incessantly employed in exhortations, prayer, and praise. At one time, while her friends were standing around her bed, she viewed them with great earnestness, and said, "Farewell, my friends, I bid you all farewell!" After this, when the cold sweat had collected on her face, and every moment was expected to be her last, she opened her eyes and began to sing, with a voice that seemed more than human; the effect produced on all present was irresistible and indescribable. She desired one who was standing by to sing,

"The Lord into his garden comes," &c.

and sung with him. She then sung two verses, beginning with

"Jesus, my Lord, to glory 's gone."

After a short pause, and when life appeared almost extinct, she raised her trembling hands, and clapped them three times, crying, "Hallelujah! hallelujah! hallelujah! glory to God in the highest!" From this time she lay in perfect composure until twelve o'clock on Monday, November 1st, when she breathed her last without a struggle or a groan, after an illness of three weeks and two days, and just five weeks from the time of her conversion. The effect produced by this death was the happiest. While it confounded the infidel, it greatly strengthened believers, especially young converts.

From this place I proceeded around the district, and think I may say in truth, that God was with us at all our quarterly meetings. My second tour commenced on Catharine circuit, November 20, on some part of which the Lord is carrying on a gracious work, and the prospect in general is good. Seneca circuit came next in course. A quarterly meeting was held in the neighbourhood of our late campmeeting, since which, several have experienced religion and joined our church; and since our quarterly meeting the work has revived again, and the last I heard from the place was, that many were bowing to the sceptre of mercy. The quarterly meeting for Lyons circuit was held at Sulphur springs, December 5th and 6th. Here appearances were against us, the people wicked—the society low in religion—the weather cold and stormy, so that but few attended; nor was there much liberty in preaching the word, except in attempting to proscribe the evil of distilling, selling, and drinking ardent spirits; that evil which destroys our property, undermines our health, breaks up the peace of families, and plunges thousands of our fellow beings into the lake of unquenchable fire.* But it pleased God, the week following, to pour out his Spirit on the people of this neighbourhood, in a remarkable manner. The vivifying flame was simultaneously felt throughout the society. Convictions deep and awful arrested the sinner, and conversions, in many instances luminous as the sun, succeeded. In two weeks I again visited the place, when upward of thirty professed to have experienced religion, and the work, at that time, appeared in a most promising condition. On other parts of the circuit also, the preachers were greatly encouraged. December 11th and 12th our quarterly meeting for Ontario circuit was held in Ontario. It was attended with showers of blessings, and we have reason to believe that much good was done. Here I found that the work, which had for some time been going on in Palmyra, had broken out from the village like a mighty flame, and was spreading in every direction. When I left the place, December 22d, there had, in the village and its vicinity, upward of one hundred and fifty joined the society, besides a number that had joined other churches, and many that had joined no church.

December 18th and 19th we held our

* How much to be regretted, and how much to the dishonour of our most holy religion, that professing Christians, and even Methodists, are sometimes found engaged in this soul-destroying practice. What would be the astonishment of eastern heathens or western indians, if informed that while we were exerting ourselves to the utmost for their civil and moral improvement, we were indulging ourselves in a practice at once the most demoralising and destructive to the souls of our own people. O! when will this hydra-headed monster be arrested, laid low, and bound by the strong arm of legislative authority. G. L.

quarterly meeting for Geneva and Canandaigua circuit, in the village of Geneva. The weather was unpleasant, consequently our congregation was small, but God was in our midst to bless us. Saints were happy whilst sinners trembled before him. In the evening one was brought into the liberty of God's dear children, and in one week the number increased to ten, who could testify that God has power on earth to forgive sin; this appeared to be the commencement of a more extensive work. In several other places on the circuit the Lord is at work among the people. In Rushville and its vicinity many have experienced religion. December 25 and 26, quarterly meeting for Crooked lake circuit was held at Bellona. Many appeared sensible of the Divine presence, but of the fruits of this meeting I have not heard. In consequence of sickness in my family I was compelled to neglect the quarterly meetings in Prattsburg, Canesteo, and Newtown circuits. In the former of these, however, there is a good work. Our first quarterly meeting for that circuit, though late in the season, was held in the woods in campmeeting form. In consequence of the lateness of the season but few attended, nor did there at the time appear to be much good done, but the fruits appeared after many days,—and several important revivals on the circuit may be traced to this meeting for their origin. I have heard also that God is doing something for the people in Canesteo. On the whole, we consider the prospects in the district to be highly encouraging—the preachers appear to be in good spirits—to suffer no minor object to engage their attention, but keep full in view the glory of God in the salvation of man. To this end they preach, visit from house to house, converse with the people on religious subjects, and pray for them; meet the classes, read the discipline, and establish prayer meetings where practicable. Nor are the local preachers idle spectators of what is going on; but on the contrary, many of them are very active and useful. Indeed, the official members generally appear to be animated with a growing zeal for the prosperity of Zion; and in many instances private members also manifest the deepest concern for their fellow creatures, and labour indefatigably to turn them from darkness to light, and are often successful. May this gracious work continue to prosper until the whole land is filled with the knowledge and love of God; to whose name shall be all the glory. Amen and Amen.

P. S. Having just received a letter from the Rev. J. B. Alverson, I cannot deny myself the pleasure of subjoining an extract. He writes from

Canandaigua, January 13, 1825.

Dear Brother,—With pleasure I employ a moment to give you information of the progress of the work of God on your district. In Geneva the work has increased considerably since you were there; likewise in Rushville. In each place several have joined the society. On Ontario circuit, brother Smith informs me, the prospects are very promising. Two hundred have been added since conference. On Lyons the Lord continues to visit the people in great mercy. At Clyde the prospect is great,—several have recently experienced religion at Lyons village. Eight have lately professed a determination to seek the Lord, in the vicinity of Newark; four of whom have obtained evidence of pardon. At Shermans the work is gradually increasing and extending. At Sulphur springs the work goes on as powerfully as ever; seven were converted last sabbath evening. On Monday evening an attempt was made to carry the war into the enemy's territory, by holding a watch night in Vienna. Mourners from the Springs, crowded the altar of mercy, and three found peace that evening, and one the next morning. Sixty-one have experienced religion since this revival commenced, and forty-one have joined the society. The current has taken a proper direction, flows on without obstruction, and astonishes all who behold it.

Yours, very affectionately,

J. B. Alverson.

REVIVAL OF RELIGION IN CAMDEN, ONEIDA COUNTY, N. Y.

Extract of a Letter from the Rev. Joseph Baker to the Editors, dated Feb. 11, 1825.

I send you an account of a late revival in Camden, and it will oblige many in this country to have it inserted in your Magazine.

This glorious work commenced last June, at a campmeeting held in this town, when about thirty professed a saving change, and many others were deeply awakened. A number of those converts belonging to Camden, carried the holy fire to that town, and in a few days an awful solemnity was depicted on the countenances of old and young, and scarcely a meeting was held in Camden for months afterward without some instances of awakenings or conversions in our congregations. Such were the remarkable phenomena attendant on the footsteps of Immanuel, that all other orders kept at a distance for more than two months, until sixty or seventy were hopefully converted, and the Methodist stood alone in the good work. By this time it became evident that the greater number of those in the town who did not profess religion were greatly alarmed. Some time in August the members of the Presbyterian church began to wake up, and flocked out to our meetings, and testified that God was doing a great work among us; they rejoiced with us, and asked liberty to improve in our meetings, which I need not to inform you was granted. They also appointed meetings in almost every part of the town, and in zeal and diligence went before the first instruments of the work, especially in the number of their meetings. Some whole families have professed religion. Br. Stoddard, a local preacher, who lives in Camden, has been indefatigable. He has been greatly owned of God in his labours; and God has also rewarded him with the conversion of all his children, (six in number) excepting his two babes. The two eldest have been an honour to their profession in our church fors everal years. This reformation has never stopped in its progress since it began last June: although in Camden it does not prevail so rapidly as it has done, the blessed flame has gone over into Williamstown, Redfield, and Lee; in the first, ten or twelve have recently been brought to the knowledge of the truth, in the second several, and in the latter a general attention prevails. In the town of Richland, a neighbouring circuit, about a hundred have professed religion in the last month! nearly seventy of whom have joined the Methodist Episcopal Church. In Camden we have received eighty members, and twenty-one have united with the Presbyterians.

We are looking for great and glorious things—there is a pleasing prospect at many of our appointments on this circuit, and some are almost daily added to the Lord, and to our Christian fellowship in the church.

REVIVAL OF RELIGION IN ERIE CIRCUIT.

Extract of a Letter from the Rev. John P. Kent, dated Springfield, Feb. 11, 1825.

The happy result of a campmeeting held in Salem, Erie circuit, last August, furnishes another proof of their utility, when arranged and conducted with propriety. This meeting was superintended by the Rev. Charles Elliot; and as I understand he intends sending you a particular account of it, I shall only observe in general, that the exercises were attended with a peculiar unction from the Holy One; and that about one hundred were apparently cut to the heart. Since that time the work has spread into the adjoining towns of Kingsville, Monroe, Sheffield, &c., and not less than three hundred have joined the different churches, and one hundred and twenty have united with our own church.

The work is still spreading, though somewhat abated in some places. May it deepen and widen until the waters of the sanctuary shall universally prevail.

STATE OF RELIGION IN GENESEE DISTRICT.

Extract of a Letter from the Rev. Goodwin Stoddard, dated Avon, Feb. 9, 1825.

Should any of our brethren in Christ inquire after our spiritual welfare, they may be informed, that we think our circumstances and prospects are every day brightening. Our affairs at Rochester are much more favourable than formerly, and several have been recently converted, and added to our

church in that place. On Sweden and Batavia circuits we have some happy revivals, and also on Perry and Geneseo, especially in Geneseo village. Indeed there is not a single circuit in the District but what has had more or less converted, and appearances of revivals commencing. We earnestly request an interest in the prayers of our brethren.

MISSION AMONG THE ESQUIMAUX.

From the Wesleyan Methodist Magazine we extract the following account of this mission, as contained in the conclusion of Mr. T. Hickson's Journal.

LABRADOR, July 22, 1824.—Being now fully convinced that my going any farther up the Bay was not necessary, as the Esquimaux Indians were coming from all parts of the Bay in search of me, I determined on taking my stand in this place, where the natives are gathering round me, and on making the best use of my short time among them.

23d.—The morning and evening examinations of the candidates for baptism were seasons of much consolation; and the improvement they make far exceeds my most sanguine expectations. I married six couple, and the deep seriousness of the poor Indians on these occasions would have reflected honour on long experienced Christians. May the Lord raise up a church amongst these benighted beings, against which the gates of hell shall never prevail!

24th.—I had a good congregation in the morning, when I expounded a portion of God's word, and questioned the candidates for baptism. A few other families came from distant parts of the Bay: among them were three Englishmen, who had families by Esquimaux women, and who desired to be married. They afterward got so much intoxicated, that I fear their shameful conduct will prove very injurious to the natives, as they are in danger of supposing all to be Christians who come from Christian countries.

25th.—This has been a day much to be remembered. At the morning prayer we were much crowded; deep seriousness rested on every countenance, and I believe all were in a state for receiving good, excepting a few drunken Englishmen. Our house was far too small for our forenoon congregation. I first preached to as many as were able to understand me, and among these were English, Irish, Canadians, and Labradorians, who heard with attention. I had then to remove the Europeans to make room for the poor Esquimaux, to whom I preached through the interpreter. Their cheeks were soon bedewed with tears, and I was much interrupted by their expressions of approval. Some having come with expectations of being baptized, I explained to them the nature and obligations of that ordinance. On examination, I found that two of them, father and son, had each of them two concubines. It was not difficult to convince them of the evil of their doings; and though it was generally supposed that the senior adulterer would have parted with his life rather than give up either of his concubines, the Lord applied what was spoken to his conscience, which caused him to tremble exceedingly, and he expressed a willingness to act in any way that I should direct. This person was taken by Captain Palliser to England, about forty-five years ago, with his mother, who had a gown presented to her by the Queen. This gown, richly trimmed with gold, and very fresh, was worn by one of the women. The man bears the name of the above-mentioned Captain who took him. I had much comfort and enlargement in preaching to the same mixed crowd in the afternoon. After much deliberation, I admitted a few of the adults to baptism, whose minds I judged to be in a prepared state, with their children. It was truly pleasing to witness not only the adults, but the elder children, conducting themselves with so much propriety. Many of the Indians joined us again about nine o'clock, P. M., at our family altar, with some Europeans. May the good resulting from this sabbath's labours be seen after many days!

26th.—I preached to an attentive congregation in one of the wigwams. The gratitude of the natives was very great, and expressed in the most feeling manner. When I questioned them whether they continued the use of family prayer, they answered in the affirmative. The Lord teach them to pray the effectual prayer!

28th.—A few of them assisted me to ascertain the probable number of the inhabitants of the Bay, which is as follows:

Real Esquimaux adults	100
Real Esquimaux children	60
Half Esquimaux	60
European settlers	90
Canadian settlers	16
Total number, exclusive of any other part of the coast	326

29th.—Every day brings something pleasing respecting the poor Esquimaux; the readiness with which they receive the word is a constant subject of praise to Almighty God. At our wigwam temple I was again much encouraged in explaining and enforcing the language of the prophet: "Turn ye, turn ye, for why will ye die?" &c.

When I came among them the women wore great quantities of beads tied to their hair, on each side of the face. Several of them had their beads affixed to a three-square brass plate, in which was a looking-glass. When I told the candidates for baptism that such things would very ill become persons who wish to be Christians, they immediately laid them aside; and the morning after, when they came together to family prayer, the generality of them had their hair tied up as neatly as most of our English females. The poor Esquimaux seem quite willing to comply with any Christian regulations.

It is to be lamented that these poor creatures should be left even now; and were it in my power, I would gladly stay to mature the good work which is now begun on many of their minds.

30th.—I expounded a chapter in the forenoon to the settlers, and was able to convey a few thoughts to the Indians, whose delight in the means of grace is still on the increase. It was truly pleasing to find with what readiness they assembled again in the afternoon for the sermon, which was on our Lord's words, "Strive to enter in at the strait gate," &c. I witnessed much improvement, both on the part of the interpreter and the people. All the neighbours assembled again at our family prayer, nine o'clock, P. M. My mind is in peace. O what real pleasure is there in publishing the Saviour's name where it has never yet been known!

On my informing them that it was very probable that a missionary would be sent among them, and that it was necessary that they should contrive to live as near the place of his residence as possible, that they might share the benefits of his labours; they said, "Wherever the missionary might be, they would not be far from him." And they very cheerfully promised to assist in building a house and chapel. I mentioned also the bad effect of their filthy wigwams in causing so much sickness among them, and pointed out the advantages of their building houses similar to those of the English settlers. This they said they would most gladly do, provided any person would help them to a few articles, such as nails, &c. This would be but a trifling expense, as they could get all the wood themselves. I am quite confident that this would be the most effectual way of bringing them to any thing like a settled life. Their wigwams are much after the manner of a marquee, a few poles fastened together at the top, and covered with seal-skins sewed together. They are very easily removed, and for every frivolous cause these wandering beings remove both house and family; so that they have no certain dwelling-place.

Aug. 3.—After distributing a few fish hooks and clasp knives, which were thankfully received, I had the natives together for the last time in Cullingham's Tickle, when I read and expounded a portion of the Word of life, and recommended them to God and the word of his grace. It was truly a painful task to leave them. They crowded about me with much affection, saying, "Tava, tava!" (farewell,) and testified their sorrow with many tears. For some time they stood on the shore, waving their hands, this poor neglected race can rarely get a hat to waive.

We had a pleasant sail down to Indian Harbour where Mr. Trimlet received us kindly, and expressed his desire for the establishment of a missionary settlement in this Bay. This gentleman is from St. John's, Newfoundland, and remains here only during the fishing season.

5th.—We rowed up to Cuff Harbour. Mr. Langley expressed an ardent desire that the natives should be instructed, and will do all in his power to forward the object.

6th.—I visited New Harbour with Mr. C. The island is a very pleasant place. There are but two fishing establishments in it, and these are occupied only during the summer. Returned to Tub Harbour, and assembled the Indians in one of the wigwams.

9th.—Many of the natives arrived here this morning, having come about forty miles; they had toiled hard to get in time to spend the sabbath with us, but were not able by reason of contrary winds; which they regretted much. I had fully purposed meeting them twice to-day, but in the morning many of them were out fishing, and others were removing their wigwams, and in the afternoon an opportunity offered for the interpreter returning home, which it was quite necessary for him to embrace.

INCOME OF THE WESLEYAN MISSIONARY SOCIETY.

The general treasurers have much pleasure in stating to the friends of the Wesleyan Missionary society, that the amount of receipts for the year ending December 31, 1824, is 38,046*l.* 9*s.* 7*d.* being an increase above the amount of the preceding year of more than two thousand two hundred pounds, exclusive of the munificent benefaction of the late Rev. Wm. Dodwell, Rector of Welby, Lincolnshire, of ten thousand pounds.

The expenditure of the year 1824 has exceeded that of 1823, by the amount of nearly three thousand pounds.

Wesleyan M. Mag.

OBITUARY.

MEMOIR OF MRS. PHEBE BOGEART.

Our late sister Bogeart, was born in Newtown, Long Island, N. Y., August 11, 1771. She was religiously educated, and at various seasons was solemnly impressed with a sense of the *duty* of seeking her soul's salvation; but being in the slippery paths of youth, those early impressions soon wore off.

In the 24th year of her age she was joined in matrimony to Mr. Adrion Bogeart, with whom she lived until the day of her death.

We meet with no event in her life worthy of particular record in a sketch of this nature, until 34 years of her short life had passed away, when, being at work one day, she was powerfully awakened by the Spirit of God. She left her business immediately, bowed before the Lord, and plead for mercy until she prevailed—was happy in the Saviour's love, and shouted for joy.

About three months after she found peace she joined class in Newtown. Her husband soon followed her example. They moved from thence to Yellow Hook, where they had preaching at their house, and in process of time the Lord raised a small society in that neighbourhood. Brother and Sister Bogeart remained faithful amidst all the persecutions and assaults of their enemies.

In the year 1824, some time in the month of August, Sister Bogeart began to be afflicted with the dropsy.

In the month of October, she was attacked with a violent fever and brought quite low, so that her friends thought for a considerable time that she was dying.

Amidst all the ravages of disease and affliction, she possessed her mind in peace and her soul in patience. She recovered a little, and for a week or two her case was flattering.

On Wednesday the 8th December she was attacked more violently, being so nearly suffocated with phlegm that those around her concluded that she would breathe no more—but again she revived a little.

Thursday 9th, Brother Lefevre asked her if she had any doubts in her mind respecting her acceptance with God. She replied "no, not in the least," intimating that her chief desire was to *depart and be with Christ.*

On Friday 10th, Brother Bogeart being convinced that the pilgrimage of his companion was nearly closed, asked her, if "*any thing* disturbed her mind?" She answered, "no, nothing at all;" then turning and looking very earnestly at her husband, she said, "I feel as harmless as a little child." She then lifted up her eyes and hands toward heaven and exclaimed, "I love my Jesus better now than I ever did."

Through all of her sickness, her constant language to her family was, "I shall not get well, I am going home;" and would often say, "O I long to be where my Jesus is: come my Saviour, and come quickly," &c.

Just before she died, her husband perceiving her weakness, supported her head in his arms, when she said, "how long before my Jesus will come and take me to himself?" So saying, she breathed her soul out into the arms of her Saviour, while her body was left cold and lifeless in the arms of her disconsolate husband.

All who saw her die were forced to exclaim with Balaam, "Let me die the death of the righteous, let my last end be like" hers.

Much might be said with respect to the piety, usefulness, and Christian graces of our departed friend; but as I am aware of the inconvenience of publishing long pieces in the Magazine, I will only say, that she was at once the faithful, humble, and exemplary Christian; loving and obedient wife; tender and affectionate parent. She, most emphatically, lived the life, and died the death of the righteous.

John Luckey.

DECEASED PREACHERS.

Since the publication of our last year's Minutes, as appears from those published at Cincinnati, the following preachers have died in the bounds of the Western conference.

ALEXANDER CUMMINS, of the Ohio conference. (See his biography, Vol. VII, p. 225.)

SAMUEL BAKER, of the Ohio conference, was born in Baltimore, September 13, 1793. His father, Henry Baker, was among the first preachers in connexion with Rev. Wm. Otterbeine of that city. His mother, who was a woman of eminent piety, died when Samuel was five years of age. After the death of his mother, his father removed to Knox county, East Tennessee, and a few years after his removal, finished his course in peace. Samuel remembered his Creator in the days of his youth, and was free from those vices which are but too common among young people. In the seventeenth year of his age he removed to the state of Ohio, and soon after this he was awakened to a sense of his lost condition by nature, under the preaching of Rev. Wm. Lambdin. He sought and soon obtained a knowledge of salvation by remission of sins, and became a member of the church. In 1815 he obtained license as a local preacher, and in 1816, he was admitted on trial as a travelling preacher. After two years' probation he was admitted into full connexion and ordained a deacon, and at the end of two years more he was ordained an elder. In all the circuits where he laboured, he had the affections of both preachers and people. He was pious, diligent, acceptable, and useful.

The last circuit on which he travelled was Detroit, where he suffered, laboured, and faithfully discharged his duty. A few weeks prior to the sitting of the conference at Urbana he was married to Miss Sarah Harvey.

On September 11, in company with his wife and some of his brethren, he left Urbana, on his way to Milford circuit, to which he had been appointed for the ensuing year. But before he reached his place of destination, he was attacked with a bilious fever which occasioned his death. He reached the house of James Heaton, near Middletown, where he had the kind attention of friends, and medical aid. But the disease continued to prey upon him until he sunk under it.

In the midst of this trying affliction he was patient to the astonishment of all who witnessed his sufferings. Apprehending his dissolution was at hand, he said, "I think the Lord is about to take me to himself. He is good to me, and has been for many years. I have enjoyed many happy seasons in the swamps and deserts, as well as at home and among my friends. I am not afraid to die—I shall go to see our pious parents and friends in heaven." He frequently called on his friends to pray and praise, and sometimes said he had the most sublime views of the divine glory. He embraced his friends, and took leave of them, exhorting them to meet him in heaven; and then burst forth in raptures, saying, "Glory, glory to God and the Lamb—there is victory in death." After this he lay some time tranquil, saying but little, and then without a groan he fell asleep in Christ, and his happy spirit took its flight, September 25, 1823.

GEORGE BROWN, of the Kentucky conference, was born in Halifax county, Virginia, about the year 1771. His father having died, he was left an orphan when quite a child; and his mother being in indigent circumstances, and having to contend with difficulties occasioned by the revolutionary war, was unable to give her children even a common education. The subject of these memoirs was, therefore, very destitute of learning until after his marriage, which took place about the twenty-first year of his age. Some time after his marriage, he was awakened through the instrumentality of the Methodist ministers to a sense of his need of Christ, and joined our society: and having earnestly sought, he at length found the pearl of great price. As a private member, as a class leader, and as an exhorter, he was active and useful. Having obtained license to preach, he was in 1806 ordained a deacon. In 1818 he joined the travelling connexion and was appointed to Dover circuit. In 1819 he was returned to the same circuit, where his labours were abundant and successful. Crowds attended, and the fruits of those seasons are still visible. In 1820 and 1821, his appointment was on Dixon circuit; and in 1822, on Livingston; and in 1823 he was again appointed to Dover. Here, about December 3, he was attacked by an illness which terminated his useful life on the twelfth of the same month. From the time of his attack he was strongly impressed with a sense of approaching dissolution, but had no doubts respecting his acceptance with God. When asked by his friends if he was any better, he answered, "I suppose that I am; for every day I get nearer to my Father's house,—I am that much better." The day before

his death one of his friends asked him how he did. He answered, "I suffer a great deal of pain, but shall now soon be at home." A few hours before his death, he arose from his bed, walked to the door, and for some time stood viewing the burying-ground, where some of his family had been buried. Being helped to his bed, he gave directions concerning his burial, and appointed a man to preach at his funeral. Soon after this he began to tell his friends about his heavenly inheritance: and reaching out his hand with great composure, he bade them an affectionate farewell. After a few minutes silence he said, "I thought I should have spoken no more, but I believe I shall say a little." He then began to exhort his family and friends to meet him in heaven. This he continued to do for some time, and at last broke out in a strain of rapture, crying, glory, glory, glory, until his voice was lost in death. Thus died our brother in peace, shouting as he passed through the valley of death, in full prospect of endless life.

The soul of our brother is gone
To heighten the transports above,
Exalted to sit on a throne,
And dwell in the ocean of love.

WILLIAM BEAUCHAMP, of the Missouri conference. (See his memoir in the three preceding numbers of the Magazine.)

SAMUEL GLAIZE, of the Missouri conference.—Of brother Glaize in early life little is known. He became a subject of converting grace in his youth, was very pious, and much devoted to God. He was recommended to, and received at the conference in Louisville in 1816, as a travelling preacher. He travelled two years in the Ohio conference, and in 1818 he was admitted to deacons' orders, transferred to the Missouri conference, and stationed on St. Louis circuit. In 1819 he travelled on Cape Girardeau, and in 1820 his health being so impaired as to disqualify him for efficient labours on the circuit, he obtained a supernumerary relation to the conference, and was appointed to Blue river circuit with another preacher. Here he partially recovered his health, and at the ensuing conference was again made effective, and was appointed to the charge of Bellevue circuit in Missouri. On this circuit he lost his health, and obtained a superannuated relation at the next conference. After this he was never able to preach, and for more than a year before he died, he was unable to perform family devotion. Though his complaint was of a lingering kind, and wore his life away by degrees, he bore it with patience and resignation.

Whether it was constitutional, or the effect of his disease, is not easily determined; but he was subject at times to depression of spirit. He was a man of undoubted piety, truly exemplary in his behaviour and conversation; very studious and temperate. He possessed a good mind, and was acceptable as a preacher. From the conference held at St. Louis, 1823, he went to reside at the house of brother A. M'Alister, St. Louis county, Mo., and employed his time, while able, in teaching the children. Here he ended his days in peace, September, 1824. No doubt his premature death is to be attributed to his ministerial labours. Happy GLAIZE! Thou hast fallen in the best of causes; but thou art gone to receive of the Chief Shepherd thy reward.

DEATH OF WILLIAM SMITH, ESQ., OF VIENNA, N. Y.

WILLIAM SMITH, ESQ., of Vienna, was among the first who joined the Methodist Episcopal Church in these parts, and has for a number of years filled the place of steward on Western circuit. Some time last spring he began to decline in health, but was able to do business until autumn, and was not confined to his room many weeks before his death. I often asked him, while he was able to ride out, whether he had any doubts of his acceptance with God, and always received an answer in the negative. As he drew nearer his end, his peace "flowed like a river." One day, after having finished all his temporal concerns, he said to a brother in the church, "I have had many happy meetings with my brethren, but this is the happiest day of my life;" intimating that he had now nothing more to do than to die and enter into rest. Whenever he was asked the state of his mind, if he said nothing, he never failed to show, by a heavenly smile, that he understood the nature of the question, and that his soul was happy. Prayer to God and singing his praise were now his meat and drink. He often said that there was no cloud on his mind—that he had a clear sky—that he had not a doubt of future felicity. The day before his departure presented to us, who were present with him, one of those scenes which mortal language never described. After some time spent in prayer, he requested us to sing: we sung "Saints entering paradise," and, "On Jordan's stormy banks I stand," &c. His soul was full: he smiled—he looked up—heaven

beamed on his countenance; and he seemed to be preparing his pinions for the third heaven. A goodly number were present; all were moved; some wept aloud. My mind was never so sensibly struck with that passage of Dr. Young, "The chamber where the good man meets his fate," &c.

January 2, 1825, sabbath morning about daybreak, his happy soul took its flight, leaving the marks of its felicity on the clay tenement left behind; and leaving a widow and six children to mourn the loss of one of the best of husbands, and one of the best of fathers. J. BAKER.

POETRY.

From the Wesleyan Methodist Magazine.

AFAR IN THE DESERT.—A REVERIE.

Afar in the desert I love to ride,
With the silent bush-boy alone by my side:—
When the ways of the world oppress the heart,
And I'm tired of its vanity, vileness, and art;
When the eye is suffused with regretful tears,
From the fond recollections of former years;
And the shadows of things that have long since fled,
Flit over the brain, like the ghosts of the dead—
Bright visions of glory that vanished too soon—
Day dreams that departed are manhood's noon—
Attachments by fate or by falsehood reft—
Companions of early days lost or left—
And my *native land!* whose magical name
Thrills to my heart like electric flame:
The home of my childhood; the haunts of my prime;
All the passions and scenes of that rapturous time
When the feelings were young, and the world was new,
Like the fresh bowers of paradise opening to view!—
All—all—now forsaken, forgotten, or gone—
And I a lone exile—remembered of none—
My high aims abandoned—and good acts undone!
Aweary of all that is under the sun—
With that sadness of heart which no stranger may scan,
I fly to the deserts afar from man.

Afar in the desert I love to ride,
With the silent bush-boy alone by my side—
When the wild turmoil of this wearisome life,
With its scenes of oppression, corruption, and strife;
And the proud man's frown, and the base man's fear;
And the scorner's laugh, and the sufferer's tear;
And malice, and meanness, and falsehood, and folly,
Dispose me to musing and dark melancholy;—
When my bosom is full, and my thoughts are high,
And my soul is sick with the bondman's sigh—
Oh, then there is freedom, and joy, and pride,
Afar in the desert alone to ride!
There is a rapture to vault on the champing steed,
And to bound away with the eagle's speed,
With the death-fraught firelock in my hand,
(The only law of the desert land;)
But 'tis not the innocent to destroy,
For I hate the huntsman's savage joy.

Afar in the desert I love to ride,
With the silent bush-boy alone by my side—
Away—away—from the dwellings of men,
By the wild deer's haunt, and the buffalo's glen;
By valleys remote, where the oribi plays;
Where the rhe, and gasselle, and hartebeest graze:
And the gemsbok and eland unhunted recline
By the skirts of grey forests o'ergrown with wild vine;
And the elephant browses at peace in his wood;
And the river-horse gambols unscared in the flood;
And the mighty rhinoceros wallows at will
In the *vley*, where the wild ass is drinking his fill.

Afar in the desert I love to ride,
With the silent bush-boy alone by my side—
O'er the brown Karroo, where the bleating cry
Of the springbok's fawn sounds plaintively;
Where the zebra wantonly tosses his mane,
In fields seldom freshened by moisture or rain;
And the fleet-footed ostrich over the waste
Speeds like a horseman who travels in haste;
And the vulture in circles wheels high overhead,
Greedy to scent and to gorge on the dead;
And the grisly wolf and the shrieking jackall
Howl for their prey at the evening fall;
And the fiend-like laugh of hyænas grim
Fearfully startles the twilight dim.

Afar in the desert I love to ride,
With the silent bush-boy alone by my side—
Away—away—in the wilderness vast,
Where the white man's foot hath never passed,
And the restless Coranna or Bechuan
Hath rarely crossed with his roving clan;
A region of emptiness, howling, and drear,
Which man hath abandoned through famine and fear;
Which the snake and the lizard inhabit alone,
And the bat flitting forth from his cleft in the stone;
Where grass, nor herb, nor shrub takes root,
Save poisonous thorns that pierce the foot;
And the bitter melon, for food and drink,
Is the pilgrim's fare by the Salt lake's brink:
A region of drought, where no river glides,
Nor rippling brook with ozier'd sides:
Nor reedy pool, nor mossy fountain,
Nor rock, nor tree, nor misty mountain,
Are found—to refresh the wearied eye:
But the barren earth, and the burning sky,
And the black horizon round and round,
Without a living sight or sound,
Tell to the heart, in its pensive mood,
That this, at length—*is solitude.*

And here—while the night winds round me sigh,
And the stars burn bright in the midnight sky,
As I sit apart by the desert stone,
Like Elijah at Sinai's cave alone,
And feel as a moth in the Mighty Hand
That spread the heavens and heaved the land,—
A "still small voice" comes through the wild,
(Like a father consoling his fretful child,)
Which banishes bitterness, wrath, and fear—
Saying "*Man is distant but God is near.*"

Interior of South Africa. E.S.

The Methodist Magazine.

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DIVINITY.

From the Christian Library.

THE TRUE METHOD OF ATTAINING DIVINE KNOWLEDGE,

BY MR. JOHN SMITH.

(Concluded from page 126.)

And yet I grant there are some principles of knowledge that are so deeply sunk into the souls of men, that the impression cannot easily be obliterated. Sensual baseness doth not so grossly sully and bemire the souls of all wicked men at first, as to make them deny the Deity, or question the immortality of souls. Neither are the common principles of virtue pulled up by the roots in all. The common notions of God and virtue impressed upon the souls of men, are more clear than any else; and if they have not more certainty, yet they have more evidence than any geometrical demonstrations. And these are both available to prescribe virtue to men's own souls, and to force an acknowledgment of truth from those that oppose, when they are well guided by a skilful hand. Truth needs not at any time fly from reason, there being an eternal amity between them. Besides, in wicked men there are sometimes distastes of vice, and flashes of love to virtue; which are the faint strugglings of a higher life within them, which they crucify again by their wicked sensuality. As truth doth not always act in good men, so neither doth sense always act in wicked men. They may sometimes have their sober fits; and a divine spirit breathing upon them may then blow up some sparks of true understanding within them; though they may soon quench them again, and rake them up in the ashes of their own earthly thoughts.

All this, and more that might be said, may serve to point out the way of virtue. We want not so much means of knowing what we ought to do, as wills to do that which we know. But yet all that knowledge which is separated from an inward acquaintance with virtue and goodness, is of a far different nature from that which ariseth out of a true living sense of them, which is the best discerner thereof, and by which alone we know the true perfection, sweetness, energy, and loveliness of them, and all that which can no more be known by a naked demonstration, than colours can be perceived of a blind man by any definition which he can hear of them.

And further, the clearest notions of truth that shine in the souls of the common sort of men, are extremely clouded if they be not accompanied with that answerable practice that might

preserve their integrity. These tender plants may soon be spoiled by the continual droppings of our corrupt affections upon them; they are but of a weak and feminine nature, and so may be sooner deceived by that wily serpent of sensuality that harbours within us.

While the soul is full of the body, while we suffer those principles of religion to lie asleep within us; the power of an animal life will be apt to incorporate and mingle itself with them: and that reason that is within us becomes more and more infected with those evil opinions that arise from our corporeal life. The more deeply our souls dive into our bodies, the more will reason and sensuality run one into another, and make up a most unsavoury and muddy kind of knowledge. We must therefore endeavour more and more to withdraw ourselves from these bodily things, to set our souls as free as may be from its miserable slavery to this base flesh. We must shut the eyes of sense, and open that brighter eye of our understandings, and that other eye of the soul, which indeed all have in some degree, but few make use of it. This is the way to see clearly; the light of the divine word will then begin to fall upon us, and those pure corruscations of immortal and ever living truth will shine out into us, and in God's own light shall we behold him. The fruit of this knowledge will be sweet to our taste and pleasant to our palates, sweeter than the honey or the honey-comb. The priests of Mercury, as Plutarch tells us, in the eating of their holy things, were wont to cry out, "Sweet is truth." But how sweet and delicious that truth is, which holy and heaven-born souls feed upon in their mysterious converses with the Deity, who can tell but they that taste it? When reason is raised by the mighty force of the divine Spirit into a converse with God, it is turned into sense. We shall then converse with God, not with a struggling and contentious reason, hotly combating with difficulties and divers opinions, and labouring in itself in its deductions of one thing from another; but we shall fasten our minds upon him with such a serene understanding, such an intellectual calmness and serenity, as will present us with a blissful, steady, and invariable sight of him.

And now, setting aside the epicurean herd of brutish men, who have drowned all their sober reason in sensuality, we shall divide the rest of men into these four ranks, with respect to a fourfold kind of knowledge.

The first whereof is that complex and multifarious man that is made up of soul and body, as it were by a just equality of parts and powers in each of them. The knowledge of these men is a knowledge wherein sense and reason are so twisted together, that they cannot easily be unravelled. Their highest reason is complying with their senses, and both conspire together in vul-

gar opinion: their life being steered by nothing but opinion and imagination. Their notions of God and religion are so entangled with the birdlime of fleshly passions and worldly vanity, that they cannot rise up above the surface of this dark earth, or entertain any but earthly conceptions of heavenly things. Such souls as Plato speaks of, heavy behind, are continually pressing down to this world's centre. And though, like the spider, they may appear sometimes moving up and down in the air, yet they do but sit in the loom, and move in that web of their own gross fancies, which they fasten to some earthly thing or other.

The second is, the man that thinks not fit to view his own face in any other glass but that of reason and understanding; that reckons upon his soul as that which was made to rule, his body as that which was born to obey, and like a handmaid perpetually to wait upon his higher and nobler part. And in such a one the common principles of virtue and goodness are more clear and steady. To such a one we may allow more clear and distinct opinions, as being already in a method or course of purgation, or at least fit to be initiated into the lesser mysteries of religion. Though they may not be so well prepared for divine virtue, (which is a higher emanation,) yet they are not immature for human, as having the seeds of it already within themselves, which being watered by answerable practice, may sprout up within them.

The third is, he whose soul is already purged by this lower sort of virtue, and so is continually flying off from the body, and returning into himself. Such, in St. Peter's language, are those "who have escaped the pollutions which are in the world through lust." To these we may attribute a lower degree of science, their inward sense of virtue and moral goodness being far transcendent to all mere speculative opinions of it. But if this knowledge settle here, it may be quickly liable to corrupt. Their souls may too much heave and swell with a sense of their own virtue and knowledge: there may be an ill ferment of self-love lying at the bottom, which may puff it up with pride and self-conceit. If this knowledge be not attended with humility and a deep sense of penury and emptiness, we may easily fall short of that true knowledge of God which we seem to aspire after. We may carry such an image of ourselves constantly before us, as will make us lose the clear sight of the divinity, and be too apt to rest in a mere rational life, without any true participation of the divine life, if we do not slide back by vain glory, popularity, or such like vices, into worldly and external vanity.

The fourth is, the true contemplative man, who shooting up above his own rational life, pierceth into the highest life, into the faith which worketh by love: who, by universal love and holy affection, abstracting himself from himself, endeavours the

nearest union with the divine essence; knitting his own centre, if he have any, unto the centre of the divine Being. To such a one we may attribute a true divine wisdom, powerfully displaying itself in an intellectual life. Such a knowledge is always pregnant with divine virtue, which ariseth out of a happy union of souls with God, and is nothing else but a living imitation of a God-like perfection drawn out by a strong fervent love of it. This divine knowledge makes us athirst after divine beauty, beautiful and lovely; and this divine love and purity reciprocally exalts divine knowledge; both of them growing up together. Such a life and knowledge as this peculiarly belongs to the true and sober Christian, who lives in him who is life itself, and is enlightened by him who is the truth itself, and is made partaker of the divine unction, and knoweth all things, as St. John speaks. This life is nothing else but God's own breath within him, and an infant-Christ (if I may use the expression) formed in his soul, who is in a sense, *απαυγασμα της δοξης, the shining forth of the Father's glory.* But yet we must not mistake; this knowledge is here in its infancy: there is a higher knowledge, or a higher degree of this knowledge that doth not, that cannot descend upon us in these earthly habitations. Here we can see but in a glass, and that darkly too. Our own imaginative powers, which perpetually attend the highest acts of our souls, will be breathing a gross dew upon the pure glass of our understandings, and so sully and besmear it that we cannot see the image of the divinity sincerely in it. But yet this knowledge being a true heavenly fire kindled from God's own altar, begets an undaunted courage in the souls of good men, and enables them to cast a holy scorn upon the poor petty trash of this life, in comparison with divine things, and to pity those poor, brutish epicureans that have nothing but the mere husks of fleshly pleasure to feed themselves with. This sight of God makes pious souls breathe after that blessed time, when "mortality shall be swallowed up of life," when they shall no more behold the divinity through those dark mediums that eclipse the blessed sight of it.

BIOGRAPHY.

MEMOIR OF THE REV. WILLIAM ROSS.

(Concluded from page 133.)

THE closing scene of a good man's life is always interesting as well as instructing to the living. It is more particularly so when that man has been the public expounder and advocate of those truths which are justly considered as the support and consolation of the soul in this trying hour. It is now that the virtues of the Christian, the graces of the Christian minister, and

the experimental effect of gospel truth, are all seen in the expiring agonies of the holy servant of Christ, displaying all their brilliancy and loveliness; and their voice is heard echoing from the bed of death the triumph of the believer, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

The sensualist may revel in mirth, and the voluptuous hypocrite, who adds to his other vices an effort to deceive, may make an empty show of virtues he does not possess, while each riots in luxury and sports at the arrows of death while flying over their heads, or whistling by their sides; but when these arrows fasten upon their own vitals, and the pampered appetites and passions no longer sustain their wonted vigour, but begin to feel the weakness of disease, while the paleness of death sits on their cheeks; the disguise is stript off, and the "gaping tomb" reminds them of their hollow professions, and of the reality of that world to which they are going, and of that religion which they either despised or treated with neglect, and of the just vengeance of that God whose authority they contemptuously braved.

The truth of these observations has often been strikingly illustrated on the deathbed of carnal and unregenerate men, who have "spent their strength for nought, and their money for that which profiteth not." And they have been yet the more strikingly illustrated by contrasting the deathbed scene of the voluptuary with that "chamber where the good man meets his fate," and which "is favoured above the common walks of life." Here the glory of God illumines the path to the other world, and presents on the other side of Jordan, those extended fields of immortality which invite the passage of the righteous, and promise them a rich reward for all their labours and sufferings in this ever-changing life.

With these preliminary observations we shall introduce to the reader's notice, the winding up the thread of the life of the Rev. WILLIAM ROSS. From the preceding narrative it will appear manifest that though he persevered in his master's work, it was often through much bodily weakness. While encountering the inclement and varying seasons of Vermont, his constitution received a shock from which it never fully recovered; and in that "feverish body, oppression and tightness in the chest, and painful cough," of which he speaks, we may perceive early symptoms of the fatal disease, which gradually undermined his health and finally terminated his life. In addition to the typhus fever, of which we have already spoken, with which he was afflicted in Troy, and which, no doubt, added fresh fuel to the slow fire which had begun to prey upon his vitals, by taking a severe cold after preaching of an evening in the mission-house in New-York, he was confined to his room for several weeks; and many of his friends even then thought, by perceiving symptoms of the

fatal hectic in the rosy colour upon his cheeks, that his end could not be far off. His time, however, was not yet fully come. He was gradually restored to his usual health, and resumed his work in the "ministry of reconciliation" with his wonted ability and success.

A revival of religion which commenced in Brooklyn early in the summer of 1824, while it encouraged his soul in his Master's work, called forth increased exertions of mental and bodily strength; and these exertions, no doubt, contributed to hasten on a disease, the seeds of which had long been planted in his system. Though feeble in body, and much exhausted by having preached already twice on the sabbath, ten weeks previous to his dissolution, yet being disappointed by a substitute whom he had provided to fill the pulpit, and not willing the people should be deprived of a sermon, he ascended the pulpit with a body trembling from weakness and fatigue, and for the last time delivered his public message unto the people. His Lord and Saviour owned this last effort of his servant to proclaim his name, by the awakening of one soul, since happily converted to God. From this last public exercise he returned to his house, and was immediately seized with a violent pain in his side. It was, at first, supposed to be an attack of the pleurisy, but finally proved to be an abscess forming upon his lungs, occasioned by a severe cold he had taken some time previously while in the discharge of his ministerial duties, and which terminated in the consumption.

For nearly a year before this his last illness his mind seemed peculiarly exercised, and most ardently engaged in fulfilling the sacred and important duties of his calling; and for some months previously to his death he appeared to have a presentiment that his continuance here would be but short. This he frequently expressed to his intimate friends, and at different prayer meetings. At the last love-feast he attended, after earnestly exhorting the people, and declaring the fulness of his own hope and confidence in the grace of his blessed Redeemer, he added with great solemnity, "I *feel*, brethren, that my stay with you will be but short; but, blessed be God, whenever he calls I am ready. If I should die to-night, you will take care of the body, and God will take care of the soul, and all will be well."

He was in the habit of reading the Scriptures consecutively in his family; and the last he read as a part of the family devotions was the seventh chapter of the book of Job. This is mentioned as being peculiarly applicable to himself, particularly the following verses:—"Is there not an appointed time for man upon the earth? are not his days also like the days of an hireling? As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: so am I made to possess months

of vanity, and wearisome nights are appointed unto me. When I lie down I say, when shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day." At the commencement of his sickness, when questioned respecting his prospects of recovery, his answer was, "That is settled between the Lord and myself. If he is about to take me hence, I cheerfully say, The will of the Lord be done." One time during his sickness a friend of his came to see him, who observed, what a happy thing it would be for them to meet in heaven. He reproved that friend for speaking so lightly of heaven; and told him, that a few days since, he had "had such a view of heaven, and of the glorious majesty of Jehovah, that he thought people generally spoke too irreverently of God and of the things of heaven."

A friend who was frequently with him during his severe illness observes:—My first serious conversation with him respecting his spiritual enjoyments and views was about three weeks previous to his death. In this conversation he observed, "I do not know what God is about to do with me, but I feel a perfect composure of mind, and if the Lord calls me it is well, for I am ready." About a week after this he said to me, "I thought during the past night that I was going. Death looked sweet, and my prospects of heaven most glorious. I indeed look upon those around me whom I must leave with pity, because they must be left in this dark and trying world." A few evenings after he said, "I am not ready to die." I asked him the reason. He replied, "Because I do not think my work is done. I feel as if I could do more good in the world were I to regain my health, as I am better prepared for it than ever." He asked a friend who was standing by him, if he thought there was any prospect of his recovering. On being answered in the negative, he replied with great emphasis, "The will of the Lord be done." How is your mind? "My mind is like an iron pillar."

Until nearly the close of life he seemed to indulge a hope of regaining his health. This, however, was by no means singular. It is one of those symptoms which usually attends the lingering complaint of which he died, and which often appears most imposing and illusive as the patient draws near to the grave. But the fatal hectic which glowed upon his languid cheek admonished his friends that the decree was past, *Thou shalt die and not live.* Labouring under this delusive expectation at times, with a soul overflowing with love to the souls of men, brother Ross would sometimes exclaim, "O that I were able to go again to the house of God and preach." But notwithstanding this, he never closed a conversation with me, observes the friend above mentioned, without adding, "Living or dying all is well." His own expression frequently was, "Drop the curtain and I am in

glory." "I dare not," said he on one occasion, "give way to my feelings, for if I should I could not contain myself."

Mrs. Ross, sensible that he could not survive, had with great fortitude and tender affection, endeavoured to prepare his mind to resign up his friends to the care of Providence. "I hope," said she, "you have given your friends and family up to God." "Ah, my dear," he replied, "you are the last that I shall give up." It was said to him, "I hope, whether you survive or not the Lord will be with you." He replied with great firmness, "I have no doubt of that."

From day to day he spoke of the peace he enjoyed, often exclaiming, "Glory! glory be to God for his goodness."

The last conversation I had with him, says an intimate friend, was on Thursday morning about three o'clock, when, as his family thought he was near his end, I was called to see him die. On reviving a little from this paroxysm he requested to be alone with me a few minutes. He inquired respecting some temporal business relating to his family. I assured him that every thing should be attended to, and that he need not give himself any trouble concerning them, but only resign himself wholly to God. "I will," said he,—"I will think no more of them." And from that time he said no more about them. He then said, "I am going but little before you, and we shall meet in heaven, where we shall be no more separated. O what a thought, when I shall meet all my dear friends. Glory! glory be to God!" He appeared indeed to be in an ecstasy of joy. He then proposed prayer. We commenced singing,

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

Several times he made efforts to raise his voice to sing, but his strength failed. While we were engaged in prayer, it seemed as if God filled the room, and he was much engaged, responding amen with much fervour of devotion. After prayer I went to him, and he said, "I shall soon be there;" throwing the clothes from his hands and breast, and lifting up his hands toward heaven, repeating with solemn emphasis, "Glory be to God." After a short pause he said, "My mind is sometimes torn by reflections. I have ten thousand things to regret in my past life, and I must say,

'I the chief of sinners am,
But Jesus died for me.'"

A person who witnessed the closing scene of the earthly pilgrimage of this servant of Christ, says, that after dosing a short time, he suddenly revived, and opening his eyes, he looked pleasantly around and said, "My brothers and sisters, I am glad

to see you all. I hope to meet you all in heaven. I leave with you my best wishes—and *these little ones*," alluding to his children. A little after he wished them all to retire from the room except myself. He then asked me if I thought I saw any particular symptoms of death. I replied yes. "I think," said he, "the Lord will not take me without giving me notice a day or two beforehand." I said, I think you will go either to-day or to-night. But it makes no difference to you. "None at all," said he.

On Thursday afternoon it was evident that the mournful crisis was drawing near. Several ministers called to see him. One approached his bed side and said, "My dear brother, do not try to speak, you are too feeble.—Is the Lord precious to your soul?" He answered in the affirmative by a significant nod of his head. His mourning wife proposed prayer. Some objected that he was too weak. He removed the objection by saying, "I should be much gratified if you would." He united heartily in prayer, several times saying amen. About seven o'clock in the evening, as they raised him a little in his bed, he said, "My work is done." These were his last words, for he immediately closed his eyes in death.

Thus closed the life, the labours, and the sufferings, of the Rev. William Ross, in the 33d year of his age and the 14th of his itinerant ministry.

MISCELLANEOUS.

POPERY IN 1824.

[Continued from page 109.]

BULL OF INDICTION,* FOR THE JUBILEE OF THE YEAR 1825.

This is such a curious document, and is so expressive of the vanity and high swelling pride of its author, that we give it entire, by simply remarking that it fully unfolds the sentiments entertained at Rome of the power of the pope to grant plenary indulgences to all sorts of sinners:—

"Leo, bishop, servant of the servants of God, to all the faithful in Christ, who shall inspect these presents, health and apostolical blessing!

"The Lord, in the exercise of his compassion, has at length granted to our lowliness, to announce to you with gladness the near approach of that which may now be felicitously celebrated according to the usages and institutions [*majorum*] of the ancients, but which, through the dreadful asperity of the times, was omitted at the commencement of this century,—an omission which we deeply lamented.

* *Bull* is derived from *bulla*, a seal, and that from *bulla*, a bubble. Persius has the phrase "*bullatæ nugæ*," swelling, empty expressions. In this sense it is not unappropriate to the present instrument. The *bulla*, or pope's seal, has on it a cross, with St. Peter on one side, and St. Paul on the other.—*Wesleyan M. Mag.*

That most auspicious year is near, a year to be most religiously venerated, in which there will be a concourse from the whole world to this our fair and holy city, and the see of the blessed Peter; and in which all the faithful, being excited to [*officia*] the duties of piety, have all the most ample succours of reconciliation and grace proposed to them, for the salvation of their souls. For in this year, which we properly call 'an acceptable time and [a day] of salvation,' we rejoice at the grand opportunity afforded to us, after the deplorable series of ills over which we have groaned, to strive to restore all things in Christ, by the salutary [saving] expiation of all Christian people. We have therefore decreed, according to the authority which is divinely committed to us, to open as widely as possible that heavenly treasury, which, being purchased by the merits, passions, and virtues of our Lord Christ, of his Virgin Mother, and of all saints, the Author of human salvation has entrusted the distribution of it to us. It becomes us, indeed, on this subject, to extol the abundant riches of the divine clemency, with which Christ, having 'prevented us by the blessings of his goodness,' has willed the infinite virtue of his merits, to be diffused to the [various] parts of his mystical body, so that these parts, by their mutual operation among each other, and by the wholesome junction of their usefulness, may be mutually assisted, through the unity of that 'faith which works by love;' and that through the infinite price of our Lord's blood, and by reason, and in virtue of it, also by the merits and intercession of the saints, they may obtain the remission of temporal punishment, the whole of which, as the fathers of the council of Trent have taught, cannot always, as in the case of baptism, be remitted by the sacrament of penitence.

"Let the earth therefore listen to the words of our mouth, and let the whole world with gladness listen to the clangour of the sacerdotal trumpet, which loudly announces a sacred jubilee to the people of God. We proclaim the arrival of the year of expiation and pardon, of redemption and grace, of remission and indulgence; in which, we know, are renewed those benefits which the old law, the announcer of 'good things to come,' formerly brought among the people of the Jews every fiftieth year; but they are renewed in a manner much more sacred, for the greater accumulation of spiritual blessings, by Him 'through whom came grace and truth.' For if those estates which had been sold, and the goods which had been rendered the property of another person, were all restored in that year of salvation; we now, through the infinite liberality of God, receive the virtues, merits, and gifts, of which we had divested ourselves by the commission of sins. If the legal rights of human servitude at that time ceased; after the present severe yoke of diabolical domination has been cast off, we are called forth into the 'liberty of the sons of God,' into that liberty which Christ has bestowed on us. If, finally, according to the prescript of the law, pecuniary debts were forgiven to those who owed them, and the debtors were thus absolved from every bond; we are now absolved from the debt of our sins, and by the divine compassion we are delivered from their punishment.

"Advancing therefore by our wishes these numerous and great advantages to souls,—and having in confidence of mind asked in

prayer of God, the Giver of all good, by the bowels of his mercy, that which is required by a regard to the appointed time, and which is pointed out by the pious institutions of the Roman pontiffs, our predecessors,—treading also in the footsteps, with the consent of our brethren, the cardinals of the holy Romish church, by the authority of the omnipotent God, and of the blessed apostles Peter and Paul, as well as by our own,—for the glory of God himself, for the exaltation of the Catholic church, and for the sanctification of all Christian people, WE PROCLAIM AND PUBLISH the universal and great jubilee, to commence in this holy city from the first vespers of the next eve of the nativity of our most holy Saviour Jesus Christ, and to continue through the whole of the year one thousand eight hundred and twenty-five. During this year of jubilee, we mercifully in the Lord grant and impart the most plenary and complete indulgence, remission and pardon of all their sins, to all the faithful in Christ, of both sexes, who are truly penitent, and have confessed, and who have likewise refreshed themselves with the holy communion,—provided, (if Romans, or inhabitants of the city,) they shall have devoutly visited these churches of the city, that of the blessed Peter and Paul, of St. John Lateran, and that of St. Mary major, at least once a day, for thirty days, whether successive or [*interpolatos*] interrupted, natural, or even ecclesiastical, to be computed from the first vespers of one day, to the complete evening twilight of the succeeding day; but if they be foreigners, or in any respect strangers, they must have visited these churches at least fifteen days as already described;—provided also, they shall have poured forth pious prayers to God for the exaltation of the holy church, the extirpation of heresies, the concord of Catholic princes, and the salvation and tranquillity [*christiani populi*] of Christendom.

"And because it may happen, that of those persons who may, on this account, have commenced the journey, or who may have actually arrived at the city, some of them on the road, and others of them in the city, may be detained by illness or some other legitimate cause, or may be prevented by death, before the completion, and perhaps before the commencement of the specified number of days, and may thus be incapacitated from complying with the preceding requisitions, and from visiting the churches which we have mentioned; being desirous benignantly to show favour, as far as we possibly can in the Lord, to their pious and prompt intentions, we declare it as our will and pleasure that these persons, who may have been truly penitent and may have confessed, and who may likewise have refreshed themselves with the holy communion, be made partakers of the before-mentioned indulgence and remission, exactly as though they had in reality visited the above-named churches on the days which we have prescribed; and, since they are prevented by the preceding urgent impediments, that they obtain, by the gift of the Holy Spirit, the effects of their desires.

"We make this announcement to you our sons, from our paternal affection, that those of you 'who are weary and heavy laden,' may fly to the place where you know for a certainty that you will receive rest and be refreshed. For [*neque fas est*] it is criminal to be idle

and negligent in applying for saving riches out of those eternal treasures of divine grace, which are opened by our most holy and indulgent mother, the church, when such an intense desire is manifested to procure earthly riches, which the moth corrupts and the rust destroys. But since, even from ancient times, it has been a prevalent custom for immense and perpetual concourses of men of all ranks, from every part of the wide world, (although their route was long and dangerous,) to visit this principal [*domicilium*] seat and abode of the fine arts, upon which they look almost as on a prodigy, glittering and effulgent in the magnificence of its edifices, the majesty of its situation, and the beauty of its monuments; it would therefore be shameful and most contrary to a desire of eternal blessedness, to urge, as pretences for declining a journey to Rome, the difficulties on the road, the accidents of fortune, or other causes of this description. There is, my beloved children, there is that, which will most abundantly compensate every species of inconvenience; nay, if by chance any sufferings occur, they will not be 'worthy [to be compared with] the weight of future glory,' that, by the blessing of God, 'will be wrought out for you' by those aids which are prepared for the benefit of souls. For you shall reap from this journey a most ample harvest of penitence, out of which you may offer to God the castigation of your bodies, through the long continuance of your [*molestorum actuum*] painful acts of mortification, may in holiness perform the conditions prescribed by the laws of the indulgences, and may add this new advantage to the determination, which you have formed and constantly hold, of punishing and repelling your crimes.

"Come up, therefore, with your loins girt, to this holy Jerusalem, to this priestly and royal city, which has become the capital of the world by its being the see of the blessed Peter, and is conspicuously seen to exercise a wider presidency by its divine religion, than by its earthly dominion. 'This is indeed the city,' said St. Charles, when exhorting his people to undertake a journey to Rome during the sacred year, 'this is the city, whose soil, walls, altars, churches, the sepulchres of its martyrs, and whatever objects present themselves to the sight, suggest something sacred to the mind, as those persons experience and feel, who after due preparation visit those sacred recesses.' Reflect how greatly a walk round those ancient places, which through the majesty of religion wonderfully recommend themselves, may contribute to excite faith and charity in the minds of spectators. There, many thousands of martyrs are presented to their view, whose blood has consecrated the very ground; they enter their churches, behold their [*titulos*] epitaphs, and [*venerari*] do reverence to their relics. Besides, as St. John Chrysostom has said, 'Since the heavens are as resplendent when the sun emits his rays, as the city of the Romans which contains those two lights, Peter and Paul, who transmit their rays through the whole earth;' what person [*auserit*] will have the audacity to approach [the places where those apostles made their] confessions, to prostrate himself before their tombs, and to kiss their fetters, which are far more precious than gold or jewels, unless [he be impelled] by a feeling of the most intense devotion? And who can refrain from tears, either while beholding the cradle of

Christ, and recollecting, at the same time, the cries of the infant Jesus in the manger; or while adoring the most sacred instrument of our Lord's passion, and then meditating on the Redeemer of the world hanging on the cross?

"Since, by the singular liberality of divine providence, these august monuments of religion are united together in this city alone, they are in reality, certain, most sweet and pleasant pledges of that affection, by which 'the Lord loveth the gates of Zion above all the tabernacles of Jacob;' and they most affectionately invite all of you, my beloved children, to lay aside all delay, and to ascend that mountain in which God has been pleased to dwell.

"But our solicitude requires us, in this place, to address ourselves especially to all orders and degrees of men in this fair and flourishing city, and to remind them of this circumstance,—that upon them are fixed the eyes of the faithful, who come here out of every part of the world; and that they ought, therefore, to exhibit in their conduct nothing except gravity, moderation, and that which becometh Christians; so that, from their manners, the rest may receive an example of modesty, innocence, and of every kind of virtue. By which behaviour this chosen people, among whom it has been the pleasure of the Chief Shepherd that the chair of the most blessed Peter should be placed, may instruct others to revere the Catholic church and her authority, to obey her precepts, and constantly to pay great honour both to things and to persons ecclesiastical. In this city, let the reverence which is due to the church flourish,—that foreigners may perceive nothing by which the divine worship and the sacred places themselves may be despised or held in contempt; nothing contrary to honourable and chaste minds, or to unassumed modesty. Let these strangers rather admire the severe and holy discipline, [in the churches,] by which every one declares, in the calm and composed carriage of his body, that he is present at divine things, not only in body, but likewise in mind, and in devout affection of heart. We recommend and urge this behaviour, likewise, on the festivals, that none of those days which have been instituted for the performance of sacred offices, and for honouring God and the saints, may seem to be devoted in this holy city to the celebration of banquets and plays, of disorderly joys and wanton licentiousness. 'Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,' let these shine resplendently in the inhabitants of Rome; that we may congratulate ourself, that the glory of faith and piety, (for examples of which they were commended by the apostle Paul himself, and which they have received from their ancestors as the best of all inheritances,) not only has received no stain from the inhabitants of Rome, but that they have rendered this glory more illustrious by their studious care, and by their exemplary manners.

"We are truly refreshed with this good hope, that each of them will imitate the better [*charismata*] graces, and that the sheep of the Lord's flock, running into the embracing arms of their shepherd, will become that well-ordered army whose standard is CHARITY. 'There-

fore, lift up thine eyes round about; and behold, O Jerusalem! thy sons shall come from far; and thine heart shall wonder and be enlarged.' But it is our wish, 'that the sons also of them that afflicted thee, may come bending unto thee; and that all they who despised thee, may bow themselves down at the soles of thy feet!' (Isaiah lx, 4—14.) It is to you, over whom we mourn and sigh, on account of your being still separated from the true church of Christ, and from the way of salvation,—it is to you to whom we address ourself in all the affection of our apostolical heart. In this universal joy and gladness, concede to a most loving parent that which alone is wanting: That is, being 'called' by the instinct of the Spirit from above, 'into marvellous light,' and every snare of division having been removed, you may heartily coincide in sentiment with this church, which is the mother of all, as well as the teacher [or governess,] and out of which there is no salvation. We, expanding our heart, will gladly receive you into our paternal bosom; and we bless the God of all consolation, who shall have enriched us with these riches of his mercy, in the highest triumph of the Catholic verity.

"But do you, venerable brethren, the patriarchs, primates, archbishops, and bishops, aid us by your exertions in these our cares and endeavours: call together your congregations, assemble your people, that your children may be excited to receive those gifts which the Father of Mercies [*commisit*] hath permitted to be dispensed to the children whom he loves, through the ministry of our lowliness. Let them remember that the days of this our pilgrimage are short; and since we know not at what hour the master of the house will come, we must therefore watch, carrying our lamps in our hands burning, and filled with the oil of charity, that we make haste to meet with gladness the Lord at his coming. Let it also be your province accurately to declare the great force and virtue of the indulgences; the amazing produce which may be obtained from them, in the remission, not only of the canonical punishment, but likewise of the temporal punishment due to the divine justice on account of transgressions; and, finally, the vast succours which they will themselves derive from that heavenly treasury, through the merits of Christ and the saints. When these persons, as true penitents, shall have departed [out of this life] in the love of God, before they shall have 'by fruits meet for repentance,' rendered satisfaction for their sins of commission and omission, yet their souls are already expiated by the fire of purgatory; so that an entrance lies open for them into the eternal country, into which nothing that is defiled and unholy can enter. Give attention, venerable brethren, to this matter: for there are persons, who, following a wisdom which is not of God, and rolling themselves up in sheep's clothing, generally under a specious semblance of greater purity and piety, even now disseminate among the people depraved interpretations and comments about this matter. But now instruct your flocks in those things which they must perform, in those offices of piety and charity in which they ought to exercise themselves, and in the diligence and the feeling of grief with which they ought to examine themselves and their lives, and to reject and amend whatever is vicious in their manners, that they may obtain the most abundant and real profit from this very sacred indulgence.

"But this is the chief object of your care, venerable brethren, that those of your several flocks who shall have formed the design of undertaking this pilgrimage, complete it in a religious manner, that they avoid in the journey every thing which can disturb their pious desires, and which may seduce them from their holy purpose, and that they in preference earnestly pursue those objects which usually inflame and incite religion. But if, with regard to your persons and your situations, you be permitted to approach this citadel of religion, the sight of you will import the highest splendour to this solemn exhibition, you will obtain the greatest riches of divine mercy, and, in imitation of those who convey the most costly merchandise, you will communicate these riches, with consummate delight, to the rest of your people.

"We entertain no doubt that our very dear sons in Christ, all the Catholic princes, will assist us in such a momentous affair as this, with all the authority [*qua valent*] which they possess, that these our designs for the salvation of souls may obtain their desired success. We therefore entreat and exhort them, according to the eminent zeal which they display toward religion, to second the diligence of our venerable brethren the bishops, and to render the most efficient support to their care, and to see that a safe passage be in every direction afforded, and hospitable entertainment provided for those pilgrims who may enter within the boundaries of their dominions, lest any injury befall them in [performing] a work of the greatest piety. It has undoubtedly not escaped their observation, that a conspiracy has been every where formed to abolish the most holy laws, both of civil and ecclesiastical government; and that God has performed wonders, for, stretching forth his hand, he hath humbled the arrogance of the strong. Let princes therefore consider, that due thanks must continually be given to the Lord of lords, who hath achieved the victory; and the protection of the divine mercy must be asked by humble and frequent prayer, that while the iniquity of the wicked is still spreading itself like a canker, God may, of his clemency toward us, perfect the work which he hath begun. Indeed, we had these reflections on our mind while we were deliberating about the celebration of the jubilee; for we knew well the sacrifice of praise which would be offered to God by this general consent of all Christian people, to procure those gifts, all the treasuries of which we now open. For the attainment of these gifts let even Catholic princes strive: and since they possess great and elevated minds, let them protect this very sacred work with intense care and perpetual succour. They will learn by experience, that principally in this manner they will call down upon themselves the divine mercies, and that they are in reality performing, in behalf of their several empires, whatever they may have done for promoting the safety [*rei sacræ*] of religion, and for cherishing piety, that every seed of vice being destroyed, the meadows fruitful in virtues may abundantly flourish.

"But, in order that all these things may succeed according to our wishes, we ask the prayers, before God, of as many of you our sons as belong to the sheepfold of Christ. For we hope, that, by the general vows and entreaties by which you earnestly beseech the divine compassion to be shown in the good of the Catholic faith, in the re-

turn of those who have wandered from the truth, and in the happiness of princes, you will most effectually assist our weakness in the discharge of our most important functions.

"But that the present letters may with the greater facility come to the knowledge of all the faithful, whatever may be the places of their abode, it is our pleasure, that even the printed copies of them, (which yet must be subscribed by the hand of some notary public, and ratified by the seal of a person enjoying high ecclesiastical dignity,) inspire the same confidence as would be given to these presents themselves if they were to be exhibited or produced.

"Therefore, let no man whatever be permitted to infringe, or, by an audacious temerity, to act in opposition to this page of our Indiction, promulgation, concession, exhortation, and pleasure. But if any one shall presume to make the attempt, let him know that he will incur the indignation of the omnipotent God, and of his blessed apostles, Peter and Paul.

"*Given at Rome, in St. Peter's, in the year of our Lord's incarnation one thousand eight hundred and twenty-four, on the 24th of May, and in the first year of our Pontificate.*"

The French translator adds:—"This bull is signed by two cardinals, M. Antoine Gabriel Severoli, Pro-daltaire, Vice-Chancellor, and Joseph Albani."

REVIEW.

The Life of the Rev. JOHN WESLEY, A. M., *Fellow of Lincoln College, Oxford; in which are included the Life of his Brother, the Rev.* CHARLES WESLEY, A. M., *Student of Christ Church, and Memoirs of their Family: comprehending an account of the Great Revival of Religion, in which they were the first and chief instruments. By the Rev.* HENRY MOORE, *only surviving Trustee of Mr. Wesley's MSS.* 8vo. *Vol. I. London,* 1824, *pp.* 571.

[Concluded from page 149.]

METHODISM has its characteristic peculiarities derived from its founder, which, if not accurately traced to him, and well brought out in the portraiture of his character, will elude all the criticism which may be applied to it as a religious system. Of this we have had sufficient proofs in a host of writers both friendly and hostile: men of both classes have gone wide of the truth, and for want of tracing the stream to its fountain, have often mistaken both its course and its quality. If Wesleyan Methodism be judged of as a branch of dissent, great errors are committed; and all conclusions are equally erroneous which regard it, now, as a society within the church. If considered as the completion of an original plan in the founder's mind, the critic will find its phenomena unconquerably perplexing; if, as the sport of fortuitous circumstances and caprice, he will plunge into the labyrinth on the other side. If he try it by principles of what have been called church-order, he is in danger of condemning it more than justice will allow; if he be himself a leveller of order in the church of God, he will in vain hope to find in its prosperity and success any illustration of his principles, or to derive from these circumstances any sanction to them; for it has a firm order, though it is not in bondage. Its doctrines are equally

liable to elude the systematizing critic; and if he come warm and fresh from the schools, he will be apt to commit respecting them equally marked mistakes. If he think them in all points the reverse of those which are usually comprehended under the term Calvinism; or if he fancy that in those points in which they generally agree with that system, the agreement is not without important exceptions, his conclusions will be misleading. If he judge our system to be enthusiastic, he will be at a loss to account for the sobriety he will meet with; and if he regard it as discountenancing warm emotions and the sensible communion of the interior man with God, he will be equally at a loss to make this harmonise with expressions which unfold our views of doctrine, and with facts which record what we think to be authentic experience. Yet with all the perplexity which has so obviously embarrassed so many writers, and given rise to so many mistakes, no character exhibits so striking a simplicity as that of Mr. Wesley, and nothing is more simple than genuine Methodism. This simplicity, indeed, is the real cause of most of the mistakes which have been committed on both sides, by friends and by foes. Sectarian views in discipline, and systematic arrangements in doctrine, had long been carried, in different degrees, into extremes in the Christian church; and have still, though right and useful to a certain extent, a misleading influence. The man, therefore, "of one book," the man of one object,—to win and to keep souls for Christ; the society established for one end,—to help men on their way to heaven;—which was taught to think nothing, however reverenced, of paramount consequence to this; all whose institutions have received their character from the superior importance attributed to the work of God in the heart, and has steadily regarded external forms and even doctrines as deriving their sole importance from their connexion with this work; must both, necessarily, in pursuing their course through many changing circumstances, themselves unchanged, appear under aspects capable of very different interpretations to all by whom these leading facts, this master-key, are not steadily applied in aid of their investigations.

It is with undeviating regard to these great principles, that the excellent author of these memoirs has constructed his work; and this is the reason that he walks in the light of his subject at every step, and is able to clear away so satisfactorily the misrepresentations of others. But it is not in this only that the value of this life of Mr. Wesley consists. It is equally important, perhaps much more so, to the Methodists themselves; for, in the course of time, and by the increasing number of channels through which original principles are transmitted, they are apt, though insensibly, to assume modifications, or, at least, to lose much of their primitive freshness and power. From Mr. Moore we have them through their most direct channel, and by him are kept near to their source. Of this advantage the Wesleyan Body will not, we are persuaded, lose the benefit; and by being reminded so clearly, so forcibly, and with so much of the genuine *character* of earlier times, of their own peculiarities, of the balance which they preserve between extremes, and, above all, of their very *essence*, "faith which worketh by love,"

they will hold them with a still firmer hand, and apply them with renovated ardour to their great practical purpose, the enlargement of the kingdom of Christ.

To one or two of those views of doctrine and discipline, to which we have adverted, as being preserved throughout the work with great judgment and discrimination, we shall briefly direct the attention of the reader; and the more so, as they are rather transfused through the work, (which is one part of its excellence,) than stated in any part at length.

In doctrine, Mr. Wesley was not the implicit follower of any school; the effect of which is generally, even when error is not induced, to lead to a disproportionate regard to some truth or class of truths, and to arrange them, not so much according to the rank which their intrinsic value demands, as according to their bearing upon a system. The divines of his earliest acquaintance were those of the English Arminian class; some of which are of great excellence, others are obscured with considerable errors, especially in matters of Christian experience. What he wished to be informed in, when made sensible of his need of pardon and regeneration, he certainly did not find in them; nor in the conversation and writings of Mr. Law, which presented to his mind a picture of practical and spiritual holiness, agreeing well with what he saw in the Scriptures; but which still were unable to show how the gate to this paradise, guarded by the flaming sword, might be passed, and the tree of life attained. It may be supposed that had he resorted to the Calvinistic divines, he would have obtained better information on man's justification before God. So he would had he resorted to the writings of Arminius himself, leaving his modern followers for their better-instructed master; but with the writings of this eminent man he was, we believe, only very partially acquainted, till he had been for very many years settled in generally similar views of evangelical doctrine. It was better for him that he was a diligent student of the New Testament; and that the seriousness and painful depth of his convictions of sin rendered him most sincerely desirous to secure light upon its doctrines from any quarter. He obtained it, not from elaborate writers, but from living men, who were the witnesses of the truth of their own doctrine; from a few pious Moravians, the members of a church which had transmitted more clearly than any other the doctrine of primitive times on justification by faith, and the direct witness of the Spirit of God with the spirit of a believer. The doctrines themselves had been, it is true, retained in all evangelic churches; the very same things had been said incidentally by holy, practical theologians, ever since the reformation; but seldom with the same simplicity, seldom with so explicit an answer to the question, "What shall I do to be saved?" We allow it to be the praise of Calvinists, that they have maintained the doctrine of justification by faith alone with a firm hand; and that some of their writers, perhaps all, in former times have held the doctrine of the direct witness of the Spirit, though in their own manner; but to say nothing of what we, who think their general scheme erroneous, conceive to counteract the practical effect of these doctrines, the great defect appears to have been, that

the blessings they exhibit to human hope had not been in modern times preached with that freeness of grace which characterises the promises of the word of God. We know that we shall provoke a smile from our Calvinistic brethren, when we claim a superiority for the views of the Arminian Wesley on that often vaunted glory of Calvinism, the freeness of the grace of God; but we do make that claim, not merely as grace offered to all, which is not the point to which we allude, but where pardon is offered to the penitent himself. In Calvinistic systems we find much preliminary work enjoined upon him; many tests of the genuineness of his repentance to be applied; even regeneration made to precede justification; much discussion on what in Christ is the object of justifying faith; and some difficult theological distinctions to be settled, which imply no small degree of previous instruction. The witness of the Spirit too, is, by the advocates of this system, generally made a privilege, granted only to a few, or only occasionally to the body of believers; but not a common abiding covenant-grant made to "every one that believeth." The freeness of the offer from Arminian Methodism goes far beyond this. To all who feel their guilt and danger it preaches the doctrine of justification by faith alone: its simple view of faith is that of personal trust in Christ as a sacrifice and a Saviour: its view of the freeness of the promise is, that it warrants an application to its merciful Author for a *present* salvation: it regards faith as the gift of God; but given in the very effort by a soul despairing of every thing else to trust in Christ: it holds that the witness of pardon by the Spirit of God is the common privilege of all that believe; and that all who live in the lively exercise of the same faith, will retain this comforting attestation. Thus are these great blessings offered simply to all who feel their need of them, and offered *now*. It is in these two doctrines chiefly, thus stated, though not exclusively, that the peculiarities of Methodism, with reference to modern systems, are to be found. It is by no means peculiar to it to reject the doctrine of Calvinistic election and reprobation, bound will, and imputed righteousness; nor is it *now* one of its peculiarities to reject these notions without rejecting also doctrines which Calvinists have held in common with the orthodox church in all ages, and which are unquestionably the doctrines of the New Testament. So greatly indeed had those who seemed to have followed Arminius only, or chiefly, for his anti-Calvinism, verged toward Pelagianism, at the time of the rise of Methodism, that a truly evangelical Arminianism was scarcely to be found, at home or abroad. At present, however, this will be found much beyond the precincts of Methodism; in the church of England, and the Protestant Episcopal church of America, and among some dissenters; the effect, we believe, chiefly, of that obvious connexion and consistency which Methodism has now for so many years proved to the world to exist between all that is vital in the Calvinistic creeds of the reformed churches and their most distinguished writers, and those views of God's love to man, and the absolute obligation of personal holiness on believers, which the Arminian creed exhibits. We know, indeed, that where the sentiments taught by Mr. Wesley and

those of the Calvinists, appear most to agree, there is often a considerable difference. So in the article of man's natural corruption, in the Wesleyan doctrine that corruption is absolute; and man, in a state of nature, is capable of no good thing: a doctrine which Calvinists are, at least in disputation, obliged to soften in order to account for good feelings, desires, &c., even in the unregenerate and reprobate, and in those who fall away finally; all which, of course they must attribute to nature, since they will not allow them to spring from the grace of God. So also as to justification, in which they greatly confound instrumental and meritorious causes; making the imputation of Christ's righteousness one instrumental cause, and faith another. The simpler view taught by Mr. Wesley was, that the active and passive righteousness of Christ, together constitute the meritorious cause of justification; faith, faith alone, its instrumental cause. We do not even very exactly agree in our respective views of justifying faith itself; which the Calvinistic scheme requires those who hold it, to regard as one act; an act once for all efficient: whereas, we have been, we think, more scripturally taught, that "we live by faith;" and that this faith, constantly exercised, is constantly imputed to us for righteousness. Our differences on the doctrine of Christian holiness, both in its principle of obligation, extent, and manner of attainment, are well known; but with all these discrepancies, we are disposed still to place the great characteristics of Wesleyan doctrine, where the author, without entering at large into these points, evidently considers it as standing,—in the simplicity with which the doctrine of a sinner's justification before God is exhibited; in the freeness of its offer as an attainable present blessing on believing, by all who feel their danger; and in that concurrent direct witness of the Holy Spirit, which only can give the comfortable persuasion of God's love to us, and enable us to call him Father; followed by that witness of our own spirit, which arises from a consciousness of a regenerated state of mind, effected at the moment of our justification before God, though from its nature distinct; and which, when placed, even in part, before justification, as it is by many Calvinistic writers, tends so greatly to perplex the minds of those who, conscious only of sin and danger, are seeking God in the deep sorrows of their souls.

The clearness with which these views are uniformly stated in the volume before us, whether mentioned incidentally, or more at large, will, we doubt not, have their effect in preserving these all-important and blessed doctrines among us free from all obscurity. The success with which they have been preached from the hour when Mr. Wesley was first clearly taught them by the work of grace in his own heart, to this day, is surely no mean proof that they are an essential part of that truth of God, on which he has so broadly and so uniformly placed his seal.

The inconsistency of the founder of Methodism in respect of the church of England, is another subject on which much has been said; and the charges made against him on this head have been continued to this time against the Body itself. It is impossible that this charge should be honestly made, or adequately examined, without recourse to a fair and circumstantial life of Mr. Wesley himself, such

as is here presented. We may say with confidence, that every man who urges this accusation upon the authority of such memoirs as those of Whitehead, Hampson, and Southey, must necessarily do it, however honest, in ignorance of the facts of the case; because in utter ignorance of the great guiding practical principle of the accused himself, and of the impress which that principle has left upon the body of which he was the founder. This, none of those writers themselves knew, or at least did not choose to state. Nor is that key to the interpretation of Mr. Wesley's conduct to be found any where but in Mr. Moore's former life, and still more satisfactorily in the present more extended volume; except in the journals and other writings of Mr. Wesley, and in the genius and character of the work itself, of which he was made the instrument; none of which such objectors have ever very carefully studied. We think, indeed, that the entire consistency both of Wesleyan Methodism to this day, and of its founder, is a point to which this only genuine account of the life of Mr. Wesley (because the only life which gives the facts of his conduct with the influencing circumstances and reasons) gives abundant evidence; and which, with little labour in arranging that evidence, may be most clearly made out. The only great question to be determined is, when the inconsistency charged commenced? If when Mr. Wesley, not having a fixed cure of souls, preached wherever he was admitted to a church; it will have to be proved that he was obliged by his orders to take a parish: a notion which he himself triumphantly refuted from the practice of the church itself. If it was irregular for him to preach in other men's parishes, with their consent; this is practised daily among clergymen, to the present time.

If the charge of inconsistency cannot fix at this period, let that be taken when the churches, filled to overflowing by the effect of his ministry, were in so many places closed against him; and when he sought the outcasts who went neither to church nor meeting, in squares, streets, and fields. What rule was violated by a clergyman, in feeling compassion for them who, in the then state of clerical character, had no one to care for their souls; and in exhorting them, out of the hours of parish church services, to flee from the wrath to come, to fill their churches by their attendance, and to honour their ordinances? Such exertions the church of Rome has always applauded; formerly they were sanctioned by the church of England; and Mr. Wesley himself believed, and defied any one to prove the contrary, that in this he did not violate any part of his duty as a clergyman. This, indeed, seems to have been tacitly conceded by all who have resorted to the notion of a preconcerted plan being laid in his mind from the beginning, to make himself the head of a sect; but that being so completely disproved, his inconsistency is disproved also. A third period is the forming of societies. As they stood at first, certainly this proves nothing. They were not societies separated from, but more closely than formerly attached to the church; and we believe that it would now be no violation of any definite and actual regulations of the church of England, for a few pious church people to form themselves into societies for prayer, reading the Scriptures, and other means of edification; though in two or three, and if in two or three,

in a hundred parishes; and being visited by clergymen, meeting with them in private, and preaching to them in public, themselves continuing to attend their parish churches. This very thing is done on a small scale at this day, without rebuke, in several places. Here then was a clergyman preaching in different parts of the land the very acknowledged doctrines of the church; here were people given to him as the fruits of his ministry, to be preserved by spiritual oversight, (which, from the state of their own clergy, they could not receive from them,) and to be nurtured in knowledge, faith, and love, unto eternal life. Now if no inconsistency can be proved here, then it does not exist at all; for all the anomalies which followed, sprang from the church itself incidentally, and from neither Mr. Wesley nor from subsequent Methodism. Here was an evident, a most strongly marked work of God in the church, and for the church; the land in its length and breadth, before dead in trespasses and sins, was becoming vital; the call of God in this renewed sounding forth of the doctrines of the reformation, and the enforcing a spirit and conduct conformable to them, was made to the laity, and to the clergy too, by the preaching and writings of Mr. Wesley and his coadjutors. Had the clergy heard and obeyed it, then no lay-preachers had been necessary; no further arrangements to maintain and extend this work: but the call was despised, its messengers calumniated, the best members of the church repelled and persecuted. Who then was the author of the anomalies complained of, Mr. Wesley or the church? Who was consistent, the church which rejected the doctrines of its own articles and the Christian experience described in its own liturgy; or Mr. Wesley, who, without leaving the church, or separating his followers from her communion, still pursued his one aim, to spread through that church the influence of a revival of primitive godliness? What do the objectors wish him to have done to establish this ideal consistency? To turn dissenter? Then he must have renounced principles in which he never wavered: for he held not one of the distinguished dogmas of dissent. To have settled as a parish priest? Then the people raised up by his ministry must have been left either to ungodly or careless clergymen; for this *then* was the general character of the clergy; or swell the ranks of dissenting congregations. In either case, as an evangelical churchman, his inconsistency would have been apparent. We may ask too, of those who accuse the body as it has existed since his death, of like inconsistency, what they would have us do? "Declare yourselves dissenters," say some. But many are as truly churchmen as in Mr. Wesley's first days; and all may be so if they choose it, and remain, on the terms of their original communion, as rightful members of the Methodist societies as before,—there is no compulsion. Others approve of a church establishment, though separatists on their own reasons, and therefore admit not the first principle of a dissenter's creed,—the unlawfulness of establishments. Are these to be forced into hostility to the church they mainly venerate; or are opinions to be forced upon their profession which they do not hold? "Become regular churchmen," say others, with equal wisdom. Where then is the provision for the spiritual wants of a numerous body of Christians? For, first, there are among us some dissent-

ers, on something like theoretical principles. Whilst with us, the eternal railing of the thorough-paced dissenter; his proneness to treat established usages and forms with coarse and vulgar scoffing and low buffoonery; and, to coin an epithet, the Robert-Robinsonianism of *liberal* dissent, with or without its wit, is discountenanced, as that from which neither Christian honour nor Christian edification can spring: a taste which is as debasing to the mind as it is corrupting to all the virtues of the heart; the bitterness of dissent is, with few uninfluential exceptions, neutralized in our societies; whilst the principle has its Christian liberty: but such persons have their consciences, and who has a right to force them? Secondly, there is a still more numerous class, who have consciences concerned in a question more directly moral,—the reception of the ordinances from ministers whose conversion to God, and practical knowledge of the truth, is, to say the least, equivocal. How are these to be disposed of? Thirdly, into what pasture are these numerous flocks to be turned? The church had made no provision for this by a generally evangelical ministry, throughout the long life of Mr. Wesley; and he was bound not to cast away the children whom God had given him. It has, we thank God, much improved, and is improving; but it affords nothing like a supply of godly ministers; and those who are so, are chiefly Calvinistic, on which we say nothing, but that we "have not so learned Christ." To these serious and vital questions, such superficial speculators ought to be prepared with some specific answers before they brandish their charges of inconsistency against us. They offer us neither folds nor pastures, nor shepherds, nor yet can they leave us to pursue, in simplicity, that only path which *true consistency* opened to Mr. Wesley and to subsequent Methodism,—to be of NO SECT; to help one another, and all who choose to unite with us, in the way to heaven, asking no man whether he be churchman or dissenter; but giving him the right hand of fellowship, so long as he walks with us in charity, simplicity, and purity; striving to fill the earth with the knowledge of Christ, and regarding, as we shall always do, so long as the mantle of the ever venerable Wesley sheds its spirit upon us, LOVE, and love alone, as the foundation and the top-stone, the Alpha and Omega of Christianity.

The second volume of the excellent biography, which has suggested these observations, is, we are happy to learn, in a state of forwardness; and we shall have great pleasure in introducing it to our readers. It will, we trust, contain a review of the writings, as well as of the character, of this extraordinary and honoured man.

From the Wesleyan Methodist Magazine.

CURSORY REMARKS,

ON THE ENGLISH TONGUE, AND ON THE PRESENT PREVAILING MODE OF PUBLIC EDUCATION.

BY THE REV. ADAM CLARKE, LL. D.

DEAR SIR,—Dr. John Wallis was savilian professor of geometry in the university of Oxford in 1649. In 1653 he published a *grammar* of the English language in Latin, which, though diffuse, is a work of

great merit. It would have been well, if subsequent grammarians of our language, who appear not to have seen it, had really known it and made it their model; and that some others who have borrowed from it, had run much more into the doctor's debt, that our obligations to them might have been the greater. He excelled in etymology, for his habits as a *geometer* led him to sift every subject to its bottom, and trace every branch or even *filament* of language to its *radix*. He is the author of the verses under the word *Twister* in Dr. Johnson's dictionary, which the doctor calls *remarkable*, and says, "they explain twist in all its senses." The occasion on which these verses were composed was the following: A very learned Frenchman conversing with Dr. Wallis toward the close of the year 1653, expatiating on the copiousness of his native language, and its richness in derivatives and synonymes, produced, in proof, four verses on *rope-making*, which he appears to have composed for the purpose; they are the following, and though *technically* formed, are admirably *smooth* and *expressive*:

Quand un cordier, cordant, veult corder une corde;
Pour en corde corder, trois cordons il accorde:
Mais, si un des cordons de la corde decorde,
Le cordon decordant fait decorder la corde.

To show that the English language was at least equally *rich* and *copious*, Dr. Wallis immediately translated the verses into English, word for word, and of equal syllables, taking the word *twist* for the Frenchman's word *corde*.

When a twister, a-twisting, will twist him a twist;
For the twisting of his twist, he three twines doth intwist:
But if one of the twines of the twist do untwist,
The twine that untwisteth, untwisteth the twist.

Here were nouns, verbs, participles, and synonymes, precisely equal to those of the Frenchman, in *number*, *quantity*, and *force*; but to show that the riches of his language were not exhausted, he added the four following, which continue the subject:—

Untwirling the twine that untwisted between,
He twirls with his twister the two in a twine;
Then twice having twisted the twines of the twine,
He twitcheth the twine, he had twined, in twain.

The French funds being previously exhausted, no attempt could be made to bring in a parallel. The English *mine*, however, was still rich; and to show that it could be still worked to advantage, Dr. Wallis added the following quatrain:—

The twain that in twining before in the twine,
As twines were betwisted, he now doth untwine;
'Twixt the twain intertwisting a twine more between,
He twirling his twister, makes a twist of the twine.

I question much whether there is a language in the universe capable of such a variety of flections, or which can afford so many terms and derivatives, all legitimate, coming from one radix, without borrowing a single term from any other tongue, or coining one for the nonce; for there is not a word used above by Dr. Wallis, that is not pure *anglo-Saxon*, not one *exotic* being entertained; for the preposition *inter*, which might have been avoided, does not belong to the radix, and only serves to show it in another state; and as for the preposition *in*, we have not borrowed it from the Latin as some suppose, as it is a pure *English word*, and is found in many terms of the anglo-Saxon.

I have questioned whether any other language could produce a *root* from which such a number of *derivatives* could be formed to explain a *trade* or *manual operation*, in all its parts. I doubt whether the *Arabic*, with all its oppressive fecundity of terms for the same thing, or the *Persian*, with all its privileges of borrowing from the Arabic, and creating participles,

&c., *ad libitum*, would not both fail on the trial. I think also that the best *Grecian* in the land would be puzzled to find any sort of legitimate parallel to the English verses; and as for the *Latin*, it will fall miserably short, as the following example will prove: it is a translation which Dr. Wallis himself made, of his own verses, at the request of a foreign nobleman:—

Quam Restiarius aliquis, conficiendis—torquendo funibus-jam occupatus, vult sibi funem fortilem contorquendo conficere;
Quo hunc sibi tortilem-funem torquendo conficiat; tris contortu-apta-filamenta complicando-invicem-associat
Verum si, ex contortis illis in fune filamentis unum forte se-explicando complicationi-eximat;
Hoc ita-se-explicando-dissocians filamentum, funem-torsione-factum detorquendo resolvit.
Ille autem, celeriter evolvendo-retexens intermedium illud quod se-explicando dissociaverat filamentum;
Versorio suo torsionis-instrumento, duo reliqua celeri-volvens-turbine-contorquet, funiculum-ex-binis-filamentis inde conficiens,
Tum vero quum jam secunda-vice torquendo-convolverat funiculi-bi-chordis bina filamenta,
Quem ex-binis-filamentis torquendo-concin-naverat funiculum, raptim divellendo dirimit.
Tandem, quo torquendo pridem in funiculo bimembri filamenta duo,
Tamquam gemellos una consociaverat torquendo, jam detorquendo dissociat:
Et binis illis filamentum adhuc aliud intermedium intexendo consocians,
Versorium ille suum gyro-celeri fortiter-vertendo, ex funiculo-bimembri plurimembrem torquendo conficit funem.

The English, of which this is a *literal translation*, amounts in the whole to 109 words, small and great, while the Latin makes 144; and whereas the English has but *one radix*, from which all the *derivatives* come, the Latin is obliged to use upward of 20 different words, varied as far as they can bear, in order to express this one *root*, and its *branches*! Dr. Wallis gives an analysis of the English verses, in which he considers *two* as the primitive or radical word, and the others all *derivatives* from this one radix.

Why is not such a language as this better studied? Why is it not studied *analytically*? It is by its analysis that we can discover its *force* and *truth*. It is the language of every *art* and of every *science*, for there is none other in which they can be so *well* and so *intelligibly* described. Whatever has been effected by the greatest *Grecian* or *Roman* orator, can be effected by the *Englishman* who fully understands his mother tongue; and perhaps, above all the languages of all the babbling nations of the earth, the English is that in which the sublime *scenes of salvation* can be best explained and illustrated, and the things of God most forcibly and effectually recommended!

When I had almost finished the preceding remarks, there fell into my hand the speech delivered by that very enlightened nobleman, the earl of Moira, late governor-general of India, before the members of the college of Calcutta, some time in 1814, which bears so strongly on the subject of the excellency of the English language, that I feel no ordinary pleasure in being able to enrich this paper with a short extract from it. After apologizing for bringing before the learned members of that institution, (on the day professedly devoted to applaud and stimulate proficiency in the *Asiatic languages*,) any thing relative to the *English tongue*, he proceeds in the following strain of just and eloquent description:—

"Regard it (the English language) not, I beseech you, as the mere medium of ordinary intercourse. It is a *mine*, whence you may extract the means of enchanting, instructing, and improving communities yet nameless, and generations yet unborn. Our English language has never had adequate tribute paid to it.

"Among the languages of modern Europe, specious, but subor-

dinate pretensions have been advanced to *cadence*, *terseness*, or *dextrous ambiguity* of insinuation; while the sober majesty of the English tongue stood aloof, and disdained a competition on the ground of such inferior particularities. I even think that we have erred with regard to *Greek* and *Latin*. Our sense of the inestimable benefit we have reaped from the treasures of taste and science, which they have handed down to us, has led us into an *extravagance of reverence* for them. They have high intrinsic merit, without doubt, but it is a *bigoted gratitude*, and an *unweighed admiration*, which induce us to prostrate the character of the *English tongue* before their altar. Every language can furnish to genius, casually, a forcible expression; and a thousand turns of neatness and delicacy may be found in most of them: but I will confidently assert, that, in that which should be the first object in all language, *precision*, the English tongue surpasses them all; while in *richness* of *colouring*, and *extent* of *power*, it is exceeded by none, if equalled by any. What subject is there within the boundless range of imagination which some *British author* has not clothed in *British phrase*, with a *nicety* of *definition*, an *accuracy* of *portraiture*, a *brilliancy* of *tint*, a *delicacy* of *discrimination*, and a *force* of *expression*, which must be *sterling*, because every other nation of Europe, as well as our own, admits their perfection with enthusiasm!

"Are the fibres of the heart to be made to tremble with anxiety, —to glow with animation,—to thrill with horror,—to startle with amaze,—to shrink with awe,—to throb with pity, or to vibrate in sympathy with the tone of pictured love;—know ye not the mighty *magicians* of our country, whose potent *spell* has commanded, and continues irresistibly to command, these varied *impulses*? Was it a puny engine, a feeble art, that achieved such wondrous workings? What was the sorcery? *Justly conceived collocation of words*, is the whole secret of this witchery; a charm within the reach of any of you. Possess yourselves of the necessary *energies*, and be assured you will find the language *exuberant* beyond the demand of your intensest thought. How many positions are there which form the basis of every day's reflection; the matter for the ordinary operation of our minds, which were toiled after perhaps for ages, before they were seized and rendered comprehensible! How many subjects are there which *we ourselves* have grasped at, as if we saw them floating in an atmosphere just above us, and found the *arm of our intellect* but just too short to reach them: and then comes a happier genius, who, in a fortunate moment, and from some vantage ground, arrests the *meteor* in its flight; and grasps the floating phantom; drags it from the skies to the earth; condenses that which was but an impalpable corruscation of spirit; fetters that which was but the lightning glance of thought; and having so mastered it, bestows it as a perpetual possession and heritage on mankind!"

What a pity, that with a language, and such treasures in it, the best part of the lives of so many of our *youth* should be *spent*, if not *wasted*, in studies and in languages, that in ninety-nine cases out of a hundred, serve only to pass through the *forms of schools* and *colleges*, and however they may have acquitted themselves in Greek and Latin, Mathematics, and a still inefficient

Aristotelian philosophy, enter upon life with scarcely a requisite for passing honourably and usefully through it; many of them not being able properly to *read*, scarcely at all to *analyze*, and hardly to *spell* their *mother tongue!* I have seen private letters of the most learned man of the seventeenth century, who, besides, Greek and Latin, of which he was a master, possessed such a knowledge of the *seven Asiatic languages* as perhaps no man then in Europe did, and wrote upon and explained them with profound accuracy, and yet was *so ignorant* of his own native *English tongue*, that he could neither *construct* nor *spell* a single sentence with propriety! How many of the *rising generation* are returning daily from *very expensive seminaries* of learning, who are sadly deficient in a proper knowledge of language, who cannot *parse* a single sentence correctly, so as to show the *force* of the words, the *concord* and *government*, and the proper or improper *collocation* of the terms!

"Let every foreign tongue alone,
Till you can *read* and *spell* your own."

Is a sound piece of advice, comes from high authority, and should be treated with great respect.

I do not *speak against learning*, —nor *even think* against it, nor against *proper seminaries* for learning, whether they rank as *schools* or *colleges*: but I speak against useless and deficient education. I speak against the preposterous plan of teaching our *English* youth, any thing or every thing but their *mother tongue*.

Parents would do well to inquire most pointedly into the character and qualifications of the boarding schools to which they send their *daughters*; and the academies and colleges to which they send their *sons*. Let them never sacrifice their *sterling coin* for the *tinsel* lackering and gilding of learning. Let them give all diligence that their children may be taught what will make them *useful* to *themselves*, *profitable* to *others*, and *respectable* in *society*. As to *boarding schools*, I may beg humbly to look into them at some future time.—I say nothing to the necessity of attending to the advice of the *wise man*, "Train up a child in the way he should go, and when he is old he will not depart from it." This, I believe, was never better understood than in the present age, and at no time more practically applied, and hence there is at this time a greater proportion of moral and pious youths than was ever before in this country, or is now in any other country in the world. To God be praise for ever! this is a proper initiatory education, but it is not that concerning which I now write,—I plead for the necessity of a good *English* education, and for making Latin and Greek subservient to it when they are studied. Let our British youth be taught the language of life,—the language of those with whom they are to transact the business of life, —the language that is rich and powerful beyond all languages of the universe: in a word, let them be thoroughly taught the language of Britain.

I am, dear sir, yours truly,

ADAM CLARKE.

Eastcott, Jan. 1, 1825.

MAGAZINE AND GUARDIAN.

Extract of a letter from the Rev. ELIJAH BOARDMAN.

THE number of Magazines sent for in this and the former letter is ten, and the Guardian four. These, with one Magazine sub-

scriber whom I found on the circuit, amount to fifteen in the whole. Although this is a small number, yet allowing these were all members of our society, they would amount to more than one subscriber to every six members on this circuit; reckoning the Guardian in the same proportion as the Magazine: there being but seventy-nine members on this circuit. Were the same number of subscribers obtained in the whole connexion, as fifteen to seventy-nine, the whole number for Magazines and Guardians would amount to more than sixty-two thousand. I see no reason why an equal, or even a greater number might not be obtained in the whole connexion. I have proposed the thing, both in the class-meetings and in the public congregations, and in this way have obtained subscribers both in and out of the church. I have also disposed of a few of the Methodist Harmonist, and they have been introduced into some of the singing-schools, and are highly approved of. If you think these few remarks will subserve the cause in any measure, you are at liberty to give them publicity, for it is possible that some others seeing them may *go and do likewise.*

REVIEW.

The Excellence and Influence of the Female Character, a Sermon preached in the Presbyterian church in Murray-street, at the request of the New-York Female Missionary Society, by Gardiner Spring, *Pastor of the Brick Presbyterian church in said city.* 1828. *pp.* 32.

Among the numerous blessings resulting from Christianity, not the least is that of rescuing the female sex from the degradation and captivity to which they had been reduced by a savage barbarism, or an excessive refinement. While the savage strips her who was originally destined to be the partner of his joys and sorrows, of her true glory and dignity, by subjecting her to a state of servitude irksome and degrading, the more haughty despot of the east, by a curious inversion of the laws of refinement and propriety, has thought fit to doom his second self to a perpetual seclusion from the benefits of social life. Thus have these two extremes, of a savage barbarism and an excessive refinement, met in one common centre, and agreed together to proscribe woman as an improper associate of man, and to say that she is fitted only to be his drudge, to supply his occasional wants, and to administer to his indolence and luxury.

From a captivity so irksome, so humiliating to an active and intelligent being, Christianity has the high and distinguished honour of delivering one half of the human race. These thoughts have been suggested by reading the sermon before us, which, though we may dissent from some of its sentiments, is, on the whole, worthy of a serious and attentive perusal.

The text chosen as a foundation of the discourse, is "Many daughters have done virtuously, but thou excellest them all." Prov. xxxi, 20. After a short but appropriate introduction, the preacher commences on the first division of his subject in the following manner:—

"In adverting to the excellence of the female character, it will occur to every mind, that the obvious designation of woman to a different sphere of action and influence from that which is occupied by the stronger sex, suggests the contemplation of excellencies, which, though not peculiar to herself, are delightfully appropriate to her character and condition. There is a feeling of heart, a consciousness of

dependance, a natural and amiable timidity, a tenderness and kindness, which unfit a woman for the rude and tumultuous occupations, and which, while they assign to her a more retired sphere, as clearly disclose those qualifications which constitute her true dignity and glory."

This, certainly, is a very just and delicate view of the "more retired sphere" in which woman seems destined by Providence to move. Having thus stated, in general terms, the station destined for woman to occupy, and that peculiarity of character by which she is distinguished, Dr. Spring commences with those particular qualifications which concentrate in the character of an excellent and virtuous woman. We are glad to find in the front of these *industry and economy*, as, in our opinion, other virtues can be but feebly exerted where these are wanting; and that that female, however excellent she may otherwise be, will shed but a glimmering light around her in the circle in which she moves, who is destitute of these cardinal qualifications. If indolence be the nursery of vice in the other sex, how can that woman escape its infection who idles away her time, or spends it in useless visits, in needless dress, and vain amusements? The following remarks, therefore, will be read with interest by every pious female:—

"Did not these," (*industry and economy,*) "lie at the basis of a woman's usefulness, this would be too trite and common-place a remark. The wise man, in the chapter which contains our text, gives high importance to these useful qualifications. 'She seeketh wool and flax, and worketh willingly with her hands. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She looketh well to the ways of her household, and eateth not the bread of idleness.' If there is a qualification in which a female ought to excel, it is a thorough and practical acquaintance with the arts and duties of domestic life. She may be ignorant of other branches of human knowledge, and deficient in more refined attainments, with comparative impunity, but no embellishments can supply her deficiency in these. These constitute her peculiar and appropriate employment, and so far from being beneath her regard, do they adorn and beautify the most distinguished of her sex.

"The sentiment may not exactly accord with the notions of the present age, but it is one that ought to be inscribed on the heart of every female, that industry and economy are her true glory. There is no apology for a slothful woman. A slothful woman is more fit for a domestic drudge, or the slave of an eastern despot, than for the elevated station which freedom, civilization, and Christianity, have assigned her. A woman who is occupied in little else than receiving the courtesies of the other sex, and having every want supplied by obsequious attendants, if she does not become torpid by inaction, is almost always the victim of that morbid sensibility, which, while it can weep over the ideal scenes of a novel or a tragedy, has no interest in the affecting realities of human life, and passes through the world without communicating happiness, or acquiring respectability. Few appreciate the obligations, cares, and labours, of an industrious female; and few, I fear, are sensible of the perpetual self-denial which she is called to exercise in the performance of her laborious and reiterated duties. Her eye must be every where in her own proper sphere; her authority every where in her own retired dominion; her hand on every spring in all the departments of domestic labour. And a cheerful submission to this incessant watchfulness and care, constitutes one of the prominent excellencies of her character. A female that has been induced to believe she was made for nothing but to be beloved and admired, and who is never pleased but by the alternations of idleness and dissipation, has never learned to estimate her true worth and excellence, and is a stranger to the high destination of woman."

That "a well-cultivated mind" is highly desirable in every female, is what we are not disposed to dispute; but we much question whe-

ther it was the design of Providence that the softer sex should devote their attention to the *same sort* of studies as seem essential, at least a portion, for the more hardy part of our species. Wisdom seems to dictate that every person should apply his mind to that particular study which will fit him to discharge, to the best advantage, the duties of his peculiar station and profession. While there are some duties common to all, male and female, there are others of a peculiar character, and are appropriate only to a certain class of individuals, and which can be ascertained only from the profession and relation of each individual person. And who will say that a woman, in order to acquire and sustain the character of *female excellence*, must be "plodding her steady course through *every* department of classical knowledge?" May she not possess her own peculiar and appropriate excellence, though not skilled in the languages, in the science of astronomy, of geology, of political philosophy, of the tactics of the soldier? She has her destined sphere of movement, beyond which she may not go without treading on forbidden ground. Who will say that a woman ought to be skilled in those sciences which would fit her for a seat in our legislative halls, our courts of civil jurisprudence, to fill our gubernational chairs, to occupy our military pavilions, or to wield the sword of military chieftains? that our hardy sons of the forest are to resign the axe and the harrow to their less hardy partners? And if these be not their destined spheres of action, why is it "essential" for them before they can be classed on the list of "excellent females," to master these sciences? We should rather think that a female would exhibit her own peculiar excellence of character to better advantage, by limiting her studies to those things which come within her line of movements, and which more properly belong to her peculiar department.

Though we have been thus carried along in our remarks, we do not assert that the author of the sermon before us intended to carry out his principles to this length when he said, "I know of nothing which a woman may not study and acquire to advantage;" but we think a more guarded explication of this branch of female excellence would have been less liable to exceptions, and would have presented much less discouraging inducements to an audience of females of various circumstances *in life*, to engage in the pursuit of female excellence. With the author of the sermon we say, that "no reason exists why the temple of science should be interdicted to an enterprising female, and why its ascent should be deemed so rough and difficult that her modest foot may not attempt it;" but we see many reasons why thousands of virtuous females should not be excluded from the sanctuary of excellence, merely because they have not been "introduced to the masters of science of every age;" seeing that their avocations *in life*, as directresses of the domestic circle of industry and economy, preclude the possibility of their attaining to this eminence of literature. Besides, it would be incompatible with the wise arrangements of Providence, and therefore subversive of the best interests of human society, for the whole mass of either sex to devote themselves to learned and scientific pursuits. While the few are called to these pursuits, the great

mass of mankind must necessarily, unless the earth were to teem spontaneously with the comforts and necessaries of life, devote themselves to the arts of civilized life, and to agricultural employments. But yet, each may pursue his peculiar and appropriate excellence, shining in his own orbit with various lustre.

These remarks would not have been elicited in connexion with a sermon which possesses so many real excellencies, and which may therefore well bear up under the pressure of a little criticism, had not the author introduced his observations on this subject under the proposition which affirms that these literary acquisitions are an "*essential* ingredient in female excellence." That a female may acquire as much knowledge of the various branches of learning and science as is compatible with her appropriate duties we freely grant; but, as knowledge is chiefly useful as it is applied to practical purposes, we think that the first and principal attention of a female, should be directed to those studies which will qualify her to shine the brightest, by reducing her knowledge to practice, in the faithful performance of those duties connected with her subordinate station.

The following remarks, however, need no eulogy of ours to recommend them to the consideration of every virtuous and enlightened female:—

"But while we advert to her intellectual cultivation, let us not lightly pass over the peculiar advantage of a thorough acquaintance with *moral sciences*. Here, every female should be at home. Last of all, should the science of God, and salvation, and immortality, be hidden from her eyes;—last of all, should she be a stranger to the principles and obligations which ought to govern her thoughts, her affections, and her conduct, every hour and moment of her existence. How humiliating, if it were only in an intellectual view, that she should be ignorant of the topics and wonderful themes of contemplation, and powerful persuasives of enterprise, and unrivalled exhibitions of classical beauty and elegance, and matchless examples of purity of thought, with which the great text-book of moral science, the BIBLE, is so richly fraught! There, is revealed what nothing else has disclosed, and what none but God knew. From one page of this wonderful volume, a female may gain more knowledge of the great end of her being, and of what is useful and necessary to be known, than philosophy could acquire by the patience and toil of centuries. There, too, is developed the great system of truth, which philosophers and sages have sought in vain,—every where inculcating the most excellent maxims of wisdom,—every where embodying counsels more paternal, admonitions more alarming, consolations more precious, expostulations more touching, than all the schemes of human instruction; and every where recounting events and transactions, that cannot be communicated without the deepest interest and delight. The wonders of the Bible have interested and amazed the strongest intellects in creation. And if a female would be interested in subjects that can expand, and captivate, and transform her mind,—that can crucify her affections to the pursuits and enjoyments of the world; then must her heart be endeared to the excellencies of the Bible."

[To be continued.]

RELIGIOUS AND MISSIONARY INTELLIGENCE.

GRAND RIVER (U. C.) MISSION.

Letter from the Rev. ALVIN TORRY, *to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated Grand River, U. C., Jan. 26, 1825.*

Reverend and dear sir,—Since our communication of July last, the good work of our God has continued to prosper on this reservation, among both whites and Indians. The house erected last spring for the school and

meetings is a convenient and comfortable room for the purpose, and is generally filled on the sabbath with attentive hearers. The sabbath and day school is attended by from twenty-five to thirty children, who are making good improvement in reading, and some have commenced writing. If we had the means for boarding the children the school might easily be increased to fifty or sixty native scholars. Numbers at a distance would send their children to this school, but they are not able to board them from home. O that some wealthy benevolent friends would bequeath us the means to gather up these outcasts, that we might teach them the way to the fold of Christ. Our school is increased lately by the arrival of two principal chiefs of two different nations. They have pitched their tents at the mission-house with a view to have their families learn to "read the Great Book." And what is remarkable, both of these chiefs with several of their families have been converted. Their manners and spirit have undergone so great a change, that we have reason to hope they have become sincere disciples of the Saviour. The pious wife of Capt. John, one of the Chippewa chiefs, is among the learners at the school; being very desirous to learn how to read the good Book.

Embracing the late conversions, our society at the mission-house now consists of forty-four members, seven of whom are whites.

There is one thing we should keep continually in view, in order to extensive usefulness to the Indian tribes, i. e., the raising up of native teachers, whose piety and zeal shall be commendable, to preach the *kingdom of God* to their brethren in their native tongue; as the means, under God, we look to the schools and the revivals. From this source we have already experienced considerable advantages. The conversion of *Peter*, a youth of about twenty-one, has already been mentioned. He speaks the Chippewa, (Missisaugah dialect,) and has already been useful in bringing in from the woods several of his relatives, both to the school and the society. To this pious youth we look for assistance in the work, as he is a promising exhorter in English, and speaks the Chippewa with readiness.

Notwithstanding the encouraging circumstances we have mentioned, we have sometimes painful difficulties to encounter; but which, for the present, we forbear to name. This, however, we will venture to say, that when we commenced this mission we attacked one of the strongest holds of Satan in this country; and it is not without a struggle that he relinquishes his dominion;—such a scene of drunkenness and debauchery in some parts of this reservation, as was equalled, I presume, by few other places. But by the power of truth great changes have taken place, and some of the most profligate have been recovered from the snare of the devil. One instance I might mention: the house of a white man for many years was the resort for the drunken and abandoned of whites and Indians. This man has been converted from the error of his ways, is now a pious leader of a happy class of his converted neighbours, having cleared out the drunkards around him, and devoted his house to the service of God in prayer and praise. He is now an industrious farmer and a happy Christian; labouring to pay up his debts and redeem his embarrassed property, as well as ardently engaged to lay up a treasure in the kingdom of heaven.

In most instances on a profession of religion the Indians also have renounced intoxication, though frequently solicited by *white pagans*, who have felt it their interest to draw them aside into their former vices. Some time since an effort of this kind was said to be made at a certain store: the Indians drank, but declined a second glass; they were urged and pressed,—they were "welcome to drink freely what they pleased; A little more surely will do you no harm." Having learned something of the devices of Satan, they perceived the design, and with native sagacity and thought, inquired "Have you Bible?" "Yes, we have Bibles," and handed them down. The Indian opened one and exclaimed, "Oh! much gospel, very good.—Much whiskey, no good!" On this hint that they had embraced the gospel, and this was better than rum, they desisted from any farther attempts to make the Indians drunk.

It is a delightful duty to speak to a congregation of lively Christian Indians; such is the solemnity and the simplicity of their devotions. O! it would animate our missionary friends to witness what I have seen: the congregation of various ages,—of various shades, from the red native down to

the 'lilywhite maiden,' mingling their tears and joys of devotion, with shouts of gratitude to God for redeeming love and mercy; and prayers for blessings on their teachers and benefactors.

From late appearances we have hope of doing good about ten miles from the mission-house. By invitation I preached to a listening congregation of Mohawks and Oneidas. Some tears attested they understood and felt the force of truth. If these Indians receive the gospel, we will send you the happy intelligence, that you may rejoice in our joy, and be encouraged to pray for the salvation of the heathen.

"O Jesus, ride on till all are subdued;
Thy mercy make known, and sprinkle thy blood!
Display thy salvation, and teach the new song,
To every nation, and people, and tongue."

We expect an increase of funds from the branch societies in this country, and hope we may not be forgotten by the parent institution, for the field is large and white for the harvest, but our means but small to carry on the work. Brother Crawford is yet with us, and usefully employed in the school.

Affectionately yours
In the gospel of Christ,
ALVIN TOWNEY.

REVIVAL OF RELIGION IN THE HIGHLANDS, PUTNAM COUNTY, N. Y.

Extract of a letter from the Rev. JOHN B. MATHIAS, *dated March* 3, 1825, *to the Rev.* LABAN CLARK.

I TAKE this opportunity of sending you a short account of the work of God in this part of our country, which has hitherto been so much neglected. When I received your letter requesting me to repair to this place, I immediately went to the mountains in search of those lost sheep, and commenced preaching the gospel to these poor and destitute people. They received me gladly, and heard the word from my lips with much attention and eagerness. Such a revival of religion, so sudden, deep, and universal, my eyes never beheld. In every meeting some are either awakened or converted.

This is missionary ground indeed; for I hold meetings where the gospel has never before been preached. There is a general attention to religious truths throughout all the little settlements among these mountains. I have already obtained ten stated appointments for preaching, which are as many as I can well attend to at present; and have taken seventy into society since I have been among these simple-hearted and long neglected people, besides a class of about thirty members on the east bank of the Northriver, formerly attended by the preachers of the Philadelphia conference. The congregations are large and attentive, and there is a prospect of establishing a class at every appointment. Solemnity seems to rest on every countenance, and they bow their necks most willingly to the yoke of Christ, and to the discipline of the church.

You would be surprised with what facility they have conformed to our modes of worship, rising up when we sing, and kneeling in prayers. The Lord is among us of a truth. I hope you will so arrange matters as to attend a quarterly-meeting in these mountains before our annual conference.

I would prefer being a missionary among these loving people, although it is the roughest part of our country, to having the best station in the New-York conference, because I think God has called me to labour here.

MR. WOLF AMONG THE KURDS.

THE Kurds are a wild race of robbers, inhabiting the country called from them Kurdistan, which lies on the confines of Turkey and Persia. They are divided into tribes under separate chiefs, some of whom are nominally subject to the grand seignior, and some are subject to the sovereign of Persia, while others are wholly independent. They are about 100,000 in number, and live a wandering life, deriving their substance principally from their flocks and herds. In his journey from Jerusalem to Bagdad in February of last year, Mr. Wolf, the missionary, was under the necessity of passing through the country of these barbarians, accompanied only by a single Frenchman. The following account of his adventures, which we copy from his journal in the Jewish Ex-

positor for January, will show the manner in which he was received. The Yezidi, who are also mentioned in the journal, are a race of *Devil-worshippers*, who live intermixed with the Kurds. Merdeen is a populous city, subject to the grand seignior.—*N. Y. Observer.*

"We continued our journey to Kuselli, which is only nine hours distant from Merdeen. Kuselli is inhabited by some hundred Kurds, twenty Yezidi, and one Christian family of the Syrian denomination.

"We went to the agha (chief) of the Kurds, Sayid Khanbeck by name, a celebrated robber in this country. I showed him the firman of the sultan; he smiled and said, "Firman al sultan bosh bein al a Krat;" i. e. "The firman of the sultan is good for nothing among the Kurds!" He observed at the same time, that we could not proceed on our way to Merdeen, for Mustapha was at Tazyan, a village near Merdeen, and was besieging the city. Sayid Khanbeck therefore told us we must remain in his house, until he sent his brother to Mustapha Agha desiring permission for us to enter the city of Merdeen unmolested. As we could not do otherwise we submitted to what was required, and our little baggage and our lives were thus placed in the hands of a cruel and perfidious robber. We slept in the house of the robber guarded by his men.

February 19.—Sayid Khanbeck this morning wrote his letter to his friend the robber, Mustapha Agha, and told him, contrary to the truth, that two merchants of Moussul, (namely myself and the Frenchman,) had arrived in his village, and he begged him to permit us to enter Merdeen for his sake. The letter was written in Arabic. Sayid Khanbeck read the letter to me before he sent it. I told him he ought to write the truth, for that we were no merchants of Moussul: he replied that I must leave this to his conscience and to his discretion; and at the same time he desired us to give him 350 piastres that he might procure us our liberty. We could not refuse to comply, for if we had attempted to return to Orfa, Sayid Khanbeck would have sent men after us to take from us all we had. We therefore gave him 350 piastres, and his brother set off immediately on horseback to Mustapha Agha at Tazyan to request permission for us to continue our journey to Merdeen. What we suffered in the meanwhile among these barbarians I am not able to describe. They took the bed from under me, and tried to force my watch from me.

Interview with a Syrian Christian.—During the time we waited anxiously for the answer from Mustapha Agha, I called on a Syrian Christian family which is residing at Kuselli, poor, wretched, oppressed, and miserable. I there met Shamaun, (Simeon,) a deacon of the Syrian church, residing at Abrahamia. He is a man of seventy years of age, with his beard white and his eye dim. I said to him, your name is Simeon, and you must become as Simeon of old, that you in the close of your days may be able to say like Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Deacon Simeon wept, and with his white curling hair floating on his forehead, he replied, "This is my only hope, that I shall enter the joy of paradise." He then asked of me a pair of English spectacles, and I gave to him those transcendant spectacles by which his eyes, though dim, may see into a far distant country, and he may discern the joys of paradise. I gave him three copies of the Arabic gospels, one for his son, one for himself, and one for the church at Abrahamia. I asked him the name of those fathers of the church which are most esteemed by them, and he began to tell over their names on his beads.

I asked why so many Syrians had turned Catholics. Simeon wept and said, "Many wish to go the broad way, and not the strait way that leads to heaven: our fastdays are to many a Syrian too strict; for seven months in the year we are neither allowed to eat meat, nor fish, nor eggs, nor any thing but herbs; but the Catholics are allowed to eat meat, to use oil, and to eat fish, and with this many Syrians are pleased, and they turn Catholics."

It is indeed lamentable to consider, that on the one hand the Syrians expect to conquer and gain heaven by eating nothing but herbs and sourcrout, and on the other hand the Catholics are gaining proselytes by giving to the Syrians Italian maccaroni and roast beef.

I said to Simeon, read this gospel diligently with your flock, and they will see that there is only one name given by which they can be saved, and this name is Jesus Christ.

Shamaun (Simeon) took my hand and kissed it, and he wept. I asked him what he thought of the conversion of the Jews?

Simeon. They will be converted, but antichrist must first be revealed.

I replied, antichrist is come. Simeon fell on my neck and said, "You have read the gospel."

In conversing with deacon Simeon and another Syrian, I had almost forgotten my own situation, when deacon Simeon observed that in case Mustapha should desire us to call on him in our way we should firmly insist upon not going to him, for that Mustapha would then keep us prisoners, and send a messenger to Merdeen announcing that two Europeans had fallen into his hands who had firmans and passports; and then the governor would be obliged, out of regard to the firman, to pay a sum of money for our ransom, and we ourselves should be obliged to give all we had to the rebel.

Conversation with a Devil-worshipper.—*February* 20. The brother of Sayid Khanbeck had not returned with the answer of Mustapha; I therefore called again on the Christian family. The Christian was sitting at the door. I sat down near him. He sat at my right hand, and there sat a Yezidi, (a literal worshipper of the Devil,) at my left hand.

I looked in the face of the Yezidi, and observed that his countenance and his dress differed from those of the Kurds; I asked the Christian whether that man sitting at my left hand was a Kurd. The Yezidi, who understood my question, said "I am not a Kurd, I am a Yezidi of the order of the Danadia."

I. What is your belief?

Yezidi. We never pray.

And lifting up his hands toward heaven, and bowing down with his knees, he said "We never do so."

Shudder my friends, the Yezidi never lifts up his hands toward heaven and much less his heart; he never bows down.

I. Do you sometimes think of God?

Yezidi. Never.

I had heard from Christians that they worship the Devil, and seeing that this Yezidi professed frankly his awful belief, I asked him, "Do you worship the Devil?"

Yezidi. We worship nothing: but we never mention him whom you have just mentioned, and we love him whom you have named.

I. Do you believe that the Devil is good?

Yezidi. No.

I. Why do you love him?

Yezidi. Thus it is.

I. Do you believe in the existence of a God?

Yezidi. We believe.

I. Why do you not pray to him?

Yezidi. Thus it is.

I. If I would give you some present would you thank me for it?

Yezidi. I would give you many thanks for an abkhshish, (present.)

I. God gives you life, breath, clothes, and raiment, and his sun shineth over you, why do you not thank him?

Yezidi. Thus it is.

I. Do any of you know how to read?

Yezidi. None of us.

I. Have you priests?

Yezidi. No.

Khalil Agha, a robber and murderer, residing at Orkhazarad, five hours distant from Merdeen, is the head of the Yezidi of the order of Danadia. They live in tents, and are very numerous. I left the company of that horrid professor of the Devil, and tried to pray for him, but it was not possible. Thus it is. The Yezidi never prays, he never lifts up his hands toward heaven, he never bows down. Thus it is.

Extortion and treachery.—In the evening the brother of Sayid Khanbeck returned. Sayid Khanbeck was just performing his prayer. At the gate of his house he spread his garment on the ground, and bowed down in the name of the most merciful, the compassionate God.

Sayid Khanbeck, not a Yezidi, lifted up his eyes toward heaven, he bowed down with those who bow down.

After the prayer was over he saluted his brother with the usual salam (Peace!)

Khanbeck. (who had just finished his prayers.) How is our brother Mustapha?

Brother of Khanbeck. Praise be to God, he is very well; he has cut off the heads of two soldiers of the governor of Merdeen.

Khanbeck. Praise be to God!

We then desired to know the answer

of Mustapha respecting us. The brother of Khanbeck delivered a letter. After Khanbeck had read the letter he told us that he had received permission to accompany us to Merdeen; we, however suspected the truth and I desired Khanbeck to show me the letter of Mustapha, which he did. The contents of the letter were as follows:

"Peace to my brother Sayid Khanbeck. After having wished to thee an abundance of peace, we announce to thee that we have received thy letter respecting the two merchants of Mousul, and for thy sake they may proceed on their way to Merdeen, on the condition only, that they must first come to us, where we will receive them with great generosity; we desire only for them to bring us some writing paper and some pipes as a present.

Signed, MUSTAPHA.

We then immediately perceived the treachery, and insisted on returning toward Orfa, to bring our complaints before Ayub (Job) Agha, whom I mentioned above. As soon as Sayid Khanbeck saw that I was resolved to return, he lifted up his finger and said "God, God is my witness, I will bring you safely to Merdeen without seeing Mustapha, for you have eaten bread and salt in my house. I will set off with you from hence with thirty footmen, and bring you safely to the gates of Merdeen, for Mustapha is two hours distant from Merdeen." We asked him how much we were to give him. He demanded 300 piastres: we agreed with him for 200:—the robber seemed to be contented.

February 21.—In the evening at 5 o'clock we left Kuselli for Merdeen, accompanied by Sayid Khanbeck and twenty-five Kurds, all armed. On the road they stole from us all they could, and one of them placed his gun on my neck, threatening to kill me immediately if I did not suffer him to mount my mule. The Frenchman, myself, and our servants, were all obliged to sit upon our mules with a Kurd behind us. They struck the Frenchman with their swords, and Sayid Khanbeck smiled. When we were opposite the village where Mustapha resides, Sayid Khanbeck threatened to deliver us immediately into the hands of Mustapha, if we did not give him 150 piastres once more. We gave him the 150 piastres. The Frenchman's money was already gone. I gave him 100 piastres, and the Frenchman gave him a knife worth 50 piastres; and he returned me 50 piastres on our arrival at Merdeen. After Sayid Khanbeck had received the 150 piastres, he left us and went straightway with his men to Mustapha, who followed our steps, but we went in a constant gallop, and arrived safely at the gates of Merdeen. Mustapha did not dare to approach the gate, which was guarded by soldiers. It was one o'clock in the morning when we arrived near the gate: the soldiers who guarded the city cried, "Mustapha is approaching!" My servant, who is a native of Merdeen, ran to the gate and convinced them that we were harmless travellers; and thus, blessed be the name of the Lord, we arrived at the gate of Merdeen. But, as the gates were shut, we slept in the open air; for we were so much overpowered with fatigue that we forgot all danger and slept quietly till day arrived. No Arab will ever break his word, but the Kurds do it.

SECOND ANNUAL REPORT OF THE ALBANY FEMALE MISSIONARY SOCIETY.

TIME, the great destroyer, on whose wings our days are swiftly passing, has again brought us, both managers and patrons, to witness the anniversary of the Methodist Female Missionary Society of the city of Albany, auxiliary to the Missionary Society of the Methodist Episcopal Church.

It is with some pleasure that we review our success the past year, and are thankful to Providence who has bestowed both power and disposition upon our friends to encourage this infant society.

Though our subscribers have not increased to the degree which we wished, and almost confidently believed they would ere this, yet our donations have been many and some of considerable amount; therefore our hearts have been encouraged to continue, hoping that the smiles of Heaven would attend our endeavours.

Last year, immediately after our anniversary, the society transmitted to the parent institution $52 50.

At present the number of our annual subscribers is forty-nine. The sub-

scriptions which have been paid amount to $35 62½. The donations received to $21 01½, which have been of various amounts from ten cents to $5 00, and we would now publicly assure our friends that they have all been thankfully received, and we shall be happy to accept of the least offering for the society, recollecting if given from motives of philanthropy it will be acceptable.

The treasurer received on April 3d, $17 50 from a collection taken up in the Methodist church for the benefit of this society; at which time the Rev. T. Spicer preached a sermon in our behalf, for which we consider ourselves under many obligations, and shall ever cherish a lively recollection of his unremitted assistance and support since its commencement.

The whole amount which the treasurer has received this year, is $74 02½, and as the society has had only a very trifling expense, we shall therefore, as soon as possible, transmit the funds to the parent institution at New-York, agreeably to our constitution.

A retrospection of the year that is past is accompanied with mingled emotions of pleasure and sorrow. Although death has taken two of our number, yet as a society we enjoy health and all our domestic comforts, for which we feel grateful, and would wish to redouble our zeal in doing good. Let us therefore engage more ardently in the cause which we are this evening met to promote, and never permit any thing to dishearten us, or to tempt us to believe that it is not an institution of our heavenly Father.

For a moment let us reflect upon the unnumbered comforts which come to us through the medium of the gospel, both *civil* and *religious*, and then say, do we not wish the heathen and our destitute brethren to share them with us? Do they not need them as much as ourselves? Yes, and with joy we ought to contribute our mite. We hope that all of us will commence the year with renewed ardour and pious ambition, and never cease our exertions until all shall "know the joyful sound."

In behalf of the board of Managers,

MARY ANN FARNAM, *Rec. Sec'y.*

Albany, April 6, 1825.

OBITUARY.

DEATH OF MR. PHILIP I. ARCULARIUS.

DIED on the 9th of March, 1825, in the city of New-York, PHILIP I. ARCULARIUS, in the 78th year of his age. Mr. Arcularius emigrated from Germany to this country in the days of his youth. By his attention to his calling, his honesty and integrity, he established a reputation among his acquaintance which gained their confidence and esteem, and though he became the father of a number of children, he not only gave them a Christian education, but acquired for them a very considerable patrimony, which he bequeathed to them at his death. He lived, however, to see them established in life, and some of them he has left walking in the ways of piety.

Of the first religious impressions of Mr. Arcularius the writer of this sketch is not acquainted. Previous, however, to his becoming a member of the Methodist Episcopal Church, which was in the year 1787, he was a member of the German Lutheran Church in this city, at that time under the pastoral charge of Dr. Kounzie. From the time he became a member of our church to the period of his death, he maintained a uniform character of piety, was irreproachable in his morals, and exemplary in his Christian deportment. He became a trustee in the church and the leader of a class, which offices he filled with credit to himself and to the general satisfaction of his brethren. He was among the founders of the Methodist charity school in this city, an institution which has done, and continues to do, much for the poor and orphan children of our church, and reflects credit upon its founders and patrons.

Such was the confidence of his fellow citizens in his wisdom and integrity, that Mr. Arcularius received their suffrage several times as their representative in the state legislature, where he became active in promoting the interests of his constituents. He indeed loved his adopted country, admired the simplicity, equity and good-

ness of her republican institutions, and strove, like a true patriot who *fears God* and *honours the powers that be*, to make them honoured and respected by others. For some years previous to his death he was appointed by the authority of the state, as an inspector of the state prison, whose duty it became, in that capacity, to see that the prison laws were enforced, and to suggest to the legislature any improvements which might be considered necessary for the better answering the ends of public justice.

But it is chiefly as a Christian that we desire to view our departed brother. And here much might be said in favour of his strict regard to the great principles of justice, truth, goodness, and benevolence, by which his conduct was distinguished. But as it is the design of this very limited sketch only to erect a plain monument to his memory, we shall forbear any eulogy on his character. It is sufficient to say that he was a *good man*, that he became so by the *grace of God in Christ Jesus;* and that notwithstanding the perversity of his nature, which he inherited in common with his fellow sinners, and those infirmities which are inseparable from human beings, *through the mighty working of the Holy Spirit*, he was enabled to hold on his way, to vanquish his enemies, and to pass with an unsullied reputation from a world of sorrow to that world where the inhabitants shall never say, "I am sick."

About four years previously to his own death, Mr. Arcularius committed to the earth the companion of his youth, the wife of his bosom and the mother of his children, the tender partner of his joys and sorrows. Respecting her death, he did not *sorrow as those who have no hope*. Having for a number of years lived the life of the righteous she doubtless rested in peace, through the infinite merits of her Saviour, in which alone she trusted for life and salvation. His body now reposes in the same vault with hers, in sure and certain hope of a future resurrection to eternal life.

About a year after this mournful event he was married to the widow of the late Rev. Francis Ward, whose piety and other accomplishments recommended her to his notice, and who proved a solace to him in his declining days. For about a year before his dissolution he gradually sunk under the infirmities of age, often exhibiting symptoms of decay, and sometimes apparently struggling hard to recover from those paroxysms which seemed to threaten immediate death. During the prevalence of an epidemic, with which so many of our citizens were afflicted, and with which many, especially the aged, have been laid low in the grave, called by some the influenza, our departed brother fell under the weight of his infirmities, and bid adieu to all earthly enjoyments. Though during his last moments he was able to say but little, yet he gave satisfactory evidence of having peace with God through our Lord Jesus Christ; and we doubt not but that he rests with those who have had *their garments washed and made white in the blood of the Lamb*.

New-York, March 28, 1825.

DEATH OF MRS. HANNAH JOHNSON.

The following account of Mrs. Hannah Johnson's death was communicated to me in a letter from her husband, Mr. Joseph Johnson, of Monroe, Fairfield county, Connecticut, with a request that I should prepare a notice for publication, as I was intimately acquainted with the family. Having lived one year in their neighbourhood while travelling Stratford circuit, and two years on the circuit, I had an opportunity of becoming acquainted with sister Johnson's religious experience and Christian character. I always found her ready to give an account of the work of grace in her heart, and she would do it with meekness and fear. Her piety was solid, her devotion fervent, and her religion uniform. She possessed and maintained a firm attachment to the church of which she was a member, and always manifested a tender concern for the interest of religion and the prosperity of Zion. Though I have seen her in an ecstacy of joy, yet her religion was founded in principle, and not merely in passion. Yours in sincerity, LABAN CLARK.

MRS. HANNAH JOHNSON was born in Newtown, Connecticut, January 17, 1776, of religious parents, and was trained up in the fear of God; but she was a stranger to experimental religion till the year 1808, when she and her husband were both awakened to a sense of their sinfulness and danger. They earnestly sought, and happily found the Lord, who gave them peace in believing and joy in the Holy Ghost. In the same year they united themselves to the Methodist Episcopal church, in which they walked together until she was called to leave the church militant and join the church triumphant.

Some time in November she was taken with the typhus fever, and although the symptoms did not appear alarming

at first, she frequently mentioned to her daughter that she had very little expectation of recovery, nor did she much desire it. She bore her affliction with patient submission, without a single complaint, and almost without a groan. From first to last she possessed her reason, and about fifteen hours before her death she was informed that the doctor thought her dangerous, but she seemed not at all frightened, and said she was willing to go if it was the Lord's will; manifesting at the same time that her only anxiety was to be more satisfied with the divine presence. Her prayer was heard and her joy was full: for the last three or four hours of her life were employed in telling those who were about her bed, how good the Lord was to her. "O," said she, "I did not know that the Lord could be so good to me in a dying hour!" Her husband said to her, This is what we have been praying for these many years. She replied with an air of triumph, "Yes, and I am willing to go now if it is the will of God!

'Jesus can make a dying bed
Feel soft as downy pillows are.'"

After morning prayers her daughter went to her bed side, and she began to tell of the goodness of God, and to praise his name for the love she felt for every body, especially for the church of which she was a member: that she wanted to see all the members to tell them how happy she felt. Several of her neighbours came in to see her, to whom she spake with a cheerful voice, declaring her love to them and to every one else, saying, "I am going to glory, and I shall soon be there with my blessed Jesus." To sister Susan Fairwether she said, "I am going to glory. —Jesus is precious to my soul.—This is a blessed morning.—I long to go and be with Jesus.—I could hardly believe the Lord would be so good to me, I have been so unfaithful." She then exhorted all who were present to be faithful, saying, "It will be but a few days before we shall meet in heaven." To her aged mother she said, "O mother, I am happy! Is it not a comfort to you to see me so?" When the struggles of death came on, she was asked where her pain was; she answered, that her pain was nothing, the Lord was so good to her that it lifted her above all pain. She continued to speak of the goodness of God while her strength lasted, and gave the fullest evidence of a clear prospect of a glorious immortality, until she fell asleep in the arms of Jesus, on the 23d day of December, 1824.

POETRY.

We published a few weeks since the sudden death of the Rev. Harvey Loomis, of Bangor, Maine. He had ascended the pulpit to preach from the text, "This year thou shalt die," when he was observed to falter, and in a few minutes was a corpse. The lines below, from the Penobscot Gazette, refer to that event. They unite the pure spirit of poetry with heavenly piety.

New-York Observer.

THE DESERTED CONFERENCE ROOM.

Ye need not hang that candle by the desk,
Ye may remove his chair, and take away his book;
He will not come to night. He did not hear the bell
Which told the hour of prayer. I cannot tell the reason,
But he does not seem to love, as he did once,
The conference room.

We've waited long of late, and thought we heard, at length,
His well-known step. We were deceived;
He did not come. Tis very sad to say,
But he will never come again.

Do ye remember how he'd sometimes sit
In this now vacant corner, quite hid by its obscurity,
Only ye might perceive his matchless eye
Striving to read the feelings of your souls,
That he might know if ye would hear the voice of Jesus?

Ye *do* remember—Well—He's not there now
Ye may be gay and thoughtless if ye will,
His glance shall not reprove you.
Or, if ye choose it, ye may slumber on your seats,
And never fear the watchman's eye;
It weeps not o'er you now.

There—listen to that hymn of praise;
But how it falters on the lip;
How like a funeral dirge it sounds:
Ah! ye have lost your leader, and ye cannot sing.
But hearken. When ye struck that note,
Did ye not hear an angel voice take up the lofty strain,
"For thou, O Lamb of God, art worthy!"

'Twas *his* voice; [temple;
Not rising, as in former times, from this low
(Sing softly, or ye will not hear it;)
Only the clearest, softest strain, waving its way
From the celestial world, just strikes the list'ning ear,
And now 'tis gone.

Ye've not forgotten what he used to say,
Or if ye have, methinks he'd answer,
"Remember, O my people, for the day approaches
When ye must remember:
Accept of mercy, while ye may. What shall it profit
Though you gain the world and lose your souls?"
And then he would conclude, perhaps,
"A few years hence, and where are we?
Our bodies mould'ring in the tomb;
Our very names forgotten by the living;
Our spirits, where are they?"

O how it chills the heart to think
That voice is no more heard within these walls.
It is no fiction, is it? no deluding dream?
Ah! no. Our friend is gone. The damp of death is o'er him.
The moon is shining on his grave. He will not wake
Until he wakes to immortality.

'Tis sweet to pause and think
In what a higher world than this his spirit shines.
How very near he is to Jesus. For sure he must be near
To him in heaven, who did so love his name on earth. [away,
And now he's washed his mortal woes and sins
And now he drinks the consolations of a Saviour's love,
And now he tunes his voice to angel themes,
And now he joins a band, the rapture of whose song
An angel's mind can scarce imagine.
How does he swell the chorus, "Thou wast slain for us!"
A song not new to him: he had been learning it
In years gone by.

But we are not in heaven. We are here
Where desolation reigns in every heart,
And sorrow looks from every eye:
Soon we must go away, and there is none to ask
A blessing for us. When we're done praying
We shall stand and wait. But none shall say
"Now grace be with you."
Yet, surely we must not repine
At what he does who made us. He hath done well:
So be it, Father, even so, since it hath seemed
Most righteous in thy sight;
And if we ask of God a blessing for ourselves,
If we repent that we have sinned against him,
He will not frown upon us. He'll hear our prayer.
We'll go then, trusting in his name.
He oft hath bless'd us in this room;
He'll bless us yet again—we'll go. ZELIA.

For the Methodist Magazine.

THE PASSION FLOWER.

I love thee, sweet flower—for I hear thee proclaim
That "flesh is as grass, or the flower of the field!"
And admonish'd, I quit the pursuit of a name,
And seek the pure pleasures religion can yield.
Thou tellest a tale of deep grief to the ear,—
Mid the cold dews of midnight my Saviour is found,
And see, for my soul he sheds the sad tear,
While stung with keen anguish his blood stains the ground.

I love thee, sweet flower—for far, far away,
Thou bearest my soul to Calvary's brow,
And hark! the deep groan!—the light fades away!—
Her Lord, the creation acknowledges now.
Earth trembles—the vail of the temple is rent,
The solemn alarm has startled the dead:
For me, the chief sinner, his life-blood was spent,
Ah yes, for me my Redeemer has bled.

How oft in thy bosom, when fancy was young,
I have marked out the nails that pierc'd thro' his hands,
And the blood-stained tree on which he was hung,
When insulted and scorn'd by that murderous band;
The halo of glory that circled his brow
When splendours of heaven around him were thrown,
On thy bosom I saw in miniature glow,
Portrayed with a skill to mortals unknown.

I love thee, sweet flower—for thou touchest the heart,—
The tear of repentance starts forth from the eye,—
Did he for poor rebels endure the deep smart?
And has he for them ascended on high?
Yes, shout! the Redeemer has entered his rest;
And mansions of glory for us he'll prepare.
Cease, cease the wild tumult that throbs in thy breast,
For thou the same kingdom with Jesus shalt share.

For the Methodist Magazine.

THE MOURNER'S TEAR.

There is a *tear* more bright than that
Which decks the morning blossom,
When evening dew-drops lightly wet
The front of nature's bosom:
That *tear* the trembling mourner sheds,
When Sinai's thunders roll;
When sin's delusions far have fled,
And sorrow wounds the soul.

There is a *smile* more calm and bright,
Than that which gilds the clouds,
When bright-ey'd morn dispels the night,
And rolls away its shroud:
That *smile* it is that Heaven lends,
To calm the mourner's fear,
To bid his ev'ry sorrow end,
And check the rising tear.

There is a *hope* that's brighter far,
Than that which wand'rers know,
When guided by the evening star,
The hopes of home bright glow:
That *hope* it is which beams most bright
Through yon star vault of heav'n,
That speaks the mourner's burden light,
And speaks his sins forgiv'n.

YADANNEK.

Conceiving that the above lines, from the simplicity of their style, might be read with pleasure by some, we have inserted them. We think "Yadannek," might render himself an interesting correspondent, if he would become his own critic; and we would farther suggest, that his poetry would shine more, were there not so many "bright" words in it.

The Methodist Magazine.

NO. 6.] FOR JUNE, 1825. [VOL. 8.

DIVINITY.

UNION OF FEAR, HOPE, LOVE, AND JOY, IN THE BELIEVER.

BY THE REV. FREEBORN GARRETSON.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.
Psalm xxxiv, 11.

SOLOMON says, "Fear God and keep his commandments, for this is the whole duty of man." In this, as well as in various other passages of Scripture, the fear of God is to be taken in a general sense, importing the whole circle of divine duties and religious worship. The fear of God has an influence upon all the duties of godliness, it being, if I may so say, the prepositor that guides and orders them, and, in fact, it may be called an eminent part of godliness; one of the prime parts of God's service; and therefore it may be well put for the whole service we owe to our Almighty Creator. It is on this account that a godly man in Scripture is described by his fear, as Solomon saith, "Happy is the man that feareth always."

The fear of God is taken in another point of view, importing the convicting, justifying, and sanctifying grace of God; whereby the soul solemnly and reverently reflects upon the perfections of Deity, and the redemption which was purchased by Jesus Christ, and humbly submits to his will, and has an experience of sweet union and communion with the divine Spirit, from whence we are enabled, by an internal principle of genuine piety, to strive, in all we say and do, to promote his honour; and we should always remember that the purity of God is the object of a Christian's fear. On this subject Isaiah speaks beautifully, chapter vi, "I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple: above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. Then said I, wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Thus we see that when the prophet had a clear discovery of the beauty and perfection of Deity, and a view of his own vileness, he greatly reverenced him, and was afraid of offending against his Divine Majesty. The pure seraphim had their faces and feet covered, expressive of an awful reverence, and a humble, holy fear of the great God of the universe. With two wings they did fly—in ready and willing obedience to execute the commands of their great Creator.

There is a fear spoken of in various parts of Scripture which is properly called slavish; but as my text intermeddleth not with that kind of fear, I shall say very little about it, and principally confine myself to showing the consistency of the fear of God spoken of in my text, with several other leading Christian graces, namely, faith, hope, love, and joy.

Before I proceed to show the particular union or agreement between those graces, permit me to premise a few particulars. This union ever did and ever will exist in every pious soul; for sin and grace are in opposition to each other, and pious persons will invariably hate sin, and dread the consequence of it. In every branch and degree, grace proceeds from the blessed Spirit through Jesus Christ, and is thought by some to be but one habit in a pious believing soul, and according to the variety of acts which it produceth, so it receiveth several titles: when it believes in God it is called faith; when it depends on him for the fulfilment of some promised good, it is then called hope; and when it feareth him it is thus entitled. Thus they all sweetly harmonise in the regenerated soul.

I would observe that there is a beauty and convenience in the agreement of the graces of the divine Spirit; for one contempers the exorbitances which otherwise would be in another, as I shall show when I come to the particular graces. All the pious followers of Jesus Christ experience an actual existence of these graces united in their souls; and when they read the sacred pages they find them joined together by inspiration; and what God hath joined together let no man put asunder. These things being premised I proceed to the first grace.

I. There is a union between faith and fear in the soul; for the fear of God, although it weakens self-security, yet it never weakens the certainty of faith. Although faith dispels a slavish or distrustful fear, yet it cherishes that awful filial fear of which we are speaking; and this fear of God and faith are reciprocal causes of each other. "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith," Heb. xi, 7. It is observable that Noah believed upward of a hundred years before the flood came, that there would be such a destruction, and yet he feared. Faith moved him to fear, and fear to diligence in obeying the commands of God in preparing an ark for the salvation of his family. St. Paul saith, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his own good pleasure." Faith takes hold on the promises, and stimulates to a holy fear lest we should come short of the promised blessings; and indeed the brighter our prospects are of glory, the more careful and atten-

tive we shall be to the duties of religion, and we shall experience a sweet union between those graces, and the soul will aspire after the greatest depths of piety. If faith should cease to be exercised by the soul, there will be no such diligence; but in that degree that faith ceases to exist, coldness, remissness in duty, and inactivity, will also cease, and indeed in the same proportion will holy fear be destroyed.

Faith is the eye of the soul, which seeth things which are invisible to mortal sight. As to God, all things are present, and with him there is neither first nor last. The eye of faith, in some sense, sees all things as present; and a believing soul views the day of judgment, and future rewards and punishments, as real as if they were this moment, because he sees them in God; and that all the promises and threatenings are sure, and this causeth him to fear. Take away faith and the soul will be self-secure; it being with the objects of our affections in distance of time, as it is with the objects of sense in distance of place. When a thing is far distant from the eye we cannot see it, so when that which is evil is at a great distance from us, without the eye of faith we shall not fear it. Faith realizes these things to the soul, and produces fear, and this holy fear improves faith.

As the vapours that ascend from the earth cause clouds, and those clouds descend in showers, and so are the cause of vapours; so likewise there is a harmonious connexion in the causes with respect to the graces of the Spirit. Faith produces fear, and fear causes the soul more to believe the judgments of God and his threatenings; for when the mind presages evil and fears it, it will the more strongly believe it. The Scripture strongly unites those graces. "And all men shall fear and declare the work of God; for they shall wisely consider the work of his doings. The righteous shall be glad in the Lord, and shall trust in him, and all the upright shall glory." Psalm lxiv, 9, 10.

II. This fear of the soul is consistent with hope. Fear and hope to the soul of a Christian, are like the cork and lead to a net; the cork keeps it from sinking, and the lead from too much floating; so it is in a spiritual sense, fear keeps hope from rising into presumption, and hope keeps fear from sinking into despair. If you abstract fear from hope the soul will be presumptuous, and if you abstract hope from fear it will sink into despondency; therefore there must be fear joined with hope, which will more clearly appear when we view the following particulars:—

1. The author of that reward which hope respects.
2. The condition on which that reward is given.
3. The quality of the reward itself.

These particulars will show that there must be fear united with the hope of a Christian. 1. If we consider the holy God as the author of that promised reward, and that whenever there is a

hope to receive a crown of glory from his hand, there will be a fear of displeasing him and of missing the promised blessings: for we are probationers in this world, and the apostolic exhortation is, "Let no man take thy crown;" and "work out your own salvation with fear and trembling." Our blessed Lord saith, "Every branch in me that beareth not fruit he taketh away."

Suppose we have an earthly friend from whom our expectations are great, can we reasonably expect to rise by that friend, or have his favour, if we have a careless indifference whether we please or displease him? but if we do every thing in our power to please him we may then hope for his favour. A Christian who has no fear of offending God, can have no hope, on rational principles, to be advanced by him, or obtain the promised crown.

2. We are to consider the condition of the conveyance of the promised reward, which we find beautifully expressed by St. Paul, Heb. xii, 14. "Follow peace with all men, and holiness, without which no man shall see the Lord." Repentance, faith, and holiness, are the conditions upon which the promised reward is suspended. St. John saith, "Every man that hath this hope in him purifieth himself even as he is pure;" 1 John iii, 3, "Whosoever abideth in him sinneth not," ver. 6; "He purifieth himself even as he is pure." Whoever intends to live with Christ in heaven should imitate him on earth. By nature we are weak, sinful creatures; but by grace, through faith in the precious blood of the immaculate Jesus, we may be cleansed from all sin. It is the privilege of the children of God to give themselves wholly to him, and receive Jesus Christ as their wisdom, righteousness, sanctification, and redemption; and to repeat acts of faith in the atonement till the disposition and habit of the soul is holiness to God. This advanced state in Christian experience is far, very far, from excluding a filial fear of offending God, or a fear *of not* attaining and retaining the heights of Christian perfection, or of missing the promised kingdom. The best of Christians have to meet assaults from the enemy of the church, as well as from the world, together with a variety of mental and bodily weaknesses or infirmities. God's people, it is true, are a happy people; but nevertheless they have, and will have as long as they live in houses of clay, many difficulties to encounter. Though Solomon was under a darker dispensation than ours, yet he spoke beautifully of the pious Christian's travelling from this world to a better. Song iii, 14, "O my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." As it respects heaven and glory, the best of Christians only see through a glass darkly. God's blessed word is the mirror, through which, by faith, his children have a glimpse of glory; and have a lively hope of one day having the

vail removed, and being swallowed up in the beatific vision. On this occasion St. Paul speaks beautifully, Rom. viii, 24, 25. "For we are saved by hope: but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." An evidence of God's favour and pardoning mercy here, is the substance of St. Paul's gospel hope of heaven. An unpardoned penitent may hope for forgiveness, but he is not satisfied without the evidence. A believer who has the evidence of his adoption, may now, on gospel ground, hope for heaven. Does he hope without fear? Yea, without slavish or distrustful fear; but he has that filial fear which is united with life. This kind of fear saith, "Fight the good fight of faith:" "Let no man take thy crown:" "If ye do these things," &c. &c. In the midst of these exercises in the faithful discharge of duty, sweet hope is present and precious, urging the apostolic precept, "Patiently wait for the fulfilment of the promises," for they are "all yea, and in him amen unto the glory of God" by us. "I will give grace and glory, and no good thing will I withhold from them that walk uprightly." "I will not leave thee nor forsake thee."

3. We shall now consider the quality of the reward. Our blessed Saviour saith, Matt. v, 8, "Blessed are the pure in heart for they shall see God." Since the happiness of the saint is to see the pure God, there must be purity of heart to qualify him for it. The air above is so pure that no sin can live there, and therefore, wherever there is a gospel hope of heaven, there will be a fear of sin; for heaven consists in an absolute freedom from sin. There must be hope with fear for several reasons; fear without hope defiles the soul, for it renders our guilt more omnipotent than God's goodness, and makes sin to be a more infinite evil than he is an infinite good, or in other words, to rise higher than his mercy; and what is that but to undervalue the attributes of Deity, and the infinite merit of the Son of God, and with sin to stain the immortal soul. Again, fear without hope has a tendency to drive persons to a wretched neglect of all the means of recovery, and to a dreadful flight from God; and that perhaps to the utter destruction of the soul. When David's sins had gone over his head, and he saw them to be more in number than the hairs of his head, he still hoped in the mercy of God. What has led many into the sin, the most daring sin of suicide? Were they deranged, or was a hope of mercy quite gone? Why did that man entirely cast away the Christian name, and renounce the Son of God? Was hope of mercy entirely gone, or did he maintain a presumptuous hope without any fear of his Maker? It is a fearful thing to fall into the hands of a sin-avenging God; but, blessed be his name, he is slow to wrath, and of great lovingkindness, and the vilest within the reach of mercy may return and find pardon.

As the frost and cold in the winter binds up the influence of the earth so that it cannot produce its fruits, so the affections of fear and despair so bind up the soul that it cannot exercise its dependance upon God. There must be a mixture of these two graces, fear and hope, in the soul, that when the repenting sinner feels his guilt and wretchedness, and despairs of mercy in or of himself, he may hope and trust in God for life and salvation through the merits of Jesus Christ. When he sees nothing within him, and nothing below him, yea, no finite creature able to help him, yet he may look up and see something above him, that is the mercy of God in Jesus Christ. Oh how sweet it is for a poor despouding soul to look up with an appropriating faith, and have an evidence from God that all his sins, for Christ's sake, are cancelled, and his soul now bound for heaven and eternal glory. Thus we discover the difference between fear destitute of hope, and that fear which is filial in union with a hope which has the gospel for its foundation.

[To be continued.]

BIOGRAPHY.

MEMOIR OF COLONEL VAN SANTVOORD.

BY THE REV. D. BRAYTON.

COLONEL ZEGER VAN SANTVOORD was born June 28, 1783, in the city of Schenectady, where he lived till the time of his death. Early in life his paternal grandparents became so much attached to him, that they took him to live with them. Being of the same religion with his own parents, and being much attached to their grandchild, who bore the Christian name of the grandfather, they took no small pains to bring him up in the principles of that church to which they and their ancestors had been so closely united. He was early taught his catechism, and took a great pleasure in saying his prayers. At the common age of putting children to a trade, he was placed under the care of F. T. Clute, who afterwards became the first fruits of Methodism in this city, and who has contributed much to the advancement of this society; but who, at this time, was ungovernable in his passions and immoral in his life. Under such a master it could not be expected that the pious principles instilled into his mind in his childhood would be nourished. Providence, however, so preserved him that he was not led astray by evil example. He maintained a good moral reputation, till his outside garb was exchanged for real piety. In the 22d year of his age he became united in marriage to Miss Elizabeth, only child of Robert and Elizabeth Loague, which family had lately removed from Philadelphia to this city. This was one of the few happy marriages. There were a few bitter drops in this pleasant cup, which were

tasted after his conversion and before her change. But they arose more from ignorance of his case and of true religion, than from a design to render each other unhappy.

About the year 1809 he became serious, and, according to the practice of his ancestors, as though *to fulfil all righteousness*, he formally united himself to the church. His amiable companion, being influenced more by his example than moved by any inward change, joined with him in this outward devotion. They were asked no questions about an inward change or the knowledge of sins forgiven; but according to the customs of the church were admitted as members. He was now so satisfied with his Christian experience that he prayed in his family, took an active part in conference meetings, and soon became a deacon in the church.

His turn of mind was naturally martial. The commencement of hostilities between the United States and Great Britain roused his latent feelings. In 1812 he received the command of a volunteer company, and spent one campaign at Sackett's Harbour. We have no record of his religious exercises at this time, only we know that his Bible and hymnbook were his constant companions. Soon after this he became a colonel in the militia, and afterwards had the offer of standing candidate for the office of general. But not choosing to be burdened with duties that brought no good to his soul, he resigned his colonel's commission and retired from military services a few months before his death. Few officers appeared better on parade than he; he possessed a good knowledge of military tactics; his personal appearance commanded respect, and his movements were graceful and easy. So much was his mind naturally inclined this way, that he took a peculiar pleasure, after his conversion, in singing such hymns as spiritualized a soldier's exercises. Among all his subjects of meditation none seemed to animate him more than the holy wars. Sometimes in private retirement and in his lonely occupations, he was so ravished with these joyful meditations, that he expressed his happiness so loud as to be overheard.

His Christian experience we have in his own hand-writing, found pinned in his Bible after his death. His heart was formed for friendship. As he had been strongly attached to his own family in youth, so now, through the medium of his beloved partner, he became closely attached to her parents. In the summer of 1818 a fever broke out in this city which threatened to be a mortal epidemic. Providence, however, checked it in the beginning of its progress, so that few were numbered among its victims. Those who were, died suddenly. His wife's parents were among them. One died on the 12th, and the other on the 13th of July. He writes in his experience,

"Alarming was that time to many! Alarming was that time to me! In that month, and somewhere about the time of their sickness and

death, according to the best of my recollection, I was seized with a pain in the breast, (the usual symptom of that fever,) and a heavy, distressing feeling, which caused the fear of death. I felt unprepared. I then took a resolution to call on God for relief. I prayed to him for help. He heard my prayer, and relieved my pain; which is an evidence to me that God will hear and answer the earnest prayer of the heart. Since the month of July, previously mentioned, I had a desire of leading a different life from what I had formerly done. At some certain times I felt seriously inclined, and at other times worldly minded, until the February following."

About this time he failed in business and became reduced in the world. His sorrow for sin, and his worldly trouble, now so wrought upon his mind that he became poor in flesh, and his countenance lost its native cheerfulness. At this time God was profusely pouring out his Spirit upon the people. Great multitudes in this city, and in the region round about, were turning to the Lord. During his conviction, and the outpouring of God's Spirit upon the people, he took a great delight in retiring from his own brethren and going to evening meetings at the Methodist church. At one of these meetings he heard brother T. preach from Rom. ix, 16. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Under this discourse he received such a deepening of his conviction, that he thought he must begin the work of repentance in earnest. He accordingly went home, called his family together, and began that practice again which had been laid aside for many years. He read a lesson from the Bible and prayed with them. His distress was great. Previous to his retiring to rest he opened his hymnbook on these words, "Give to the winds thy fears; hope and be undismayed." Having read two verses he caught a gleam of hope and retired, but found little rest that night. During the course of the following day he retired to his barn to pray. Here God broke into his soul, and the hope he had received the evening before was realized in the change of his night into day. His own words are:—

"On the evening of the 14th of February a different exercise began; joy and sorrow,—joy in a blessed hope for heaven, and sorrow for sin. This was the blessed work which the Lord commenced in my soul. This was that light which John says, 'shineth in darkness, and the darkness comprehendeth it not.' Thanks be to thee, O Lord, for the unspeakable goodness manifested to one, for the sake of Jesus Christ, the Lamb of God, who died for sinners."

From this time we have nothing to guide us in tracing his memoirs, but such events as live in the recollection of his friends. Being peculiarly benefited by Methodist preaching, and much pleased with their prayer meetings, he soon drank into the same spirit, became closely united in affection to them, and very zealous in religion. His friends, who had never in their family, and scarcely in their church, witnessed the overflowing zeal of

one who could boldly and plainly declare from experience that God had power on earth to forgive sins, did not know what to make of these strange exercises. A report was now spread, and rapidly gained ground, especially among those who did not judge rightly of the power of religion, that Colonel Van Santvoord was delirious. Probably his attending Methodist meetings gave additional rapidity and credit to the report. Indeed, though his zeal went beyond the *ordinary* bounds, yet was it regulated by knowledge. So perfectly did he understand himself, that his burning zeal and high profession were attended with an example so bright and convincing, that, perhaps in no instance, from the beginning of his Christian career to his happy death, could either friend or foe justly accuse him of once dishonouring the Christian name.

It was now feared he would become a member of the Methodist church. Means were used to entice him from prayer meetings. His brother, a clergyman of the Dutch Reformed church, now wrote to him on the subject. His advice was, "By no means to join the Methodists:" Matt. xxiii, 15, and Jude, verses 12, 13, were quoted, and applied to them. But he had drank too deep in their spirit to be discouraged, and enjoyed himself too well to be frightened from their company; and had experience of Christian fellowship enough, to feel the misapplication of these wrested passages. On the other hand he had too much religion to lean to his own understanding, and too much knowledge of human frailty to attempt to choose for himself. As he had had sufficient proof in the removal of his pain, at the beginning of his conviction, that God was a prayer hearing God, he was now encouraged to lay this difficult case before him in private, and ask his direction. So plain and clear were his answers to these petitions, that he immediately forsook father and mother, wife and children, brother and sister, took up his cross, and became a member without delay. He was so far from repenting, or doubting the propriety of this step at any period of his future life, that he ever afterwards rejoiced that he had found such a people; made it his boast and glory that he was counted worthy to bear their name, and often expressed his determination to live and die among them. By the grace of God he did.

His own church being reluctant to spare such a conspicuous member, it may naturally be expected that they would not suffer him to withdraw without taking some measures to retain him; but he always answered them with such meekness of wisdom, as never to entangle himself in his own words, in their oft repeated visits to him. But, instead of answering as a straying brother, that ought to be reclaimed, he gave them plainly to understand that he had never before found the true way. He dis-

coursed boldly and plainly with them concerning the knowledge of sins forgiven, and the direct witness of the Spirit, a doctrine which to them did not appear to be so plain and clear.

From the time of his joining the Methodist society till the time of his death, was a little over five years; during which time he was a pillar in the church, and a bright and shining light. After the death of brother Burnham, which was noticed in the Magazine, (see Vol. v, p. 157,) he was chosen as the most suitable person to take the lead of his class. In few instances, perhaps, is a class more attached to a leader than his was to him. He was unto them a brother, a pastor, and a nursing father. While he guided the wandering and comforted the mourning, he supported the weak, and almost literally carried the young in his arms. He soon became an exhorter, and regularly did he go once a week to visit a little branch of his class, who lived about a mile from the city and wrought in a cotton factory. Perhaps a father never enjoyed himself better in the most happy family circle, than he did while praying with them, advising and helping them on in the way to heaven. Often has the Spirit of God been so profusely poured out on these occasions, that peace has filled all souls, tears of joy have bedewed all cheeks, while their hearts have been all melted together, as in one, with the sacred flame of divine love. Sometimes, on these occasions, he has continued praying for mourners till break of day; determined not to yield till the prisoner should be set free.

Feeling his enjoyments to increase in the same proportion as he improved his gifts, and being anxious that others should share the blessings that he now possessed, he would travel on foot into the neighbouring towns, to pray and rejoice with his brethren, and warn sinners to flee the wrath to come. In this way he did essential service to the church, by aiding the travelling preachers in their work, and going into those places which they did not regularly visit. His brethren, the leaders and exhorters of this city, would often accompany him in these excursions, and so pleasantly have they beguiled the tedious hours by their hymns of praise and Christian conversation, that many miles have seemed but a short way.

"*Persevere*" was a word he often used in his addresses to his class. He always took the exhortation to himself. Constancy was a trait in his character. Frowns or threatenings, smiles or flatteries, were all things of indifference to him. He considered no sacrifice too great for him to make, and no labour too difficult for him to perform, in the cause of Christ.

"*Take right hold*" was another phrase which he often used. He always observed the motions of the Spirit and discerned the signs of the times. When the Spirit was poured out he perceived it, he *felt* it. When the people were in a frame of mind to

receive good advice, he knew it: he would then enter into his work in the spirit of a Christian missionary, and call on his brethren to help. At such times he would put forth all his strength, and pour out his desires to God in fervent prayer. He would search for all the mourners he could find, bring them to the altar, or otherwise put them in the way of receiving mercy, and then inquire after more.

He loved the preachers as the messengers of God. If he ever saw them indifferent he grieved; but when they were engaged, he rejoiced as one who had found hidden treasures.

He was a bold reprover of sin. He watched for every opportunity to promote religion, and do injury to Satan's kingdom. He was not like some who think they can do no good but in public; he embraced every *seasonable opportunity* in private. If he met a person by the way, or in the grocer's shop, or by the fireside, and circumstances admitted, he was sure to speak a word about Jesus, to recommend religion, reprove sin, or encourage the believer, as the case might be.

The duty of visiting the sick was his pleasure. So much did he delight in it, and so constant was he in the practice of it, that it has been said of him, he exceeded the preachers of the gospel in this labour of love. When we consider his travels, his visits, his constancy in them, and perseverance with the object he had in view, we may literally, but in a secondary sense, apply to him what Peter said of Christ. "He went about doing good." These visits gave him a good opportunity of conversing with those who had no religion. His kindness gained him access to their hearts, and there are now living among us monuments of God's mercy, that were delivered by his instrumentality, on these occasions, from the error of their ways.

Though on the one hand he supported a family, whom he tenderly loved, with his daily labour, and on the other was no enthusiast, yet so much has he at times been drunk up in the spirit of religion, and carried away with ecstacies of joy, that he has spent nearly whole days in his shop rejoicing and praising God with his happy comrades, and speaking to all that came in, either by comfort or reproof, as their state might require.

The death of brother Van Santvoord was as *glorious* as his life had been *pious*. On Friday night, the 26th of November, 1824, he had a short notice to arise without delay and meet his Lord. His disease was an inflammation of the bowels which attacked him suddenly, and put him to excruciating pain. But death could neither surprise nor affright such a man as he.

Brother D. was immediately called. In the midst of his pains they conversed, for a few moments, with the sweetest recollections of the happy seasons they had enjoyed together. Growing worse, brother D. went for his parents, and he and his family

were left alone for a little while. Thinking a change in his position might afford him some relief, he arose, and his wife helped him to the fire. His wife supported him behind, and his daughter, as though to receive the blessing of a dying father, reclined her sorrowful head upon his lap. The cold sweat poured from his face. He spoke and said, "Weep not for me." To his daughter, bound to his heart both by nature and grace, he turned, and speaking with his usual sweetness, said, "I leave you Jesus for your father."

When his parents arrived he addressed himself to them. Though racked with such pains as put an end to his mortal existence in about thirty hours, yet he spoke to them with much power, clearness, and calmness, and while his dying pains gave an application to his words, he was enabled to converse as though he did not feel them. He did not forget the relation he stood in to his parents. He was a child, and he knew it: he had a duty to discharge, and he felt it. His fears were frankly stated; that they were trusting in the form of godliness without the power. His pointed and dying exhortation for them to taste the sweets of an inward change, was accompanied with filial respect and Christian feeling. It soon became evident that a mortification had taken place. This brought on a considerable degree of ease, which he enjoyed during the whole of Saturday, especially in the latter part of the day. He talked freely and familiarly with his family. Being asked if he thought he should die, he replied, "No, I think God has more work for me to do." Mrs. Van Santvoord had experienced religion at a campmeeting a little more than a year before, and his oldest daughter at a campmeeting at the same place a few weeks before. His other children were all young. This happy state of his family gave him, next to the enjoyment of his own mind, the highest satisfaction He spoke of it with rapture and gratitude to God; it strowed his dying pillow with heavenly sweets. Being asked by his companion if he did not feel concerned for the temporal welfare of his family, he replied, "No, my dear, God will provide." This, to one who had no less firm reliance on God than himself, was the sweetest answer he could give.

Brother B. visited him on Saturday morning. In conversation about their past enjoyments, and the many happy meetings they had had together, he became so happy as to praise God aloud. On Saturday evening between 8 and 9 o'clock he grew worse. His wife said to him, I believe you are going to die. "Yes," he replied, with his usual sweetness and composure, "I am going to glory." How can it be, said she, that I am to be bereft of my earthly support with these little babes on my hands? "O," said he, "I leave you Jesus for your husband; and God will provide for your children. Good by, good by.—Call all my

friends to my bedside." When they came he bid them all farewell. This he did with the same composure of mind and pleasantness of voice as when accustomed to take leave of his family only for a few days. Brother B. came in, and spoke of the prospect of his sudden death; "Yes, said he,

"'My ransomed soul shall soar away,
To sing God's praise in endless day.'"

He wished his friends to sing,

"'When I can read my title clear,'" &c.

When they had done singing that he said, "Now sing,

'And let this feeble body fail,'" &c.

His wife waiting for a moment to think of the tune, he began, and putting forth all the strength he had, sung the first verse himself. His wife speaking of her composure and great happiness in such a trying scene, and seeing many of her friends much affected, expressed a wish that they all might be as much resigned as she: "Amen!" said he with a loud voice; and his friends joining with him in praising God, he soon became so happy as to laugh aloud, according to his usual practice.

When his breath grew shorter, it seemed to be a satisfaction to him. He spoke of it himself. He called for his brethren by name, and being told they were gone to quarterly-meeting, "Well," said he, "when they come home tell them brother Van Santvoord died happy." Perceiving himself to be fast going, he used the words of Addison, saying, "Call all my friends; call all the city to see how a Christian can die." He raised a prayer to heaven that his death might be the beginning of a reformation in this place. He mentioned two persons by name who he desired would get religion. One of them is since dead. His friends have a satisfactory hope of his salvation.

Being called about two o'clock on sabbath morning, I found him dying. I said to him, So brother Santvoord, you are going a little while before us. "Yes," said he, "and I know it will be well with me." Wishing him to leave a testimony behind him for the conviction of gainsayers, I asked him whether he could recommend this religion to others in his *death*, as he had done in his *life*. He most heartily replied that he could. We joined in prayer, and the Holy Ghost hovered over us. After we arose, sister Van Santvoord remained kneeling by his bedside recommending his spirit to the divine protection. Perceiving him to be drawing near his end, and wishing him to leave as strong an evidence as possible for the benefit of his friends, of his triumph over death, I said to him, Do the prospects of glory brighten in your view as you advance towards heaven; but I received no answer, the tongue that had so often spoken the praises of God could no more move. But he had said enough; and our memories were all full of the good advice he had given us.

His breath grew shorter and shorter till it ceased; and death plucked the spirit with such gentleness and stillness, that the bystanders could not perceive the exact time it was done.

On this trying occasion we had a good opportunity of perceiving the effect of religion upon the surviving friends. In common cases of sudden death all is disorder and confusion; but here were perfect peace, resignation, and order. Though none could have felt his loss so sensibly as his wife and daughter, yet of all the company, I thought none was more composed and resigned than they. Domestic concerns, which required attention, were performed by them with as much promptness and regularity as on ordinary occasions of human life.

His remains were taken to the church on the Tuesday following, and an appropriate discourse preached by his much loved friend, J. M. Smith. The congregation was much affected. The whole ceremony was deeply impressive, and I believe that day will be remembered in time and in eternity.

Brother Van Santvoord's death was sanctified. He had long lived in the hearts of his brethren. They were bound to him by the dearest and strongest ties. He was removed suddenly and unexpectedly. The manner of his death impressed them with the necessity of being also ready. It laid hold of their feelings. It was truly affecting, after his death, to hear them, as they met by the way, in the social circle, prayermeeting, classmeeting, or lovefeast, speak of the pious example, Christian virtues, and triumphant death, of their much loved and highly esteemed friend; each delighted to mention some good and wise saying that he had heard fall from his lips while he was yet alive.

As this memoir is written expressly to do good, perhaps it will have the same effect to mention two or three anecdotes illustrative of the good done by his pious life and happy death.

As his business led him round the city, he was in the *habit*, when he wished to light his pipe, or rest a moment from labour, to go into those shops or houses where he knew he could improve the few moments in pious conversation with his Christian friends. In the afternoon of the same evening on which he was taken sick he was on such a visit in a grocer's shop. Providence threw a backslider in his way; he conversed plainly and closely on the subject of religion. It left a deep impression on his mind, he lived about three miles from the city. When he heard of the death of his Christian friend, on the sabbath morning following, so dark and mysterious did the ways of Divine Providence appear to him, that he could not be satisfied of the truth of what he had heard until he had come to town himself and ascertained the fact. When he found it was so his conviction was deepened; he did not rest till he was reclaimed; he has since been restored to the bosom of the church, and bids fair to be a useful member.

In conversation with a mourner in a prayermeeting one evening, I asked him the cause of his conviction. He replied, "The promises I made to Mr. Van Santvoord." They so wrought upon his feelings now, that he did not and could not rest till he found rest in Christ.

Next door to him there lived a woman who was opposed to religion. He conversed with her till his conversation became odious. She often said he feigned his religion, and would feel very different in the hour of death. Her disappointment in his happy death overcame her. Her opposition to God, her hatred to her own soul, and her disesteem of the children of God, and her pious neighbour in particular, now stared her in the face, and she became a true penitent. She was so sensible of her past error that she could not rest till she obtained mercy. Just one fortnight after his death she was received a probationer for membership. Perceiving one so sensibly raised up in the room of one that had died in the field of battle; during the whole ceremony of baptizing her I was deeply impressed with Mr. Wesley's explanation of that obscure passage of Scripture, 1 Cor. xv, 29, "Else what shall they do who are baptized for the dead."

His brother in the flesh, who was never satisfied with his profession while living, felt very different after his death, if we may judge from a most consoling letter sent to the afflicted widow. He says, "Why should you doubt? Your *loss* is his unspeakable, unalterable *gain*. He has long professed to be a lover of God, and from his perseverance has given us assurance of his sincerity and faith. And, I solemnly believe, could we draw aside the veil which conceals eternity, we should see him ten thousand times more happy than he was a week ago. What in this world can be compared with an eternity of happiness, where the wicked cease from troubling and the weary are at rest? Never can we wish him back to this world of sin and sorrow; but let us rather patiently wait for our dismission from this scene of misery, and prepare to follow him to the harbour of eternal rest."

REVIEW.

The Excellence and Influence of the Female Character, a Sermon preached in the Presbyterian church in Murray-street, at the request of the New-York Female Missionary Society, by Gardiner Spring, *Pastor of the Brick Presbyterian church in said city.* 1825. *pp.* 32.

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The next thing recommended as a prominent excellence in the female character, is neatness and taste. And we certainly cannot estimate too highly these qualifications; for there seems a perfect incongruity between a pure and chaste mind, and an impure and slovenly exterior; hence it has been well observed that *neat-*

ness is next to godliness. While a pious and well-informed female conscientiously avoids that ostentatious display of "costly apparel," which delights principally in attracting the attention of others, she is no less solicitous to recommend, by her example, neatness and plainness in her personal attire, as "becoming women professing godliness." We extract the following remarks in relation to this branch of female virtue.

"In a female, particularly, they well deserve the name of virtues; for without them, whatever may be her excellencies, she has none that will be honoured or acknowledged. A woman may be industrious and economical; she may possess a well cultivated and richly furnished mind; but destitute of neatness and taste, she depresses rather than elevates the character of her sex, and poisons, instead of purifying, the fountain of domestic and public happiness.

Whatever a misinformed piety may judge, true piety, well informed, is the nurse of every personal and social virtue. Religion has not unfrequently lost her pure and benignant influence, by needlessly arraying herself against all those personal accomplishments, which, though not the first, constitute one of the appropriate and important duties of the female sex. You may discover a neatness and taste in the very *mind* of a praiseworthy woman, be her condition in life ever so humble. You shall see them inwoven with her thoughts, expressions, and conduct, and giving a cast to every thing she is, and every thing she does. Her *manners* will partake largely of these excellent qualities, and in every respect be the emanation of a neat and polished mind, and a well cultivated and benevolent heart. Equally removed from that affectation of softness which is disgustful and nauseous, and that intrepidity which sets at defiance the maxims of ordinary discretion, they will be modest, pleasing, and dignified, and the natural and unstudied expression of that cautious delicacy which is the best guardian of female reputation."

We should be extremely sorry to misunderstand, and much more to pervert, the intention of our author in his subsequent remarks upon "female *dress*;" but they appear to us not sufficiently guarded to produce that restraint upon the minds of those females who appear to be more ambitious of personal decorations, than of an entire devotedness to God, which the gospel imposes, and which the above observations from the sermon seem obviously intended to impose.—While the writer affirms that those "fashions which characterize a gay and worldly circle a Christian woman will avoid," the fantastical female is exempted from all the restraints which a "simple neatness" would impose upon her, by being told "that there is no intrinsic evil in mere dress of any *kind*"—that "so long as the heart is not corrupted, nor the best interests of man injured by the garments we wear, they are of little account in the sight of God." We are glad, however, to find the preacher anxious to guard his fair auditors against the liberty they might take from what had been advanced:—"I plead not," says he, "for excess and profusion in apparel. Extravagance and finery in dress I would censure and condemn. A fop or a belle I would hold in steady contempt. All attention to personal appearance which excludes higher and more important objects from the mind, is inconsistent with a pure religion. Against the splendour, gayety, and fickleness of fashions, the pure and unassuming influence of Christian piety is natively arrayed. And vanity, splendour, and extravagance in clothing, are the result of a vitiated taste, and never become the person half so well as a beautiful simplicity and neatness." The sentiment conveyed in these words is so conformable to the genius and pre-

cepts of the gospel, that we cannot but regret that its force should suffer any abatement from a countervailing sentiment; but while the preacher has made this explicit statement of his views, he seems conscious that the want of the same explicitness in some of his other expressions in reference to this subject, exposes them to an opposite construction; for after having said that he could "not believe that the religion of the gospel requires that we should have no regard to the feelings and opinions of human society," as it respects our apparel, he observes, "It is possible these thoughts may offend. But, sure am I, they present no cause of offence to the most self-denying mind."

But what were those thoughts which he feared might possibly offend? Not surely those which recommended "simplicity and neatness" in female apparel. These, surely, could give no offence to those who have formed their ideas of "neatness and taste" according to the gospel standard. It was obviously those which suppose it to be perfectly harmless to follow the fashions of the day; which affirmed that an "Indian may be as vain of her blanket, and a Quaker of her bonnet and cap, as a coxcomb is of the newest fashion or a courtier of his splendid retinue," —that there "is no intrinsic evil in dress of any kind,"—and more especially from the plausible arguments used in favour of costly attire:—"What would become," says the sermon, "of the interests of society if you proscribe all the ornaments and conveniences of dress?" [There is a vast difference between mere "ornaments" and simple "conveniences." While the gospel proscribes and condemns the former, it tolerates and provides for the latter. To have met the objection fairly, therefore, Dr. Spring should have inquired concerning *ornaments only.*] "To what untold multitudes do these give useful employment? How large a portion of the church of God do they elevate above want and suffering? How many benevolent institutions are maintained in existence by the industry of females in forming articles of mere ornament and fancy? And how many *streams of charity* do they fill, which, without them, would be dry?"

From a minister of *Dr. Spring's* endowments we should hardly have expected such arguments as these in support of *fanciful ornaments*. There is, we venture to affirm, scarcely a vice, however deteriorating to the morals of society, but what may be justified by a similar process of reasoning. The gamester might say, "To what untold multitudes do I and my associates give useful employment? The maker of cards, dice, &c., would be thrown out of employment; the tavern-keeper could hardly afford to take out his license did we not sometimes *add drunkenness to thirst*; the West Indian planter could not find market for the fruit of his negro's labour, nor the Frenchman for the juice of his grapes, were we to cease our diversions. How many '*streams of charity*' do we fill, which without us would be dry! Landlord, fill us another bumper,—it will not only slake our thirst, but help to 'elevate above want and suffering a large portion of the church of God.'" To such inconclusive reasoning does the embracing an erroneous principle reduce men of piety and talents.

This argument, which has been reiterated from father to son in

almost every generation, in support of luxury, should be abandoned by every sound moralist, much more by every Christian divine, as it is in itself an evidence of the weakness of the cause it is brought to defend. The labouring class of mankind, who now employ themselves in furnishing mere luxuries to pamper the appetites and passions of depraved men, might easily turn their attention to more useful pursuits, and unite with other virtuous citizens in advancing temperance, godliness, and all that simplicity and neatness which the gospel requires.

In regard to dress itself, however trifling and unimportant it may seem in the estimation of some men, the Holy Spirit has deigned to give directions concerning it, and to utter the displeasure of God against the pride of extravagant apparel. While it is allowed that every one ought to dress according to his profession in life, it is manifest that all needless ornaments, such as are procured for the mere purpose of external show and decorations, are strictly prohibited in the Word of God. "Moreover, the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings," &c., Isai. iii, 16–24. If there be "no intrinsic evil in dress of any kind," and if it "be of little account in the sight of God," why these heavy denunciations against the *daughters of Zion*, because of their *haughty* deportment, which was so strikingly exhibited in the many useless ornaments of their bodies? And why did the Holy Spirit, by the mouth of St. Peter, leave the following words in reference to this subject on record:—"Whose adorning, let it not be that outward adorning of plaiting" (or curling) "of hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Pet. iii, 3–5. "Three things," says Mr. Wesley in his remarks on this passage, "are here expressly forbidden, curling the hair, wearing gold by way of ornament, and putting on costly or gay apparel. These, therefore, ought never to be allowed, much less defended, by Christians. *All* superfluity of dress contributes more to pride and anger than is generally supposed. The apostle seems to have had his eye to this by substituting meekness and quietness in the room of the ornaments he forbids. 'I do not regard these things,' is often said by those whose hearts are wrapt up in them But offer to take them away and you touch the very idol of their soul. Some, indeed, only dress elegantly that they may be looked upon; that is, they squander away their Lord's talent to gain applause; thus making sin

beget sin, and then plead one in excuse for the other." "An ornament," as Crates said, "is that which adorns. The proper ornament of a woman is that which becomes her best. This is neither gold, nor pearls, nor scarlet, but those things which are an evident proof of gravity and modesty." How conformable are these words to those of St. Peter above quoted, "My ornament," said the modest wife of *Phocion*, a celebrated Athenian general, on receiving a visit from a lady who was elegantly adorned with *gold* and *jewels*, and her *hair with pearls*, "My ornament is my husband, now for the twentieth year general of the Athenians!"

Of the importance of personal piety and of the extended influence which pious females have on community, too much cannnot be said. It is in the nursery that the disposition, the habits, and the early affections of children are formed; and experience corroborates the truth of the wise man's declaration, "Train up a child in the way he should go, and when he is old he will not depart from it." Let children of the mildest natural temperament be committed to the care of a fretting, turbulent nurse, or be so unfortunate as to have for a mother a woman of this character, and their tempers will be soured; to their disposition, naturally biassed to evil, will be superadded a proneness to irritation and a turbulence of manner peculiarly characteristic of a bad education. Like begets its like. We learn from each other by sympathy, by imitation, and insensibly contract a manner of deportment from those with whom we associate, which our sober and better informed judgment at first condemns. And how much more natural is it for children to imbibe the spirit and to imitate the conduct of those from whom they receive their infantile instructions, their first enunciation of words, and the first impressions of their minds. If it be true, as some philosophers, not without a degree of probability, contend, that mankind assimilate in their exterior configuration, in the lineaments of the countenance, and the prominent features of their mind, to the scenery of the country which gave them birth and contributed to their growth, how much more reason have we to conclude that infant minds will be shaped after the likeness of their early associates and directors, and exhibit, as the spontaneous effusions of their hearts, correspondent words and tempers. How vastly important, therefore, is it that females, to whom the care of infants are, in the order of God's providence, chiefly committed, that their tender and flexible minds may receive a bias in favour of truth and piety, should be habitually lovers of God, and manifest that love by a consistency of conduct. To every word, therefore, of what is said in the sermon before us, respecting the necessity of PERSONAL PIETY in females, that it "forms a distinguished excellence in the female character," we most heartily subscribe, and hope the observations of the preacher may have that weight on the minds of his hearers and readers which their truth and importance demand. Such observations would be in place at all times; but they derive a peculiar and appropriate importance from the circumstance of their being delivered to an audience of females who were banded together to promote the cause of missions, to subserve the interests of evangelical religion at home and abroad. It

would be an anomaly for which we know of no specific name, to behold persons zealously engaged to support and to send forth the missionaries of the cross, who are themselves strangers to the cross of Christ; who are recommending personal piety to others while they themselves are destitute of it. Of all others the promoters of missionary institutions should exhibit an example of that piety, that entire devotion to God, which the religion they profess to recommend to others imperiously demands. In a certain sense, to be sure, "money answers all things" in this great work of charity, it being the object for which associations of this kind are formed; but it is only an object subordinate to the attainment of a far nobler and higher one,—even the everlasting salvation of the souls of men. In giving and collecting money, therefore, unless true love to God and man be the actuating motive, although the money, being rightly appropriated, may subserve the great ends of redemption, those who are active in collecting these charities will give but a sorry proof of their own belief in the transforming power of the gospel on the heart. On this account we are highly gratified to find this subject pressed, on an occasion like this, with so much earnestness, as is done in the following extract from the sermon:

"'Favour is deceitful, and beauty is vain; but the woman that *feareth the Lord*, she shall be praised." The virtues to which we have already alluded are the glory of a woman, but piety constitutes the crown of her glory. I speak not of that piety which exists only in name, but of that which has its seat in the heart; which subdues the native alienation of the mind to God and holiness; which transforms and new creates the soul; and which concentrates its faculties, and concentrates them for ever upon the living God as its portion. Religion in woman as well as in man, is not only "of the operation of God," but the result of reflection, comparison, and choice, and consists in a cheerful and happy renunciation of all the heart holds dear for Jesus Christ, and of every opposing interest for his kingdom and glory. And this is her distinguished excellence. Let the fear of God and the love of Jesus Christ control her domestic virtues; let the humility, patience, faith, hope, charity, and resignation of the gospel, become interwoven with her personal accomplishments, and sweeten and govern her conduct; and how lovely is such a woman. It has frequently been remarked, that "pious women are not only more numerous, but more pious than pious men." In a woman, piety is more apt to be uniform and persevering amid multiplied obstacles and accumulated discouragements. And if she possesses large measures of grace, her religion will be more ardent than the religion of the other sex. Such was Hannah, Elizabeth, Mary, and Anna; and such have been a multitude of others of whom the world was not worthy. If woman was first in transgression, she is most lovely in her penitence. If she was first in her infidelity, she is most faithful in her attachment—"last at his cross and earliest at his grave." Hers is the piety which purifies the heart and overcomes the world. Hers is the piety which raises the eye and heart to God; which consecrates to him those ardent affections, that youth, that beauty, and that pride of life. Hers is the piety which urges to the unbending attachment to every truth, the assiduous cultivation of every grace, and the diligent and self-denying performance of every duty. Add to the excellence of such a woman all the peculiar excellencies of her sex—all that native tenderness and kindness—all that cheerfulness and sweetness of disposition—all that untiring patience and submission to suffering—and all that immutable love in which she has a glorious superiority over the other sex; and as you contemplate her virtues, tell me, what empire has true excellence on the earth like the bosom of such a woman. Or if you will contemplate her character in a more advantageous light still, behold religion not only combined with all the pecu-

liar excellencies of her sex, but gradually exterminating all her peculiar faults and foibles—subjugating her spirit of unworthy curiosity—eradicating her spirit of envy and detraction—softening her spirit of fretfulness and complaint—and elevating to things unseen her worldly mind; and how inestimable such a woman! How infinitely superior are her charms to all the fascinations of beauty, all the splendour of external accomplishment, and all the "delicious joys of giddy dissipation!" How invaluable does such a woman appear, adorned and dignified, not only by all that earth can give, but decked in the robes of that piety and loveliness, which earth can neither give nor take away.

(To be continued.)

MRS. CAROLINE MATILDA THAYER.

"There, at one passage, oft you might survey,
Error and truth contending for the way;
And long 'twas doubtful, both so closely pent,
Which first should issue through the narrow vent."

Though the poet, from whom we have borrowed our motto, seems to think that "no mortal e'er shall find" the truth, only as it is mixed more or less with error, yet we think "we have a more sure word of prophecy," by which, if we "take heed" we may be directed into "all truth" essential to salvation.

"The way of holiness," is so plainly marked out on the great map from which we ascertain our privileges as "joint heirs with Christ," that the "wayfaring man," though he may be accounted "a fool" by those who only understand the geographical boundaries of this world, "need not err therein,"—"for the ways of the Lord are right, and the just shall walk in them."

MRS. THAYER, whom we are about to introduce to our readers, has been extensively known as the authoress of a book entitled, "RELIGION RECOMMENDED TO YOUTH, IN A SERIES OF LETTERS;" and as it has been generally known that she was induced to leave our communion and to unite herself to the New Jerusalem church, we have thought that it might be satisfactory to many of our readers, to learn that she has judged it best for her spiritual and eternal interests, to return to that church to which she connected herself in the beginning of her religious pilgrimage.

The letter which follows was received by one of the editors, in answer to one which he addressed to her in reply to a letter MRS. THAYER sent to him concerning her return, and proposing a removal of every impediment to an entire union of Christian fellowship. This is followed by another letter which she addressed to the members of the Methodist church in Chillicothe, state of Ohio. We sincerely pray that the "everlasting arms" may ever keep the writer of these letters in the "narrow way," trodden by prophets, apostles, and martyrs, and prevent her, and all others, from wandering until they are

"In endless mazes lost."

Letter from MRS. CAROLINE M. THAYER *to one of the Editors dated Chillicothe, March* 14, 1825.

MY DEAR BROTHER,—By this mail I send you a copy of my printed letter addressed to the members of our church in this place, which though particularly designed for those who have so kindly and cheerfully extended to me the privileges of the church, I fain would have you consider as also applied to yourself. You will find in it, I trust, a satisfactory explanation of my present feelings in respect to my late unhappy separation from the church, and I cannot have the least objection to your publishing any part of it in

the Magazine, or making any use of this letter which you may think expedient. I did, at first, contemplate addressing a communication to you for publication in the Magazine, but I felt so little and worthless that I feared it would savour of vanity to suppose my rejection or reception of any system of doctrines of sufficient importance to the Christian world to be made public.—But when I considered that I had not always been restrained by these humbling views of myself from a public avowal of my opinions, I felt the importance of making my cordial return to the church as public as a misguided zeal had made my separation.

Feeling in my soul, that the spirit of religious controversy is not the spirit of Christ, it has been my study to avoid any collision with the New Jerusalem church. You are not thence to understand that I am not fully and heartily a Methodist. Indeed, I can joyfully say I never was so decidedly attached to our doctrines and discipline as at present. Subjects which were heretofore perplexing to my mind have lately been elucidated, and I no longer hesitate to avow my hearty belief in *all the doctrines of the Methodist Episcopal church.* It is worthy of remark also, that my mind has not arrived to this state by any course of argument or research, but by abandoning controversy, and simply looking to the Lord for the influence of that Spirit which is able to guide us "*into all truth.*"

The first steps of my return to the church were dictated by feeling rather than opinion, but conviction has accompanied every subsequent one; and I cannot but wonder that my mind could ever yield assent to principles so opposed to reason and revelation as many of those advanced by Emmanuel Swedenborg. The whole system of that extraordinary man now appears to me like a kind of *fairy vision.* The explanations which I have been able to obtain of his doctrines remind me of what seamen term "*point no point!*" They are like the optical illusions spoken of by travellers in the deserts of Arabia, representing at a distance green fields and glassy lakes, but on a nearer approach are nought but arid rocks and burning sands. I have many times sought to ascertain the geography of this fairy land, but when I have thought its boundaries well defined, suddenly the whole has assumed a new appearance, and receded from my approach. Thank God, the principles of our church are plain and easy to be understood, and I return to them with a higher zest, after wandering in the labyrinth of speculative research.

To the ministers and members of the church in New-York I would fain say something, not in extenuation or apology, but in affectionate and sincere acknowledgment. I would, if possible, give vent to feelings which struggle for utterance, but I cannot. When I remember how often "we took sweet counsel together, and went to the house of God in company;" when I recall those "labours of love" and walks of usefulness, in which I was permitted to unite, and reflect also how rashly and foolishly I threw away so many precious privileges, and pained so many affectionate hearts, my sensations are painfully acute.—But I will not dwell on the past; but return to the ever animating subject, the grace of God manifested in my restoration.

"Oh, for this love let rocks and hills
Their lasting silence break!"

Happy in the enjoyment of Chris-

tian privileges, I feel a resolution of soul, which I trust the world can never shake, to live in the discharge of every Christian duty, and I beg you, dear brother, to make known, by any means you may deem expedient, to my brethren of New-York the sense I entertain of their individual regard for me, and of my own unworthiness.

Your kind letter was truly exhilerating to my spirit. The readiness with which you agree to cancel the past and renew the bond of Christian fellowship, is what I might have expected from my experience of the nature and extent of Christian charity; but it has nevertheless made a deep and lasting impression on my heart, and added another link to the chain that binds me in gratitude and affection to the church of which you are a minister.

With grateful remembrances to all, I am, dear brother, your affectionate sister, C. M. THAYER.

Rev. N. Bangs.

Letter from MRS. C. M. THAYER *to the members of the Methodist Episcopal Church in Chillicothe, Ohio.*

DEAR BRETHREN,—It is not unknown to you, and to the Methodist connexion at large, that an unhappy difference of opinion with respect to some of your doctrines, led me about three years ago to withdraw from the church of which I had been a sincere and devoted member for more than fourteen years. I need not tell you that I have been disappointed in my expectation of finding permanent happiness apart from you. The fact that I have voluntarily sought to renew the bond of Christian fellowship with you is a sufficient evidence of this, and that my heart was never alienated from you. Nor would a public avowal of my cordial return be at all necessary, if an account of my separation from you were not already before the public. A mistaken zeal has spread far and wide the knowledge of this most unhappy breach, and the cause of truth demands an equal publicity of the sentiments I *now* entertain respecting the causes of my separation, as well as respecting your doctrine, discipline, and institutions.

The liberality you have displayed in so readily extending the hand of fellowship and affection to one who had voluntarily forfeited all right to a participation in your excellent institutions, has made an impression on my heart which will, I trust, never be erased while that heart is awake to the perceptions of gratitude or sensibility.

You have asked for no test of orthodoxy to warrant my frank reception, but have said to me in the language of your wise and excellent discipline, "There is only one condition required of those who seek admission into these societies, a desire to flee the wrath to come and to be saved from their sins." Yet it gives me sincere pleasure to be able to assure you, that on a careful investigation I have found most of our differences of opinion to have no other existence than in the ambiguity of words.

I deem it also my duty to state that in one essential point, and that on which most of our minor differences rested, I have received such light and instruction from the Lord through his Word and ministry that I am enabled to agree with you. This point is the doctrine of the atonement. I now cordially embrace your views of this subject, and clearly perceive how I was led first to doubt, and then to deny

this cardinal doctrine of the gospel. It was only by shaking my faith in the divine authenticity of the apostolic writings that the enemy of my soul could infuse a doubt of the validity of that doctrine on which I once rested implicitly as the only ground of acceptance with God, and hope of a happy immortality. You will be happy to learn that my views on this subject are corrected, because you esteem the doctrine of a real sacrificial atonement for the sins of the world, through the sufferings and death of our Lord Jesus Christ, as a distinguishing characteristic of the Christian system.

Applying to the church the tender relation of a parent, I can address her in the language of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it:" for however I may have diverged from you in the adoption of theories which appear to me as the visions of poetry, or, if I may be allowed such a term, the very *poetry of religion*, I have grown weary in the pursuits, like the child chasing his butterfly, and have returned to rest in the bosom of my spiritual *Alma Mater*.

You will spare me the painful task of recapitulating all the causes of my temporary abandonment of Methodist principles, and I could not, if I would, detail the various and often conflicting exercises of mind which have eventuated in my return. It is not a trait of my disposition to act timidly, yet I have returned with caution and fear. It is natural with me to feel ardently and act promptly from the impulse of my heart, yet I have suffered more than two years to elapse since I found difficulties in the system of faith which I adopted when I rashly withdrew from your connexion, and felt a wish to retrace the path which had led me from you. Tender associations of the past have often excited the bitterness of feeling; yet that feeling has been repressed; your interests have been dear to me, and yet I have forborne to come among you.

I have deliberated long, and I come to you with a full and determined purpose of soul to devote myself to God and his cause, discarding as dangerous to my peace all merely speculative inquiry; and to receive with humility the doctrines inculcated in the *plain letter of the* WORD OF GOD: not seeking to penetrate into the arcana of invisible existence by scientific research, or to stretch my little powers to grasp what God in his wisdom has seen proper to place beyond the reach of human capacity.

It was long ere I could bring my mind to submit to a public exposure of my error, for there is something revolting to human pride in the retraction of sentiments which have been fervently adopted and zealously defended. But I thank God the love of truth has triumphed over these reluctant feelings, and enabled me to contemn that pride as incompatible with the Christian character.

Painful as it was to human feeling and mortifying to human pride, I have been enabled by divine grace to submit my opinions to a careful re-examination. I have pursued the inquiry slowly and silently, resolving neither to be led astray by the warmth of my own feelings, nor the influence of dear and excellent friends, either in connexion with, or opposed to the Methodist church. Known only to my God were the deep exercises of my mind when vacillating

between contending principles; and it was not until I became willing to waive all points of difference and return to the duties and engagements of the church that difficulties began to disappear. But in proportion as I have sought to live under the practical influence of Christianity without reference to peculiarity of opinion, my doubts and difficulties have vanished before the sunbeams of revelation. In attachment to your discipline I have never varied, and the more I have been led to study the nature and operations of the human mind in connexion with the blessed Being from whom its powers and capacities are derived, the more I have seen in that excellent system a clear proof of wisdom in design, and benevolence in administration.

To the two distinguishing features of your ecclesiastical economy, *episcopacy* and *itinerancy*, I have been decidedly attached ever since my mind became sufficiently mature to reason on subjects of general advantage; and I fully agree with our revered father Wesley, that the rules of life as prescribed in the discipline, are those "which the spirit itself writes on every awakened heart."

During my long and melancholy separation I have examined the doctrines and internal economy of several distinct branches of the Christian church, and occasionally attended their ministry; and I return to your communion with a clear and rational conviction that it is the best *for me*. I believe it is as nearly apostolic as the condition of society will permit, and that God has owned, and still does own, its ministry with his peculiar blessing.

I am far from limiting the operations of divine grace to our community, for in every nation, he that feareth God and worketh righteousness is accepted with him; but the means of grace in our own church are, to me, attended with a peculiar unction; and whether it arise from natural partiality, or any other cause, the effect is the same.

If I know my own heart I was never more sincere than in adopting the sentiments of the New Jerusalem church, as they were first explained to me. I have no wish to enter upon these sentiments, or show you how I was led to perceive their fallacy. Such a detail might inadvertently wound the feelings of some who are sincerely attached unto that church, and would do no good. It is sufficient for me to remark briefly, that the New church claims to be founded on a new revelation or dispensation of divine truth, subsequent to the establishment of the Christian church: and in rejecting this claim: a foundation is taken away and the superstructure falls.

Happy am I, that in this work of a highly ingenious theory, I am not left to wander in the barren desert, friendless and without a home. My Father's house is not shut against a returning wanderer; and you, my dear brethren, have kindly taken me by the hand and invited me to a participation with you in all the privileges of those "who walk in the light as children of the light."

I regret exceedingly that this step was deferred so long, and that it is no longer in my power to return to that portion of the church from which I withdrew. It has pleased God, in his providence, to separate me from all local attachments, and previous to my removal from the city of New-

York, I did not perceive, so clearly as I have since done, that it was my absolute and imperative duty to seek a renewal of my connexion with the Methodist Episcopal Church.

I regret also, that in a letter which is already before the public there is some mention of the *Wesleyan Seminary*, where I was once happily and successfully employed as a teacher. I have been long convinced that I totally misapprehended the motives of the trustees of that institution, and I discharge a sacred duty when I express in this public manner my hearty conviction, that they were actuated by conscientious principles, and a regard for the religious character of the Seminary. At the time every thing was viewed through the distorted medium of prejudice; but I have long seen more clearly, and have often had occasion to recall to mind the admonition of the wise man, "Forsake not an *old friend*, for the new is not comparable to him."

In the ardour of zealous excitement, it was impossible for me to perceive how much personal and local feeling entered into my views and influenced my decisions, nor is it easy for a mind much excited to discover the misapprehension on which this excitement depends.

A more particular explanation is, perhaps, at this period, unnecessary; but I could not be quite satisfied to pass over in silence, a circumstance in which I fear too much blame has been attributed to persons, who, I am convinced, were at all times actuated by sincere attachment to the church, and by no unfriendly feelings towards myself.

In making this surrender of myself to God and his church, I have felt the importance of a full and candid examination of my motives. No action of my life was ever undertaken with more deliberate scrutiny, and I have not a doubt of its propriety.

It has been my fault through life to be guided too implicitly by strong and vivid feeling, but I have been convinced that we may be under the dominion of imagination and sophistry when we deem ourselves the ardent votaries of reason and truth; and, in this case, at least, my determinations have been formed only upon clear and rational conviction, and the only umpire I have admitted between contending opinions, has been the Word of God as contained in the Holy Scriptures.

Having been rationally convinced of the divine authenticity of that blessed book, and having, I trust, felt the power of its plain and simple truths in my heart, I have felt that I could safely trust to such an arbiter: and I have taken these truths in their *liberal* and *obvious meaning*, because *it is* the obvious meaning alone which can be useful to *common minds*. I thence argue that this is the sense in which the Scriptures were intended to be understood.

I would fain hope that *no* member of the Methodist church has been led by my example to substitute plausible hypothesis for the simplicity of the gospel, and it grieves me much to reflect that my imprudence may have wounded the feelings or contaminated the faith of some who loved me.

To such, if any such there be, I would make the only atonement in my power, by exhorting them to adhere steadfastly to our "*ancient landmarks*," and be satisfied that there is enough of "*good and truth*" in our own church to lead us to heaven, if received with sim-

plicity and faithfully improved. Though I avoid all collision with peculiar doctrines of the New church, it is not necessary that I should forbear to use all fair and honourable exertions to deter others from the danger I have incurred. Less than this would prove me heartless in the cause of my Master, and unworthy of a place among you.

I hope, dear brethren, that these concessions, though not required by you, will be satisfactory; and that the bond of brotherly love, which you have so cheerfully recognised, will never be sundered until we are called from the church of God on earth to join the blest societies that "circle the throne rejoicing." There, if we are so happy as to meet, we shall no longer be subject to the fluctuations of this imperfect state, but shall be "pillars in the temple of our God, and go no more out for ever."

My heart warms with the subject, and I feel, while I write, a joyous anticipation of that glory, which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." The energies of my feeble thought are insufficient to realize, the capacities of my mind are inadequate to describe, the joy and gratitude I feel in view of what the Lord is still doing for my soul. Separated by a mysterious Providence from all early associations, my lot is cast among those who "*have felt the heart of the stranger*," and I feel with the poet, that

"I cannot go
Where universal love smiles not around."

The same kind Providence that clothes the lily of the valley and notes the fall of the sparrow, is still mindful of me; nor was that care suspended even when I ventured into the dangerous and interminable waste of religious controversy.

Thank God I was not permitted to rest in error, or to feel any true peace of mind after the discovery of that error, until it was retracted and forsaken. Surely "goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord for ever."

Yes, dear brethren, I will, in the strength of our blessed Redeemer, henceforth walk with you in all the ordinances of the Lord's house, happy that I am permitted to unite with you on earth, with the hope of uniting with you in better and brighter worlds, in ascribing all glory and praise "*to him who loved us and gave himself for us.*"

And now, may the peace of God which "passeth understanding," so guide and direct us, that henceforth we may walk together in mutual affection, uniting in those "*labours of love*," which our individual and relative situations demand; and may that charity which "*never faileth*" spread her elastic mantle over the weakness and unworthiness of your sister,

CAROLINE M. THAYER.

Adena, near Chillicothe, Ohio, Feb. 1825.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

BALTIMORE CONFERENCE.*

Preachers received on trial 4. Ordained deacons 7. Located 2. Returned supernumerary 2. Superannuated 9. Numbers in society last year 38,316. This year 32,316. Decrease† 6,000.

* Not having received the minutes of the Virginia Conference, we are not able to give any account of it.

† This is owing to a number of circuits being set off to the Pittsburgh conference.

Stations of the Preachers.

BALTIMORE DISTRICT.—*J. Frye*, P. E. Baltimore city—*Samuel Merwin, Y. T. Peyton, John Summerfield, N. Wilson.* East Baltimore—*John Davis, Charles B. Tippett.* Baltimore circuit—*Christopher Frye, Charles S. Davis.* Severn—*Beverly Waugh*, Samuel McPherson. Annapolis—*James Smith.* Calvert—*Wm. Prettyman*, Charles M. Smith. Prince George's—*John Tanneyhill, Wm. L. Gibson.* Ebenezer—*Robert S. Vinton.* Montgomery—*Tobias Riley, Wm. H. Chapman.*

POTOMAC DISTRICT.—*S. G. Roszell*, P. E. Fredericksburgh—H. Slicer. Westmoreland—*Jas. Paynter, Samuel Bryson.* Lancaster—Isaac Collins, Joseph White. Stafford—*Jas. Sewell*, J. Chesney. Alexandria—*A. Hempkill.* Fairfax—*Jas. Mc Cana, John Gill Watt*, sup. Loudon—*Robert Burch*, French S. Evans. Foundry—*Wm. Ryland.* Georgetown—*Job Guest.*

WINCHESTER DISTRICT.—*Gerard Morgan*, P. E. Winchester—*Wm. Hamilton, Thomas J. Dorsey.* Rockingham—*Wm. Munroe*, John Howell. Staunton—*Sam. Clark, Wm. Houston*, sup. Bottetourt—*J. L. Brotwell*, Philip D. Lipscomb. Pendleton—*James Watts*, Hervey Sawyers. South Branch—*John Miller, N. B. Mills.* Jefferson—*James M. Hanson*, John L. Gibbons. Munroe—*Robert Barnes*, Jacob B. Crist. Greenbrier—*Samuel Ellis*, Wm. M'Dowell.

NORTHUMBERLAND DISTRICT.—*M. Pierce*, P. E. Bedford—*Dennis B. Dorsey*, J. A. Gere. Huntingdon—*R. Minshall, A. Smith.* Lewistown—*D. Steel.* Concord—*J. R. Shepherd*, Wm. C. Pool. Bald Eagle—*J. Rhodes.* Lycoming—*T. M'Gee*, Francis M'Cartney. Northumberland—*Robert Cadden*, Richard Bond. Shamoking—*John Thomas.* Clairfield—John Bowen.

CARLISLE, DISTRICT.—*Daniel Hitt*, P. E. Carlisle—*Alfred Griffith.* Carlisle circuit—*Samuel Kennerly, David Stevens.* York—*Basil Barry.* Harford—*Richard Tydings*, Wm. O'Lumsdon. Great Falls—*Jacob Larkin, Daniel Parish.* Frederick circuit—*Caleb Reynolds, Jos. Rowan.* Chambersburgh—*John Baer.* Hagerstown circuit—*James Reed, Charles B. Young.* Alleghany—*Wm. Butler*, Jonathan Munroe. Berkley—*Henry Smith, James Riley.*

Thomas Jamieson, Robert Boyd, transferred to Pittsburgh conference. R. D. Merriwether, transferred to Virginia conference.

PHILADELPHIA CONFERENCE.

Preachers received on trial 6. Ordained deacons 6. Returned supernumerary 16. Superannuated 8. Died 3. Numbers in society this year 36,655. Last year 35,810. Increase 845.

Stations of the Preachers.

PHILADELPHIA DISTRICT.—*Joseph Lybrand*, P. E. Philadelphia—St. George's—*Charles Pittman, Wm. Barnes*, Joseph Holdich. Union—*Lewis Pease, Thos. F. Sergeant*, sup. St. John's—*Lawrence M'Combs.* Kensington—*Samuel S. Kennard, Thomas Dunn*, sup.

Bristol—*Edward Stout, Samuel Grace.* Dauphin—*Henry G. King*, Pharoah A. Ogden. Lancaster—*Thomas Neal*, Geo. Wiltshire. Chester—*H. Boehm*, Levin Prettyman. Wilmington—*Henry White.* Cecil—*Thos. Miller, John Talley.* Springfield and Reading—*William Hunter*, sup.

CHESAPEAKE DISTRICT.—*Jacob Moore*, P. E. Newcastle—*Edward Page, John Goforth*, sup. Smyrna—*James Smith*, Walters B. Jones. Dover—*Solomon Higgins*, John Lindenham. Caroline—*John Smith, John Collins.* Talbott—*William Bishop, William Rider.* Queen Anns and Centreville—*Jas. Bateman*, Jas. B. Ayres, *Wm. Smith*, sup. Kent—*Geo. Woolley, William Allen.*

DELAWARE DISTRICT.—*Lawrence Lawrenson*, P. E. Cambridge—*Asa Smith*, Daniel Lamden. Dorchester—*Lott Warfield*, Levi Storks. Somerset—*Charles Reed, Jos. Carey.* Annamessex—*Wm. Quinn*, Matthew Sorin. Accomack—*Wm. Leonard*, John Henry. Snowhill—*David Dailey*, William Thompson. Lewistown—*Steward White, Edward Stevenson.* Milford—*William Torbert, James Long.*

WEST JERSEY DISTRICT.—*Ezekiel Cooper*, sup. P. E. *Joseph Osborn*, sup. Burlington circuit—*Jacob Gruber*, Wesley W. Wallace. Trenton and Bloomsbury—*John Potts.* Freehold—*John Finley, James Moore.* Newmills—*Joseph Russling, Thomas Davis.* Gloucester—*John Woolson, Eliphalet Reed.* Cumberland—*Wm. Williams, Wm. Lummis.* Bridgeton—*Waters Burrows.* Salem circuit—*Solomon Sharp*, James M'Lawrin. Salem station—*Thomas Ware*, sup., Robert Lutton. Burlington and Camden—*James Smith*, sup. Mount Holly and Lumberton—*Jacob Egbert*, sup. Juliastown and Wright'stown—*Daniel Fidler*, sup. Medford and Hanover—*James Campbell*, sup. Tuckahoe—*Nathan Swain*, sup.

EAST JERSEY DISTRICT.—*Manning Force*, P. E. Trenton circuit—*John*

Walker, Richard W. Petherbridge. Asbury—*Benj. Collins*, Isaac Winner. Warren—*David Bartine*, Jesse Thompson. Hamburgh—*George Banghart*, John K. Shaw. Bergen—*Bartholomew Weed*, Anthony Atwood. Paterson—*J. Creamer.* Newark—*William Thacher.* Essex and Staten Island—*David Best*, William A. Wiggins. Elizabethtown—*Thomas Morrell*, sup., Thomas B. Sargent. New-Brunswick—Samuel Doughty. Stroudsburgh—*William Colbert*, sup.

Thomas Burch, transferred to New-York conference.

NEW-YORK CONFERENCE.

Preachers received on trial 11. Ordained deacons 12. Located 1. Returned supernumerary 9. Superannuated 13. Died 3. Numbers in society this year 28,848. Last year 27,195. Increase 1,653.

Stations of the Preachers.

NEW-YORK DISTRICT.—*Laban Clark*, P. E. New-York—Nathan Bangs and John Emory, book agents. J. M. Smith, principal of the Wesleyan Seminary. F. Garretson, conference missionary. *Peter P. Sandford, H. Stead, William Jewett, J. Youngs, D. Devinne, H. Chase.* New Rochelle—*Stephen Martindale, Phineas Rice; Luman Andrus*, sup. Stamford—*Noble W. Thomas*, Cyrus Foss. Cortlandt—*Elijah Hebbard, Henry Hatfield, E. Woolsey*, sup. Croton—*Thomas Mason*, Stephen Remington, *R. Harris*, sup. Brooklyn—*Thomas Burch.* Jamaica—*Jacob Hall*, Richard Seaman. Suffolk—Horace Bartlett, John W. Le Fevre. Flushing—*Robert Seney.* Highland mission—*John B. Matthias.*

NEW-HAVEN DISTRICT.—*Sam. Luckey*, P. E. New-Haven and Hamden—*Heman Bangs*, John Luckey. Middletown—*Ebenezer Washburn.* Wethersfield—Jarvis Z. Nichols, Stephen L. Stillman. Hartford and Windsor—*Tobias Spicer.* Burlington—*Samuel D. Ferguson*, Elbert Osborn. Goshen—*Eli Barnet, John Lovejoy.* Amenia—*John Reynolds.* Poughkeepsie—*Aaron Pearce.* Dutchess—*Samuel Cochran, Nicholas White*, William M. Willett. Reading and Bridgeport—*Marvin Richardson, Humphrey Humphries*, F. W. Sizer; *Aaron Hunt*, sup. Stratford—*Eli Denniston, Julius Field.*

RHINEBECK DISTRICT.—*Arnold Schofield*, P. E. Rhinebeck—*George Coles.* Salisbury—*David Miller, Saml. Eighmey.* Granville—*Smith Dayton*, Peter C. Oakley. Leyden—*John Nixon*, Alexander Hulin. Petersburgh—*Friend Draper.* Pittsfield—*Gershom Pierce, John I. Matthias; Phineas Cook*, sup. Chatham—*Cyrus Culver, Moses Amsden.* Hudson—*Timothy Benedict.* Albany—*Josiah Bowen.* Hampshire mission—Parmele Chamberlin.

SARATOGA DISTRICT.—*Eben Smith*, P. E. Montgomery—*Henry Eames, Jacob Beeman*, Charles Pomroy. Fundy's Bush—*William S. Pease.* Saratoga—*Benj. Griffen*, Wesley P. Lake; *Wm. Anson*, sup. Pittstown—John C. Green, *Nathan Rice*, William H. Norris. Schenectady—Daniel Brayton. Berne—*Datus Ensign, Theodosius Clark.* Cambridge—*Samuel Howe*, Elias Crawford; *Andrew M'Kain*, sup. Sandyhill and Glen's Falls—*John Clark.* Warren—*Roswell Kelly.* Watervleit—*Sherman Minor.* Troy—*James M. Smith.*

CHAMPLAIN DISTRICT.—*Buel Goodsell*, P. E. Ticonderoga—Salmon Stebbins. Peru—*James Covel, Orin Pier.* Chazy—*James Quinlan*, Asa Bushnell, jun. Grand Isle—Samuel Covel. St. Alban's—*Phineas Dean*, Lorin Clark. Sheldon—Elijah Crane. Stowe—*Ibri Cannon*, Philo Ferris. Burlington—Robt. Travis. Charlotte—*Noah Levings*, Josh. Poor. Middlebury—*John B. Stratton.* Brandon—*Cyrus Prindle, Lucius Baldwin.* Whitehall—*Seymour Landon*, Dillon Stevens, Wm. Todd. Bridport—Hiram Meeker.

HUDSON RIVER DISTRICT.—*Daniel Ostrander*, P. E. Coeymans—*Coles Carpenter, Gilbert Lyon.* Durham—*Jesse Hunt*, Ira Ferris. Jefferson—*Daniel I. Wright*, John Wait. Delaware—*Cyrus Silliman*, Bezaleel Howe; *John Bangs*, sup. Kingston—*David Lewis, Friend W. Smith.* Sullivan—Quartus Stewart, Elisha Andrews. Bloomingburgh—John Keaneday. New Windsor—*Noah Bigelow, Harvey De Wolfe; Zalmon Lyon*, sup. Newburgh—*John D. Moriarty.* New Paltz—*Bradley Sillick.*

Lewis Pease transferred to the Philadelphia conference.

ACCOUNT OF THE WORK OF GOD IN BRIDGETOWN, N. J.

Letter from the REV. CHARLES PITTMAN, *dated Bridgetown, March* 29, 1825.

To me the Magazine is generally both pleasing and profitable; but I am particularly delighted with its frequent and heart-cheering accounts of revivals of religion. These are always to my drooping spirits as good news from

a far country; and so far as I am acquainted, they form, to the generality of its patrons, the most entertaining and interesting part of the work. Believing that this may be the case with the most of its readers, I have thought, perhaps the following narrative concerning the state and progress of religion in this station, may not be entirely uninteresting. Should your views accord with mine in this respect, you are at liberty to give it an insertion.

It is now nearly two years since I commenced my labours in this place. At that time the state of religion here might have been considered rather unprosperous than otherwise. This was owing partly to the disorderly walk and unfaithfulness of some of the members of society, and partly, perhaps, to the want of a more regular and constant supply of the ministry of the Word. To remedy this latter defect, the society had requested to be set off as a station, and obtained their request. As to the propriety of this measure it is not for me to determine; but that it originated from purity of motive, I think ought not to be doubted. For while they sent *one* petition to the conference desiring a station, they (as all our charges ought to do) sent *many* to heaven for a suitable man to fill it.

Though, at that time, in some of our members, the want of deep spirituality and burning zeal for the glory of God was much to be lamented; yet, blessed be God, there were a faithful few among us, who were "earnestly contending for the faith once delivered unto the saints." These were always ready to unite in any measures calculated to promote the interests of the Redeemer's kingdom. Indeed these are always the *Aarons* and *Hurs* who bear up the sinking hands of God's ministers in the time of their sorest trials and severest spiritual conflicts. To the pious zeal, exemplary deportment, and fervent prayers of these, who had ceased not to cry day and night, "that the salvation of God might go forth as a lamp that burneth," is doubtless to be attributed, under God, the more than anticipated success of the gospel in this place during the two last conference years. Our councils, our prayers, and all our energies, were united for the advancement of truth in the salvation of souls. In the morning we sowed our seed, and in the evening we withheld not our hand, while the constant cry of our hearts was, "Oh Lord, I beseech, send now prosperity." It is a matter of grateful acknowledgment to us, that our concentrated efforts and labours have not been in vain in the Lord. It was not long before there appeared to be a general quickening throughout the society. Prayer-meetings and classmeetings, though hitherto much neglected, were now not only well attended, but lively and profitable. It seemed to be the general impression among us, that "the time to favour Zion had come." The success of the word preached was seen in the almost breathless attention, flowing tears, and expressive countenances of our numerous congregation. All this, however, was only the prelude of that gracious work which the Lord has since wrought. We had scarcely become organized as a station, before we found our grace advancing and our spiritual borders enlarging. Old professors shook off their spiritual apathy, careless sinners became alarmed, while anxious penitents rejoiced in God's forgiving love.

To express much in a few words, I think it may safely be said, that during this gracious visitation the influences of the Holy Spirit have been abundantly realized in all their diversity of operation. The whole number received on probation since the commencement of this revival amounts to nearly one hundred; most of whom have been admitted into full membership. As is usual in all such cases, we have found it necessary to drop a few; but the number is comparatively small. The larger number of them continue to distinguish themselves, and ornament their profession by Christian fidelity and perseverance.

This gracious work has not so much resembled a sudden and violent tempest, as the soft and fertilizing shower; not so much an inundating torrent which soon subsides, as the steady and long-continued rain. It is true, at different times during its progress, the overwhelming power of God has been manifested in our assemblies to such an extent that few were able to conceal their emotions, while all were awed into the deepest reverence. In general, however, the work appears to have been carried on by a steady and gradual process; but, in our opinion, not the less effectually on that account. It is the sole prerogative of God to re-

generate souls; and this he always does in his own way. A few have had a very sudden transition from a state of spiritual alienation to that of reconciliation and peace, while many others have arrived at them by less perceptible degrees.

In the promotion of this blessed work, the gospel of God our Saviour has been the principal instrument; but it is readily acknowledged that the various means of grace generally adopted by ourchurch have been powerful auxiliaries. The doctrines which have been uniformly inculcated and enforced, are those which have been handed down to us from the venerable founder of Methodism. The principal of these are the *entire corruption*, by nature, of the human heart; the *atonement* made by Jesus Christ, as embracing the *whole human family*; the *sufficiency* of the Holy Spirit's influences to capacitate *every man* to obey the gospel call; with the necessity of *deep repentance*, *unfeigned faith*, and *experimental* and *practical holiness*. In addition to those instituted means in general use in our societies, we have had a regular *general class-meeting* on the first sabbath in every month. On these occasions, and at our lovefeasts, only, we have received probationers and admitted members. These seasons have been peculiarly owned and blessed of God; both in cementing the bonds of union betwixt the different classes, and in deepening the work of grace in the hearts of true believers. The formalities used in taking persons under our fostering care, have never failed to produce beneficial results. By this course, an importance and solemnity are attached to the admission of members, which I think have been too much disregarded: and besides this, the responsibility connected with the reception of members is divided, as it ought to be, between the preacher and his charge.

The subjects of this reformation have been of different ages, from sixty years down to thirteen; of different *characters*, including both the pharisaic moralist and the openly profane; and of different *circumstances*, making the man of property poor that he might become rich, and the man of poverty rich that he might cheerfully submit to his lot. During the progress of this gracious work, many anxious parents have seen their prodigal sons and daughters coming home to God. Husbands and wives have had their conjugal attachments strengthened and purified by the effectual operation of spiritual influence. And in some few instances our eyes have overflowed with tears of joy on seeing pious sons and daughters rejoicing over their much loved parents, who had been brought in at the eleventh hour. Hallelujah! the Lord reigneth, let all the people praise him! Surely the recollection of these precious seasons will be sweet even in heaven.

This work has been mostly, if not entirely, confined to our society. There are two other churches in this place, a Presbyterian and Baptist; but their increase of late has been quite inconsiderable. They have not reaped much harvest from their *own labours*, and what is remarkable in these days they have not shared very largely in *ours*. It is said that an addition is shortly expected to one of these denominations, but this is all the evidence we have of any revival among them. Strong efforts have lately been made by them to proselyte; and as a number have been awakened among us who have not joined our society, and who are unwilling to deny themselves, and suffer reproach for Christ's sake, I think it probable some of them may seek a resting place where sin is made a *necessary evil*, and Christian perfection ridiculed. I make these remarks from a full conviction that some of the greatest enemies to the doctrine of Christian holiness are professors of religion. Now *that policy* which lowers the standard of Christianity to suit the evil propensities of the human heart, which can accommodate itself to every discrepancy of religious opinion, for the sake of proselytism and patronage, cannot be of God. Deceptive in its nature, and dangerous in its tendency, it deserves to be reprobated by all the wise and good. May the happy influences of an *impartial* and *holy* gospel continue to spread and to be realized, until the high praises of our Immanuel shall be sung from the rivers to the ends of the earth! Amen.

REVIVAL OF RELIGION IN NEWARK, N. J.

Letter from the Rev. William Thacher, *dated April 5, 1825.*

Commencing with the month of May, 1824, I entered my pleasant small field of labour, in the delightful and much improved town of Newark. Here I found a friendly and kind society, who gave me a most cordial welcome.

On my first introduction of divine service in Wesley chapel, it pleased the great Head of the church to cause some interruption in my proceedings, by such an effusion of the Holy Spirit upon my soul as I had never before experienced in similar circumstances; this I considered as a divine evidence that my station was, in answer to previous prayer, particularly designated by Christ; and that here too, in this year, the Spirit of God would be poured upon this people.

From the same day I entered cordially into fellowship with the society, (to most of whom I was till then a stranger,) and never, in any place, felt myself more at home.

One principle, long since established in my mind, is that inward holiness and much prayer, especially in secret, are, with a preacher, essential to the success of his labours. The action of this principle was very strong in my soul, when I entered on this charge: also, a continued sense of the need of explaining and enforcing the doctrine of full sanctification, as a present privilege, through faith in the blood of Christ, rested with much weight on my heart: believing, with Mr. Wesley, "That where holiness revives in believers, there the work of God spreads in all its branches." This, therefore, was my chief work in the pulpit and in the classes, although backsliders and sinners were not forgotten. And I truly think that the pointed and direct address of plain gospel truth to the heart of the saint and sinner, is never in vain. An affectionate and continued practice of this way of preaching, God will surely bless: such a method was pursued in Newark.

On first visiting the classes, I found their general state in religion but moderate at best. Of sanctification, or experimental purity, I found not one witness, although there were more than a hundred communicants. The doctrine of Christian perfection they believed, as far as they understood it; and many of them delighted me with their inquiries into the nature of it, observing that they had often heard it preached, but that it was never before so brought home to their hearts. It was now understood in a way that carried conviction to their souls, that it was a present privilege, and many of them could not be easy without it.

They soon gave satisfactory evidence that they had not heard in vain. A general revival soon began among the members of the society, many of whom, in the course of a few months, came forth as witnesses, blessed with *perfect love*; nor did they put the candle of the Lord under a bushel; their humble and warm testimony, and subsequent lives, demonstrated the reality of the grace so given them through the blood of the Lamb: while the rest, with a few exceptions, rose more abundantly than before in the life and power of grace. This happy growth was much facilitated by the animation of heart and fervour of soul in which many of them attended the memorable campmeeting of last September, at Haverstraw. They returned much quickened. During the progress of these improvements in the society, our congregation increased, and an increase of good impressions became visible, and yet more evident from the increase of attendants who remained for the sabbath evening prayermeeting, after the third sermon of the day. Such, however, was the caution of the awakened, that they seemed prudently determined to feel with the foot, the tenableness of every spot of ground on which they trod, before they would venture themselves on it. The result was, that neither enthusiasm nor wildfire appeared in the work. Few were the penitents that would come to the altar, till about the middle of the winter, when on a sabbath evening the divine effusion was such, that twelve of the many who were convicted presented themselves at the altar in their distress; and on sabbath evening following their number was twenty, and on another sabbath twelve more. Others sought pardon in the classmeetings, and in secret; all which resulted in the happy testimony of many, "That the Son

of Man hath power on earth to forgive sins." Fifty souls have already given in their names to be enrolled on our probationary list, and others seem still engaged in listening to the word as for eternity, of whom we anticipate a still further increase of the harvest of the reapers. We still think that there is more prosperity in store for our Zion here, and that the Lord of the vineyard will abundantly water this little vine.

One of the happy forerunners of this revival, was that state of harmony to which the church was brought in the early part of the year. I have ever considered discord and revival incompatible. Christ will reign Prince of Peace before he will pour out the Spirit of salvation; and were there a work ever so prosperous, the waters of strife would quench the holy flame. We had better bear a thousand injuries than lay a stumblingblock in the way of souls. "Pray for the peace of Jerusalem—they shall prosper that love thee."

Yours in the bonds of Christ, W. T.

EXTRACTS OF A JOURNAL WRITTEN AT RANGOON.

Jan. 19, 1824.—Having heard that the Burman governor at the frontiers, near Chittagong, had offered some apologies for the encroachments of his people upon the English possessions in that place, and that the supreme government had consequently withdrawn their troops, we concluded there was very little prospect of war; but to-day we have received intelligence by a boat directly from Ava, that the king has raised an army of twenty thousand men, and that they marched several days since to Chittagong. Also the report was confirmed, that his Burman majesty was very much enraged at the communications lately received from the government of Bengal.—If these things are so, war will doubtless succeed. How eventful to this mission is the present period!

22.—Received a line from Mr. Judson, which states, that the king's army is now on its way down the river. The number of men he does not know, or what is the place of their destination.—All the blacksmiths in town are employed by government, in repairing old guns and other weapons of war. Fortifications are also undergoing a repair. Every thing at present seems to predict war. Who shall preserve us in the day of the calamity which threatens us? Thou, oh Lord, art the refuge to which we flee. Under the shadow of thy wings there is safety.—Can it be that God has brought us to this place, under the peculiar direction of his providence, for no other reason than that he might destroy us? Surely he is a God who hideth himself; but we will wait patiently until we see what he will do. I know that he will ordain peace for his children.

24.—The prospects of war increase daily. An order has arrived from the king to suffer no English vessel, or English gentleman, to leave this port. This is no more than we had reason to expect; but it seems to say 'this is the beginning of sorrows.' In case of war, our only hope of life is 'The Lord God omnipotent reigneth. Even the heart of kings is in his hands.'

28.—Of late, the fermentation of public affairs has gradually abated. The preparations for war which had been commenced are left unfinished. Letters have been received by government, said to be official, stating, that all misunderstanding between the Burman and Bengal governments is amicably settled.

May 10.—A few weeks since, a small brig arrived from Bengal: but she afforded us no information with regard to the state of public affairs. She brought letters; but the commander, from mercenary or other motives, suffered them not to come to the knowledge, either of Burmans or Europeans.—Yesterday all was quiet, and seemed likely to remain so. To-day all is bustle and confusion. Doubt, anxiety, and fear, are visible in almost every countenance. The reason of all this change is, there is a report, that there are about thirty ships arrived at the mouth of Rangoon river; and the Burmans naturally infer, if this report be true, they come with no peaceable intentions. The Europeans had consecrated the day to pleasure, and were to dine in the garden of Mr. Lanzago. They were just seated at table, and began to apply themselves to a dish of soup, when about fifty armed men, deputed by the Yawhoon (at this time viceroy) approached, who without much ceremony put an end to the merriment of the party, by announcing the orders of the Yawhoon, viz. to seize and imprison every person who was accustomed to wear a hat. Information of the whole was soon brought to the mission-house. We immediately sent servants into the town, to learn more

particularly what had been done. They confirmed all that we had heard. We were not, however, molested for several hours, which led us to infer, they designed to make a distinction between us and the other foreigners, on account of our being Americans, sustaining only the characters of teachers of religion. But these hopes were without good foundation. It was in vain to look for respect to our religious character, in those who were destitute even of the common feelings of humanity. Mr. Hough and myself were accustomed to wear hats, and were therefore included in the royal order. One of the king's linguists was sent to call us; we expostulated, asked why we were called, seeing we were teachers of religion, and had never intermeddled with political affairs, &c. He said it was their custom, in similar cases, to examine all foreigners. We were called only for the sake of formality; no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of a severe fate; we parted with our families under the apprehension of meeting them no more in this world. The prison was a large brick building, consisting of four apartments, one of which was open in front like a varandah; in this we found the Europeans previously mentioned, surrounded by several thousand Burmans, regaling themselves with wine, seemingly indifferent to the fate, awful as it was, which threatened them. Mr. H. spoke to the tykeso concerning himself and me, alleging that we were Americans, and teachers of religion, and that we had done nothing worthy of bonds. He said that it was not in his power to release us, though he was well aware of the truth of Mr. H.'s assertions; but promised to represent us to the Yawhoon, on whose will depended life and death. In the mean time a blacksmith entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction led forward one after another to the anvil, and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed. All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c., which were piled together around the spot where we lay. In the course of the evening, we heard the Burmans had seized an unfortunate European, who had been sent from the general with messages to the governor of Rangoon. We could not learn his fate, but he was, in all probability, sent to Ava. While we were waiting to hear the decision of the Yawhoon concerning us, we received a note from Mrs. H. and Mrs. W., requesting to know whether there was any hope of our release. We gave them some encouragement, though we felt but little in our own minds. At length a Burman came in, who, after casting a scowling glance towards us, asked who we were? "The American teachers," answered a by-stander. "Put them with the other prisoners," returned he; which was no sooner said than done. Still, however, we were not put in irons, and therefore, yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together with ropes, and eight or ten Burmans, armed with spears, battle-axes, &c., were placed over us as a guard. An hour or two afterwards, the blacksmith came in a second time, bringing a rough, heavy chain. It consisted of three links, each about four inches in length, and pounded together so close as to completely prevent it from bending, any more than a straight bar of iron. The parts designed to go round the ankles were bars of iron about two thirds of an inch thick, partially rounded and bent together so as just to admit the ankle. This was designed for Mr. H. and myself. He was first seated, his leg laid upon a block, the ring placed upon the ankle and then pounded down close with heavy blows. The other ring was put upon my ankle in the same manner. Our situation afforded no convenience for lying down; and of course allowed us no sleep, or even rest. In the course of the night the keys of our rooms, trunks, &c., were demanded, from which we naturally inferred an intention to pillage our houses. They also inquired very particularly if we had any muskets or spears, and how many? We did not fear the loss of property, but trembled at the idea of Mrs. W. and H. being exposed to the brutal insults and cruelties of unprincipled robbers. Mrs. W. and H., like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. Moungshwa-be, one of the native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

11th.—The night was long and tire-

seme, but at length morning arrived. Mrs. W. and H. sent us breakfast by the servants, accompanied by a note, requesting to know the very worst of our circumstances. There was but one hope left; it was that of addressing a petition to Mr. Sarkies, an officer of considerable rank and influence among the Burmans, but a foreigner; this, therefore, we advised them to do. To this petition Mr. Sarkies answered, that he had already done all that lay in his power in our behalf; but so far from being able to give us any assistance, he expected every moment to share a like fate. The fleet very early in the morning had got under weigh, and was rapidly advancing upon the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy. The women and children, as if foreseeing the events of the day, left the town and fled to the jungles, carrying with them as large a portion of their little property as they were able. When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an American, chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to captain Tench, seized an opportunity when our door was partly open, of slipping into the room unperceived. Seeing the situation of his master, and of us all, he wept like a child; and not only wept, but taking a large turban from his head and tearing it into strips, bound them round our ankles to prevent our chains from galling; which we afterwards found of essential service to us. Shortly after, orders from the Yawhoon were communicated to our guard through the grates of the prison, viz., that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to show with how much dexterity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom and silence of death—the vast ocean of eternity seemed but a step before us. Mr. H. and myself threw ourselves down upon a mattress, expecting never to rise again, and calmly waited to hear the first gun that should be fired upon the town, as the signal for our certain death. In the mean time, an account of our real situation, which we had used various means to conceal, reached the ears of Mrs. W. and H. Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun, a messenger which would relate a tale more sad and awful than death itself could relate. At length the fleet arrived, and the attack commenced. The first ball thrown into the town, came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundation, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so, fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of no arguments, saying, "The building will certainly be down upon us: we must go." They soon found means to break open the door: which being done they all went out, but took the precaution to secure the door again, by fastening it with rattans upon the outside.

We were now left alone. About this time the firing ceased upon both sides; and we began to cherish the fond hope of deliverance, inferring, from the circumstance just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear to deliver us from our dangerous situation. Mrs. W. and H. heard the firing commence, under the impression that at that moment the merciless Burmans were imbruing their hands in our blood. They also had much reason to fear, that a few moments more would bring them to the same fate. Moungshwa-ba still remained with them, declaring that he would do all in his power to protect them and our property; which he did even at the risk of his own life. He told them plainly that the Burmans would come in search of them, it being an invariable custom among these, when they put a man to death under our circumstances, to sacrifice also his wife,

children, and all his relations, even to the sixth generation. Finding therefore that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture, and having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off. They begged the priest to open the doors of the church to them; but the holy father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics. He drove them from the church, from his own house, and even out of his verandah. They then conceived the project of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans. For this purpose they obtained clothes of the servants who attended them, which they put on over their own, dressing their heads in the Burman style, and lastly blacked their hands and faces. In this disguise they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the teachers' wives, which kept them in constant fear, lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection she should endanger her own life. But being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further. Here therefore we shall leave them for the present, and return to the prison, where all had remained quiet about the space of half an hour; but in a moment the whole scene changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with a cord, so tight that it was impossible to move them. I thought mine would have been cut entirely to the bone: indeed we were treated just as they would treat criminals whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears; others had hold of the cord which bound our arms: they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go. Sometimes we were impelled forward, then drawn backwards, and again our legs were soon so entangled with the chains as to quite throw us down. In short, they seemed to study methods of torturing us; but complaints were quite useless.

After making an exhibition of us through almost every street in the town, we were at length brought to the Yongdau, or place where all causes are tried, and sentences past: it was the seat of judgment, but not the seat of justice. Here sat the dispenser of life and death, surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground, to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out all together, "That dau, that dau," that is, let them be put to death, let them be put to death. Between us and the Yawhoon were two linguists kneeling, and with tears begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was *lifting* the knife to strike off the head of the prisoner nearest to him, Mr. H. begged permission to make a proposal to the Yawhoon, who having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping, in which case he would at least promise that the firing upon the town should cease directly. "But," said the Yawhoon, "are you sure of this; will you positively engage to make peace?" At this moment a broadside from the Liffey occasioned great alarm. The Yawhoon and other officers instantly dispersing, sought refuge under the bank of a neighbouring tank. We were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords on our arms intolerably painful, and destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled with hasty step. Having passed through the gate of the town, they kept close under the walls, to prevent being cut down by the cannon balls, which were falling in every direction around us. At length they beat their course towards the place of public execution, whither we supposed they intended to carry us. We passed directly by the Portuguese woman's house, where Mrs. W. and H. had but a few moments before entered in to ask protection. They saw

us as we passed. They knew they were driving us towards the place of execution, and said to each other, "This is the last time we shall ever behold our husbands." They thought till now we were already dead; it was therefore a little relief to know we were still living. Their first impression, as they have since told me, was to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable both to them and us, to be murdered before their eyes. Fortunately for us we did not know that they saw us until all was over.

We soon after found that they did not design to carry us to the place of execution; for having passed by this spot, they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his officers following us upon horseback. When they had overtaken us they alighted, and having seated themselves in a *syat*, ordered us to be placed before them a second time, but not in so degrading a posture as before: indeed their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us to drink, also a few plantains and cheroots. After a few moments consultation upon the proposal made by Mr. H., it was assented to, and his chains were taken off: he asked to have me sent with him, but this was refused. Mr. H. being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, that if Mr. H. did not succeed, to put us to death; which also was the substance of the message sent by the Yawhoon to the general by Mr. H., on whose success now hung all our hopes of life. The officers directed that we should be deposited in a building standing upon the base of the Great pagoda, and be treated hospitably until Mr. H.'s return. Four of our number, being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to go any further, which the officer perceiving, he allowed them to remain in a building at the foot of the pagoda. The place in which we were now to be confined was a strong brick building consisting of four apartments The first of these was occupied by large images. The second was a kind of hall, and behind this were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second of these apartments, but shortly after in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description; there were no windows, or any thing else comfortable, and they gave us nothing to eat or drink. Mr. H. in his way to the shipping met a company of troops which had just landed: he communicated his business to one of the officers, and related where and under what circumstances he had left us. They proceeded forward in search of us; but before they reached the spot we had been removed, as before related; and the Yawhoon with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles. The same detachment having received some information from Mr. H. of Mrs. H. and W., also made search for them; but they having been driven out of the house of the Portuguese woman, as stated above, had at length taken refuge in a small bamboo house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon balls, which were every moment falling around them: and even here they were sought by the Burmans; but a young man who stood at the door told the inquirers that the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle: assured by this that English troops must be near, they threw aside their Burman costume, and ran out to meet them; their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer (Major Sale) who took them under his protection, were, 'Our husbands!' 'Where are your husbands?' said the officer. They could only answer, that but a little while ago they saw us led by in chains, and almost naked, towards the place of execution. He immediately despatched two or three of his men to the spot, to see if our bodies could be found, not doubting but we had been put to death: they returned without intelligence. Mrs. W. and H. were then conducted into town, (it being unsafe to spend the night at the mission house,) and placed under the protection of Mr. Sarkies, whose family were very kind, and used every possible exertion to accommodate and console them. Mr. H. delivered his message from the Yawhoon to Sir Archibald Campbell, who said in answer, "If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarters." He returned to the place where he had left

the Yawhoon, for the purpose of delivering the general's answer; but not finding him, he proceeded as far as the Great pagoda, where he found many Burmans, of whom he inquired after the Yawhoon, and also for the prisoners; but being unable to gain any information of either, he returned back to town, where he found Mrs. H. and W. safely protected. It is very remarkable, that he performed this excursion without being molested by a single Burman. It was now near eight o'clock, and the firing from the shipping still continuing, gave us reason to apprehend that Mr. H. had done little good by his message to the general. We however remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we laid our naked bodies upon the ground, in hopes of gaining a little rest; but our situation was too uncomfortable to admit of sleep. Several times during the night our fears were greatly excited by the Burmans; for there were several hundreds around us; and it was almost impossible to stir without making a noise with our chains loud enough to be heard at a considerable distance.

18th.—Very early in the morning a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine it, but finding it locked, were about to burst it open, when some person from the outside cried that the English were coming, by which they were alarmed and fled with great precipitancy. But a moment before we said to ourselves it is all over with us: death, or something worse, seemed inevitable; but now, the most sanguine hopes succeeded to fear. All the Burmans had fled and the English troops were near: we even heard some of their voices distinctly; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by and the Burmans again took possession of the pagoda; and we frequently heard them in the adjoining room; thus "hope and fear alternate swayed our breast." At length the moment of deliverance came. Another party of troops headed by Sir Archibald himself, advanced: the Burmans, seeing them at some distance, fired two guns, which they had planted upon the pagoda, (which was the first intimation we had of their approach.) These guns were no sooner discharged than all the Burmans took to their heels as fast as possible; and about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was Gen. Campbell, I believe, who burst open our door.

We crawled out of our dungeon, naked, dirty, and almost suffocated. The general welcomed us to his protection, and ordered our chains immediately to be taken off; but they were so large and stiff that all attempts were quite ineffectual: so that we were obliged to walk two miles into the town still in irons. Clothes, victuals, &c., were immediately given us. The prisoners who had been confined at the foot of the pagoda, had been released and returned to town early in the morning. Mrs. W. was informed that *I* was among the number; but how great the disappointment, when she *learned that* instead of being released, *no information* could be given concerning me, or those with me: all that they knew was that they had been separated from us the night before; and, indeed, Mrs. W. had no intelligence of me until I returned to the mission-house. I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers; but at length we found ourselves again all together, well, and beyond the power of barbarous and unmerciful Burmans. For my own part I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy. In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded, when hope seemed entirely gone, I cannot help thinking that our deliverance was almost miraculous. More than once the danger which threatened us was so near, that I could only say, "Lord, save now or we perish." God was my only hope, and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would, after all, in some way or other, effect our deliverance, though every thing passing before us militated against such a hope Oh how invaluable is the hope of the gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil! And, standing upon the very border of eternity, as we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world;

how vast the concerns of a never-ending eternity; and how valuable a well founded hope in the merits of Him, whose name is the only one given under heaven, and among men, whereby we must be saved.

OBITUARY.

DIED, March 16, 1825, PAUL HICK, aged 73 years. In his youth, Mr. Hick, with his parents, emigrated from Ireland to this country. His pious mother was one of the small number who formed the first Methodist society in America, in company with Mr. Philip Embury, the local preacher, an account of which may be seen in the Methodist Magazine for 1823. p. 384. He and his brother John were led to the meetings by their mother, and they both soon gave evidence of piety. John became a godly member of the society, and afterwards died in the triumph of faith.

In July, 1774, MR. HICK was married to Miss Hannah Dean, who was in Christ before him. She also was from Ireland, and became a member of the Methodist society before the arrival of Mr. Boardman in 1769. Having both experienced religion prior to their marriage, and being members of the same religious society, they were prepared to walk together to the house of God, and to enjoy the fellowship of the saints; and this they did until separated by death.

During the revolutionary war the society in New-York suffered much. No preacher was stationed here, and from this and other causes inseparable from a state of warfare, the society was greatly diminished in number. But whatever others may have done, Mr. Hick, through all these troublesome times, with his companion in life, remained steadfast in the truth.

When peace was restored and the society regulated, he was appointed a class-leader; and for nearly thirty years he filled the office of a trustee in the Methodist Episcopal church. Both of these offices he held to the day of his death; and, as far as I have known, he always discharged the duties of these stations with integrity and to general satisfaction.

During the years that he was a member of the church in this city, it has experienced many and painful difficulties, and latterly a considerable diminution of numbers, by a division; but, whoever might be offended in this respect, Paul Hick was not offended. Let who would turn his back upon this cause, he turned not his back. Let who would seek the church's injury, he always appeared, according to the best of his ability, to seek its peace and prosperity. He may, indeed, have erred, in some instances, in his judgment of men and things; but these were errors of his judgment, and not vicious affections of his heart. He was naturally of a warm temperament of mind, which sometimes occasioned in him a hastiness of spirit: but, even from this he was entirely delivered towards the close of his life. His last illness was lingering and distressing, his bodily sufferings were great; but under these afflictions he was peaceful and resigned to the will of his heavenly Father; and especially as he drew near his end. For the last nine months I have generally visited him once a week: and though I found him in great bodily affliction; his strength exhausted by a continued and distressing cough, which deprived him of rest both night and day; yet I never, during this time, found him destitute of an unshaken confidence in his God, or disposed to murmur against his providence. For the last few months, every time I visited him I thought I could perceive the advances of death towards him, and his advancement towards heaven. His spirit, his words, his deportment, all seemed to declare that God was fitting him for his own presence and glory. The last time I saw him alive, which was a few days before his death, when I entered the room he did not immediately recognise me, but on being informed who I was, he said, "Give me your hand and I will shake it heartily once more." Though extremely feeble in body, his mind was triumphant.

He frequently conversed with his family about his death, with the same composure that he would have spoken about his ordinary business. He gave them particular directions about his funeral, requiring them to have it plain, observing that he was a plain man and did not wish to have any show.

A few hours before his death he put out his hand to his wife, and made a sign that he wished to salute her in token of his departure. He then bade all his family farewell with great composure; and a little before his death he called one of his grandsons and gave him his blessing.

He sometimes said,

"Soon will this toilsome life be o'er."
"Jesus can make a dying bed
Feel soft as downy pillows are," &c.

Speaking of his sufferings, he said that his "rest would be the sweeter." About three hours before his death, he repeated

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, oh my Saviour, hide,
Till the storm of life is past,
Safe into the haven guide,
Oh receive my soul at last."

About an hour after, he said, with a smiling countenance, "Glory be to God, the blood of Jesus cleanses and purifies,—the Lord Jesus gives the victory;" which last he repeated several times. Finally, he closed his own eyes, and then peacefully fell asleep in Jesus, on Wednesday morning, at half past nine o'clock. He had been fifty-five years a member of the Methodist society. He has left but one person behind him, in the church, who was a member in this city before him, and that one is his bereaved widow. May she be kept until she shall be called to join her departed husband in the paradise of God.

Mark the perfect man, and behold the upright; for the end of that man is peace.

PETER P. SANDFORD.

New-York, April 3, 1825.

POETRY.

For the Methodist Magazine.

TO THE MOON.

Fair orb, whose mild resplendent beam
Now trembles o'er Scioto's wave;
Does thy cold light as brightly stream
At midnight on my mother's grave?
Though mountains rise, and rivers roll,
To sever me from that dear spot;
Enshrined within my inmost soul,
My mother cannot be forgot.

And when I see thy tranquil light
Upon the silver waters play,
My heart recals with fond delight
The dreams of youth's unclouded day;
Those little dreams of bliss were sweet,
As moonlight o'er a summer's sea;—
But zephyr's wing is not so fleet
As earthly joys have proved to me.

Where, where are those who loved with me
To mark thy pure unsullied ray,
While wakeful fancy, soaring free,
Pursued her "high etherial way?"

Adams, April 15, 1825.

Where are the friends *of early years?*
Where are the hearts *I loved so well?*
While pensive memory pours her tears,
Let time and death their trophies tell.

The white *surf* rolling o'er the beach,
The waves receding to the sea,
To my fond heart the lesson teach,
Of human life's inconstancy.
But thou, fair orb, art still as bright,
As placid still thy silver beam,
As when I saw thy trembling light
Shine brightly on my native stream.

And thou, amid the varying scene
Of life's uncertain grief or joy,
Where cares and sorrows intervene,
Each fond illusion to destroy;
Religion sheds a tranquil beam
To chase the shades of grief away.
As o'er Scioto's gentle stream,
I mark, fair moon, thy silver ray.

CAROLINE MATILDA.

From the Wesleyan Methodist Magazine.

THE JEWS.

Disown'd by heaven, by man oppress'd,
Outcasts from Zion's hallow'd ground;
Wherefore should Israel's sons, once blest,
Still roam the scorning world around?

Lord! visit thy forsaken race;
Back to thy fold the wanderers bring;
Teach them to seek thy slighted grace,
To hail in Christ their promised King.

The veil of darkness rend in twain,
Which hides their *Shiloh's* glorious light;
The sever'd olive-branch again
Firm to its parent-stock unite.

Haste, glorious day! expected long,
When Jew and Greek one prayer shall pour;
With eager feet one temple throng,
One God with grateful praise adore.

The Methodist Magazine.

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DIVINITY.

UNION OF FEAR, HOPE, LOVE, AND JOY, IN THE BELIEVER.

BY THE REV. FREEBORN GARRETSON.

(Concluded from page 314.)

III. THERE is a union in the souls of believers between fear and love: love without fear would become secure, and fear without love would be slavish. Love is the dearest companion of filial fear: there is nothing more fearful than genuine love, and nothing more loving than a filial fear. These two graces sweetly draw the soul to God. Love is the grace that unites the soul to God, and fear keeps it from departing from him. "I will put my fear in their hearts," saith the Lord, "that they may not depart from me." It is observable that these two graces have the same promises made to them. "He will fulfil the desire of them that fear him; he also will hear their cry, and will help them. The Lord preserveth them that love him." Ps. cxlv, 19, 20. Thus we find these two graces embracing and supporting each other, and it seems the Christian character cannot be complete without them.

An objection to this doctrine has been brought from the epistle of St. John, i, 4, 18. "There is no fear in love, but perfect love casteth out fear, because fear hath torment: he that feareth is not made perfect in love." If we understand this passage of Scripture in the way St. John intended it to be understood, we shall see that it does not contradict the foregoing doctrine. This fear which objectors suppose to be irreconcilable with love, is not a fear of the judgments of God, but of persecution or suffering which leads to distrust God; but when the love, which this text speaks of, is perfected, it conquers the fear of death and hell, though the happy possessor of religion is brought to the stake for Christ. In this way Tertullian, of old, understood and explained this passage: his words are, "What fear can be understood here, but the author of our denial of Christ? What perfect love are we to understand here, but that which puts all slavish or sinful fear to flight, and animates a confession of Christ in the face of a persecuting world?" Several reasons might be given to confirm Tertullian's explanation. The first I would draw from that expression in the 17th verse, "Herein is our love made perfect, that we may have boldness in the day of judgment;" which I would read thus: Herein is our love made perfect and crowned, that we may have boldness in the day of temporal

judgment, when we are arraigned before princes for the cause of Christ. Secondly, I would view the similitude which is made between Christ and us, "Because as he is, so are we in this world." As Jesus Christ, while upon earth, laid down his life to seal the truth, so while we are in this world, upon the call of God's providence, we should lay down our lives for the confession of the same blessed truth, willingly and unhesitatingly. Thirdly, it is said in the 18th verse, "He that feareth is not made perfect in love." The apostle saith, fear hath torment. But it is said of Christ, Heb. ii, 15, that he came to "deliver them who, through fear of death, were all their life time subject to bondage." Where there is the fear of death there cannot be the perfect love of Christ; for a person who is a coward in religion is nigh apostasy. That person who is afraid of death when he is called to suffer, even to the loss of his life, is in danger of denying Christ and becoming an apostate: but when this perfect love of Christ reigns and triumphs, it is stronger than death and the grave. However formidable death and the grave may appear, yet this perfect love of God will enable the believing soul cheerfully to submit. It is no time to distrust our gracious benefactor when we are called to suffer for his name, and in his cause. If this interpretation should appear novel, or should any one think it not Scriptural, he may substantiate the truth of my doctrine in this way. A slavish fear of God as a judge, or to doubt his favour and protection, is incompatible with perfect love, for perfect love casteth out all such fear: but, I doubt not but the other explanation is the primary meaning of the Spirit. Those who are only babes in Christ, may, and frequently do, doubt their adoption; and those who are deeply experienced in the ways and love of God, may frequently doubt their standing, though at other times their evidence may be clear. St. Peter saith, 2 Peter v, 10, "Make you perfect, stablish, strengthen, settle you." I have been acquainted with some who were not only established, but strengthened, settled in this deep work of grace, and have the abiding evidence, not only of their adoption, but also of St. John's perfect love which casteth out fear. As this love increaseth, so doth a holy reverence for God, and a holy filial fear of offending him. This person saith, I cannot stand a moment without Christ, for I am dependant upon him for my being and well-being. In his light I see light, and by his power I am kept to the day of redemption; for I have no work, or merit, but in and from Jesus Christ. I am in a state of probation, and dare not say it is impossible for me to fall away and be lost, but I stand by faith in the Son of God, and believe his power sufficient to keep me to that day; and I have no doubt but he will do it, for he is my wisdom, righteousness, sanctification, and redemption. The filial, loving, hoping eye of faith.

should be continually fixed on Jesus, as our all, and in all. God's holy children have nothing to do with slavish or distrustful fear. Jesus is always ready to do his faithful children good; and when we see nothing but vileness and imperfection in ourselves, we must look up and see a fulness in Jesus, and claim all the promises, for in him they are yea and amen.

While filial fear sweetly unites with perfect love, let us go on, till faith is lost in sight, hope in enjoyment, and when perfect love will reign and sing with Christ in heaven for ever.

IV. The union of fear and joy in the souls of believers. This may seem to be a mystery to the carnal mind; yet it is one part of the mystery of godliness which grace teacheth us, and a holy soul is instructed in. Hence it is said in Scripture, that they did rejoice in God's goodness, and yet they feared his goodness. In Acts ix, 31, we read, "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Neh. xii, 43, "Also that day they offered great sacrifices and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced, so that the joy of Jerusalem was heard even afar off." A great variety of passages of Scripture might be brought to show the union of these graces. Under two particulars this part of the subject may be explained.

1. Fear qualifies joy.

2. This joy characterizes and evidences our fear to be of the right kind.

1. This fear of God qualifies our joy. Were we to separate fear from joy, would it not become light and vain? and were we to abstract joy from fear, would not fear become slavish? David saith, Psalms ii, 11, "Serve the Lord with fear, and rejoice with trembling." Christians experience a sweet contemporation of these graces, holy fear, and pure joy. The soul is the most noble part of man; for his Creator has blessed him with rational powers and affections, and he will be culpable if those precious gifts are not employed properly. All our feelings and exercises should be regulated by the word and Spirit of God.

Religion, we grant, cannot be fully comprehended by reason; yet we dare venture to affirm that no part of it is incompatible with reason. In order to a right government of our passions, we should call into action every power of the soul, and from the help afforded we shall be able to try the spirits, and reject the evil and cleave to the good. I would not be understood to discard feelings, for that would indicate ignorance and impiety; but we should have the passions under proper regulations, and that which is purely spiritual should always take the lead, and be it remembered that that joy or ecstacy, flowing from the pure

Spirit, has with it an awful reverence of the omniscience and purity of Deity, in whose presence we are every moment, and from whom we derive all our blessings.

As there are different kinds of joy, so they spring from different sources: one kind is of a carnal or animal nature altogether, and has no object in view higher or beyond this world. And if that part which is merely animal obtains the ascendency over the good, we are in danger of leaving the Word and the Spirit, and running into extremes, the fruits of which will be death in the soul. I do not wish, in this place, to descend to particulars, but this much I will say, that moment we cease to take the Spirit for our guide, and the Word for our rule, we are in danger of running into error. Joy that is purely spiritual rises vastly higher than carnal joy, or that of a mixed nature. It is deep, it is pure, and it is durable; every string is equally and divinely touched, and every power and affection of the soul sweetly harmonizes in this glorious work. Let us view Isaiah in his ecstatic vision, chap. vi, "I am a man of unclean lips," &c. "I have seen the Lord of hosts," &c. The discovery he had of the purity and transcendent glory of his Maker, threw him prostrate, humble at his feet; and he was filled with wonder and adoration. It is in the light of Jehovah we see light; and when we have this holy fear of God we sink as nothing in our own sight, and can truly rejoice in God our Saviour. St. John had a glorious view of Jesus Christ, Rev. i, 16, 17, "His voice as the sound of many waters. He had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in his strength; and when I saw him I fell at his feet as dead." The prophet Daniel had a glorious view of the blessed Jesus, chap. x, 5, 6, "Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning; and his eyes as lamps of fire; and his arms and his feet like in colour to polished brass; and the voice of his words like the voice of a multitude," &c. Under a view of so glorious a personage, Daniel saith in verse 8, "There remained no strength in me, for my comeliness was turned into corruption, and I retained no strength." Moses and Elijah had glorious discoveries made to them; and the disciples, at the transfiguration of Christ, said, "It is good for us to be here;" and they desired to remain in that blessed place. If a glimpse of the beatific vision thus enraptures the soul, how must we feel when we are all spirit, and capacitated to dwell in the effulgent beams of Jehovah. In every instance we discover the holy fear of God qualifying pure joy. Whenever we see ungraceful throes or unseemly gestures among the people of God, we may be sure the enemy has a hand

in it. Indeed, when sinners are powerfully, deeply, and suddenly awakened, if Satan were to throw or tear them in the midst, and they were to roar or foam again, I should not think strange of it; but, be it remembered, when Jesus speaks, he says, Peace, be still; and there is a great calm.

Regenerating and sanctifying grace clothes the soul with a right mind, and there is peace and joy, and the very countenance bespeaks a holy reverence for God. I have frequently seen happy Christians so overcome with a sense of the majesty, purity, and love of the blessed Jesus, that for a time they have, with St. John and the prophet Daniel, sunk into his arms with speechless awe and holy reverence, and have recovered with shouts of praise, or solemn words as from eternity; and there is a gracefulness in the countenance and behaviour that gives testimony to the tranquil state of the mind, and a pure love for enemies as well as friends. The soul is very happy, when every power, and all the affections sweetly harmonize in this heavenly frame; and we clearly discover the holy fear of God regulating or qualifying holy joy.

I conceive no mortal on earth can have a full conception of angelic strains, or what fulness the saints will enjoy in heaven; for the apostle hath said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath laid up for them that love him." I am unqualified to soar so high, but permit me to speak a little more on the occasion. In heaven, they equally rejoice in and fear God; and whilst Christians are on earth in a state of probation, they are permitted to aspire after the same heavenly temper. Whilst we dwell in houses of clay we can have but a glimpse of the perfections of Deity; and we see the enjoyments of saints and angels in heaven through a glass darkly. In the light of Jehovah we discover our vileness and imperfections. By faith we claim the Redeemer's merit, and heaven opens to the believing soul. The soul humbled at the feet of mercy, is led to wonder, love, and adore the Giver of all good; and the higher it rises in holiness, the lower it sinks into the valley of humility and self-abasement. The soul most kindly and sweetly rejoices in God, when it is most filled with an awful admiration of his goodness and purity; for this joy does not contract the heart, as grief or slavish fear does, but enlargeth it in God's praise.

2. This joy characterizes our fear, and gives testimony to its being of the right kind. David saith, Psalm cxii, 1, "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Psalm i, 2, "His delight is in the law of the Lord, and in it he meditates day and night." Sin and pure joy cannot dwell together. Innocence, meekness, temperance, patience, and self-denial, are the inseparable companions of holy

joy. The blessed Jesus saith, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v, 16. The happy Christian gives testimony to all around of the real piety of his heart; for as the tree is good, so is the fruit good also. When you view pious Christians in their variegated characters, either as husbands, wives, parents, children, masters, or servants, you will perceive the excellency of the gospel system, as opened and inculcated by our Saviour and his apostles, both in precept and example. The happy followers of Jesus have a great love for the church and its ordinances, and delight in secret and family prayer, instructions and wholesome examples. In all their dealings they do as they would be done by. In a word, they do justly, love mercy, and walk humbly with their God. Thus you see this holy fear of God, characterizing our joyful possession of religion, giving an evidence to all around by piety and works of mercy and benevolence, that it is of the right kind. Before such a blessed people, deists, hypocrites, and sinners tremble, and frequently confess that the power is divine, and are almost persuaded to be Christians. Nothing on earth is so beneficial as pure Bible religion, and yet nothing is more slighted and abused; by many it is decried as enthusiasm or frenzy. If you speak of inspiration, the knowledge of sins forgiven, the love of God shed abroad in the heart, and the enjoyment of the comforts of the Holy Ghost, they suppose you are deluded, or that you are bordering on blasphemy; for they suppose that there is nothing to be attained in religion, beyond what they call a hope, springing from a good life, as they term it. The blessed Jesus said to Nicodemus, "Ye must be born again." St. Paul, speaking of a Christian's faith, saith, "It is the substance of things hoped for, the evidence of things not seen." The Christian's privilege is to have a supernatural evidence in his soul that God, for the sake of Jesus Christ, has forgiven all his sins and adopted him into his family. This doctrine is by no means enthusiastic, for the Holy Scriptures abound with these and the like sentiments.

Lamentable to tell, in many instances the religion of Jesus suffers greatly by the bad conduct of some high professors of it. Deists, and immoral persons who do not profess religion, carry the mark of the beast in their foreheads; and it is not probable they will do as much hurt to the Christian cause as persons under a soaring profession, who are impious in heart and immoral in life; for the former are open, while the latter are secret, enemies to the cause of truth. The stab which Judas gave the Christian cause was more deep and distressing than the cry of infidels, "Away with him, crucify him! crucify him!" Sorrow has filled my heart when I have called to remembrance the grievous backslidings and apostasies among professors of religion.

especially when their examples have been brought to extenuate the crimes of the impious and immoral in modern times. Frequently when we labour to enforce the necessity of holiness and perseverance, the crimes of David, Solomon, Miriam, Peter, and others, are brought forward, I suppose, to tolerate sin. While the door of mercy stands open, a repenting prodigal may return and be readmitted to sonship. The language of God is, "Repent and believe the gospel;" "Believe in the Lord Jesus Christ, and thou shalt be saved:" but, we ought not to be unrighteous because God is righteous, or sin because it is possible to obtain a pardon. John saith, "I write unto you little children that ye sin not; but if any man sin we have an advocate with the Father," &c.

The best evidence we can give to those around us of the piety of the heart, is maintaining a life answerable to the gospel of our blessed Lord. My friend professes to be very happy in religion, and sometimes shouts aloud the praises of God. I ask what kind of life he lives, and how he governs his temper? He is one that adorns his profession in whatever he says and does; he is kind to the poor, and visits the sick; he can bear contradiction with patience and meekness; he loves the church, and, according to his ability, is ready to every good word and work. He strives to promote peace and good order in society. He has a particular love for pious people of every denomination; though he is more particularly united to the Christian sect of his choice. His mark is holiness, to which he is progressing; the world is beneath his feet, though he is diligent to provide things needful for the body; considering it is more blessed to give than receive. His soul is happy, and he loves the life and power of religion, and to sit under the pure ministry of the Word. The language of his heart is, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee; for thou art the fairest among ten thousand, and altogether lovely." This is the man in whom the graces of the Spirit are united. The happier we are in religion, the more we are afraid of doing any thing to grieve the blessed Spirit.

From the foregoing discourse we discover religion marching forward in her beautiful attire, with all her attendants sweetly and lovingly harmonizing in the work; and, indeed, Christians thus adorned are "terrible as an army with banners." Before a religion thus armed, the sons of night must give way, and confess its power, beauty, utility, and that its excellence far surpasses the invention of man. Pure faith, united to holy fear, looks into the invisible world, plucks ambrosial fruits, fastens the soul in strong alliance with Jesus Christ, and gives complete victory over sin, death, and hell.

That part of the Christian armour called hope, united with

faith and holy fear, like the sheet anchor, holds the soul steadfast to Jesus, "though Satan enrages the wind and the tide." Although powerful enemies to the cross of Jesus may arise and put on their utmost strength to crush the infant church, yet the followers of Jesus, with holy fear, pure faith, and patient, humble, hope, will be borne above the world and sin. The perfect love of God, that crowning grace, will shine gloriously in the circle among the other graces, and will be as burning coals on the heads of the wicked, to melt them into tenderness, and to constrain them to say, "See how these Christians love one another."

Innocent joy will be found in the circle of heavenly graces. The countenance bespeaks the happy, peaceful state of the mind. Although there is no call for distrustful fear, yet a holy reverence for God, and a filial fear of moral defilement, will be in union with the other graces, and of infinite use in order to perseverance in the divine life. The eye of God, saith the holy soul, continually inspects my conduct, and his inflexible justice is pointed against sin. I will strive, saith the honest soul, to please my Maker, in all my thoughts, words, and actions, and shun every thing dishonourable to my holy profession. The more happy and joyful the soul is, the more it detests moral defilement of every kind and degree, and the more it is engaged for the depths of holiness. Oh! who would not fall in love with such a religion as that taught by the Saviour and his apostles.

How common it is for carnal people to think that religion would deprive them of happiness; but sure I am, the Almighty never designed such a thing. This is indeed one of heaven's best gifts, without which the soul will be miserable in time and in eternity. It is about fifty years since I began to read the Holy Scriptures, with tears, and a degree of joy, and I can now, in an advanced time of life, recommend Jesus to young and old; for he is the fairest among ten thousand, and altogether lovely. God is a good Father, who delights in the happiness of his children. View, for a moment, that eternal weight of glory which awaits his faithful followers. View, for a moment, the shortness of time, and how certain it is that we shall go into another world! View, for a moment, the state of the wicked, and the awful hell that awaits them! The sacred word is true which saith, "The wicked shall be turned into hell, with all the nations that forget God." I could shed tears over persons under a slavish fear of an offended God, who are unwilling to submit to his government on gospel terms. If a pious father chastise his child, it is for his good, and he ought to submit and wait for his smiles. The sinner has offended against an infinite Father, who, though he corrects, waits to show mercy, and it is the sinner's duty and interest to submit, and seek to obtain pardon. Do not say God is angry, and I am afraid to go to him. Through Jesus Christ he

is reconciled. View him coming into the world and suffering for us. View him rising triumphantly from the grave, and ascending into heaven. View him now interceding with his Father for us, when about to expire on the cross, saying, "Father, forgive them, for they know not what they do." How cruel and hard-hearted sinners must be; to sin against so good a God, and forfeit all right to the kingdom of heaven. Jesus will come attended with holy angels in judgment, to take his children up to glory and frown his enemies to hell. But then shall the sufferings of the righteous be over, and all tears shall be wiped from their eyes; when it shall be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There we shall be with the prophets and holy apostles, and the martyrs, and our dear relations, who died in the faith; but more especially with the infinite God, Father, Son, and Holy Ghost, where faith will be lost in sight, and hope in enjoyment,—and where pure peace, love, and joy, will eternally reign.

Oh! my dear friends, my heart is enlarged towards you. I want to meet you in glory. I am an old man, and may soon be called away. Oh let us run the heavenly race, that when we leave this stage of action, we may meet in that sweet world to part no more for ever. Which God of his infinite mercy grant for Christ's sake. Amen.

BIOGRAPHY.

MEMOIR OF THE REV. THOMAS MITCHELL.

THOMAS MITCHELL was born December 16, 1777, of industrious and religious parents, who taught him the necessity of religion from his youth. It was not, however, until he was near thirty years of age that he embraced it. About this time he attended a quarterlymeeting held in Shelby county, Kentucky, near Shelbyville; and on Sunday evening, while the Rev. Charles Sherman was preaching a plain, but spiritual and searching discourse on 1 Cor. xiii, 13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity;" the Lord applied the word with power to his heart, deeply convincing him of the necessity of vital religion. With a sorrowful soul he returned home to his little family late at night; and now, for the first time in his life, collected them together for the purpose of family worship; and bowing with them at the throne of grace, poured out his soul in earnest prayer for himself and them.

His concern was soon discovered by his neighbours, and it was manifest to all that he was deeply engaged in seeking the salvation of his soul. After a few weeks struggle, "drinking the

bitter cup, the wormwood and the gall," it pleased the Lord to set his soul at liberty from that condemnation under which he had groaned, *being burdened*.

At first his evidence was not so clear as he desired; but a few days afterwards, while his brethren at a prayermeeting were singing

> "Nothing but sin I thee can give,
> Nothing but love shall I receive;"

his soul was so filled and overpowered with the love of God, that all his doubts were banished, and his fears removed, and he enabled to "rejoice with joy unspeakable and full of glory."

From this time, his steadiness and deep piety were such as soon attracted the notice of his brethren, and he was, in a short time, appointed leader of a class. But such was the ardour of his soul, that he was not long satisfied with labouring for the good only of his brethren; his enlarged heart embraced the world: and while he beheld them lying in the arms of the wicked one, he could not, with a good conscience, refrain from exhorting them to flee from the wrath to come. These labours of love were not in vain: the society in his neighbourhood was revived and comforted, and many of his acquaintances were converted to God. He now began to think seriously of his call to the ministry, and a host of discouragements at once presented themselves to prevent him from entering upon and prosecuting this great work. His education was small, having spent only a few months at school. He was not naturally eloquent, but was like Moses, "of a slow tongue." The evidence of his call to the ministry was not entirely satisfactory.

Thus was his mind greatly perplexed for nearly two years, during which period he laboured much, and with but little liberty or success. At length it pleased the Almighty to give him such assurances of his call to the great work of calling sinners to repentance, as excluded all doubt. From this time he preached like another man; his heart was filled, and his heart fired his tongue; he spake with liberty and with power. It was now that the fruit of his labours began to be more visible; and many will, no doubt, bless God in the great day of eternity that they ever heard his voice. Many are the seals of his ministry yet living, while some have gone to their everlasting reward. His diligence in preaching the gospel of peace to a dying world, has seldom been excelled by any in like circumstances. It was not at all uncommon for him to ride thirty or forty miles and preach twice. His usual custom was to enter those neighbourhoods which were destitute of the gospel, and after gathering a flock together, to present it to the travelling preacher of the nearest circuit, requesting him to take them under his pastoral care. By this means many who might have continued in darkness, and

in spiritual death, have heard the joyful sound of the gospel, and now walk in the light of the Lord's countenance.

He seemed ever to be established in the doctrines of our church, and ably and firmly defended them wherever he went. And he was not satisfied with having instructed his hearers in the theory only of religion, he must behold them happy in the experimental knowledge of God likewise: hence, it was not uncommon for him, after he had concluded his discourses, and prayed with the congregation, to break out afresh in the most zealous exhortations, and with all the earnestness of a soul filled with concern for their eternal interest, to persuade them to flee from the wrath to come. And many were the instances of awakening and renewing grace on those occasions.

The church was not the only scene of his useful labours; being raised to the magistracy, his neighbours soon witnessed the benefit of a faithful officer among them: swearing, sabbath-breaking, and drunkenness, though prohibited by law, had attained to a very great and alarming extent; but these dared not to show their heads in his presence, without drawing on their perpetrators the weight of legal punishment; and, consequently, were generally discontinued, and a reformation of manners was the consequence. It was feared that this rigour in executing the law against offenders would create enemies, and be in his way as a gospel minister; but exactly the contrary was the effect; for those very persons who had suffered the penalty of law, acknowledged that "Mitchell had done right," and became his constant friends: so that this also, under God, contributed to the furtherance of the gospel of Christ.

But the most holy and useful minister, the most conscientious guard and guide of civil society, must die! Our brother Mitchell had taken a place as chaplain in the American army, in our late struggle with the British, where his constitution, though naturally strong, received a shock from which it never recovered. In almost every week he experienced a day of extreme headach, which continued to be the case for several years; nor could he find any relief from medical aid. At length he was suddenly taken with a severe fever, which, from its commencement, threatened his dissolution. At first his mind seemed greatly agitated, not by reason of any consciousness of guilt, but on account of his temporal circumstances. At length, resigning his family, with all their afflictions and difficulties, into the hands of him who doth all things well, he became more composed, and was much engaged in prayer; and he seemed to be fortifying his mind for the awful conflict which was fast approaching. On one evening when his disease seemed to rage, under deep depression of spirits, he asked me, if I thought there was any hope for him, (having reference, as I supposed, to his recovery,) I

answered, I trusted that the Lord would be gracious to him in time and eternity! He immediately blessed the name of the Lord: and from that time seemed altogether drawn out in praise and thanksgiving. For a drink of water, or the least refreshment of any kind, he would praise God, and affectionately return thanks to his friends. Thus, peaceful and tranquil, patient and resigned, teachable, even unto childlike simplicity, and with his mouth filled with praise, he passed the remaining moments of his swiftly wasting life. How interesting was the scene. His friends, filled with concern, standing around, watching every motion and every breath, while he approached his end.—His end, did I say? His entrance into life! His exit out of prison, out of toil! Thus passed the evening, and part of the night of September 20, 1818, when the summons came, and he rested, no doubt, in the arms of his beloved. "Let me die the death of the righteous, and let my last end be like his." Reader, thou also must die. Make haste and prepare to meet thy God. WILLIAM ADAMS.

MEMOIR OF MRS. BETSY GOODSELL,

Written by her husband, in a letter to his brother, dated Mustburgh, New-York, January 22, 1825.

DEAR BROTHER,—I have at sundry times written to you under dispensations afflictive, but never when so sensibly touched as at the present time. My highly esteemed, pious, and amiable Betsy, who in the varied relations of life augmented my happiness, *is no more*.

The valuable opinion you had of her, and the interest you felt to recommend her to me as a worthy companion, seem to impose an obligation to present you a summary of her religious experience, and to set before you the truth, power, and loveliness of revealed religion, as exemplified in her life. And as you were never acquainted with her family, in which she was educated, a short account of it may be acceptable, and will show the means by which she was early taught the precepts of religion.

Betsy was born on the 12th of March, 1799. She lost her father, Mr. Underhill Merritt, when she was about five years of age. Her mother soon after embraced religion and became a member of the Methodist Episcopal church. The change effected in her life, by her conversion to God, was witnessed generally, but more particularly in her family. She sacrificed the pleasures of the world, for the more substantial and rational enjoyment of religion; and the ornaments of dress, for "a meek and quiet spirit." The plainness of her dress, and that of her children, was in conformity to the requisition of the gospel. And although she was deprived of her consort, and was now provi-

dentially called to a variety of cares in superintending the farm, and providing for the maintenance of her family, consisting of six small children, she was supported and comforted by him who said, "Thy Maker is thy husband, the Lord of hosts is his name."

That she took an interest in the salvation of her neighbours, was shown by the means which she employed to bring them to partake with her of the blessings of the gospel. Her house has long been a sanctuary for the worship of God, and an eligible home for the messengers of the gospel. But her greater concern disclosed itself for the salvation of her children, in the daily offering of family prayer for them, and in unwearied diligence in forming their minds to the principles of virtue and religion. To give their minds a bias to sobriety, and to teach them a religion which imposed the duty of self-government, were objects which she laboured constantly to effect: and she laboured not in vain; for the seeds of religious instruction, which by her hand were early sown, under the influence of grace, sprang up, and cultivated by her care, and cherished by her example, came to maturity. All of her children, in the morning of their life, became the subjects of experimental religion.

Betsy, among the children, was the third subject of salvation. She had been afflicted with an affection of the liver for several years, during which her mind was naturally led to contemplate the close of her life; these reflections led her to investigate the moral condition of her heart, which resulted in a conviction that she was disqualified "to die in the Lord." However, her choice of a mode of life which would deprive her of the pleasures of the world, so eagerly sought for by the young, and which would expose her to the "scandal of the cross," appears finally to have resulted from a persuasion that God hath in reserve for his people, "a better and a more enduring substance." With such views, and under such exercises, she, with her friends, repaired to the campmeeting held at Croton, some time in the fall of 1813. There, under a sense of her fallen and corrupt state, and of guilt and misery, she laboured industriously in all the means of grace, to be reconciled to God. And so duly sensible was she of her perishing need of salvation, that "sleep departed from her eyes, and slumber from her eyelids," and she even refused to take refreshment (although often requested by her mother) until she could say, "My Beloved is mine, and I am his." She sought him, but not in vain. He lifted upon her "the light of his countenance," and sweetly said, "Go tell thy friends what the Lord hath done for thee." She left the Brooklyn tent, in which she had spent the greater part of the meeting, to inform her friends what the Lord had done for her.

Although Betsy's character was always unimpeached, her con-

version forms a new era, as it regards her devotedness to the means designed to promote her salvation. Of her profession of Christian experience, she gave evidence of its correctness, and that her heart was governed by the precepts of the gospel, which demand universal obedience.

The frequent interruption of her health greatly contracted the circle in which she moved; not so much so, however, but that the sick were favoured with her prayers, and instruction suitable to the state of their minds. Many a night, when her health would allow, witnessed her vigilant attention in administering to their wants. She, influenced by the modesty of youth, manifested her concern for the salvation of those principally of her own age and sex: to them she recommended a religion calculated to assuage the grief of the penitent, and to revive the hope of the desponding. Many who were the subjects of revivals of religion among us will remember the word of exhortation coming from a heart feeling for their best interests.

It is not presumed that Betsy, while she manifested so ardent a desire for the salvation of others, was indifferent for her own. Her diary evinces with what vigilance she kept her heart, and with what vehement desire she sought to retrieve the moral "image of God." I will give you a few extracts:

"January 15th, 1815.—My soul pants for the living God.—I desire a closer walk with God.—I desire an increase of faith, and to be a child of God while I live, that I may be his in eternity."

"February 7th.—While I examine my heart before the Lord, I find that my strongest desire is to be for the Lord, and for him only. I do most devoutly pray to be a child of God on earth, and an heir of him in glory hereafter."

Her diary furnishes abundant testimony that the prevalent desire of her heart was to live religious, as most agreeable to her mind, and as a preparatory measure to die triumphantly. And where such pious aspirations for the full enjoyment of God are manifest, it is evident that the subject is in possession of the fruits of the Spirit, viz., "Righteousness, peace, and joy in the Holy Ghost." This I have often witnessed, having many times, both in the assembly of the saints, and at the domestic altar, been partaker with her of the joys of our Lord. But her declarations will, perhaps, give you additional pleasure.

"December, 1815.—I am happy; during this week I have been happy. I feel that ineffable glory in my soul which the world never knew. Oh! shall *I*, who am so unworthy, so undeserving, hereafter enjoy the society of my God, and of holy angels? Oh! what delight I feel in communion with my God. I know no suffering too severe to endure; no sacrifice too great to make. The language of my heart is, 'Thy will, oh Lord, be done.' I look forward to the period when my sufferings shall end, and when Jesus shall say, 'Come up out of tribulation, and sit with me.'"

None of her hours seem to have passed away idly. Those that were not devoted to the avocations of domestic life were spent in prayer, and in reading the Holy Scriptures, and other works of piety, and of general information. And her research for the golden treasure of gospel doctrine, was not labour vainly bestowed. She often accompanied her reading with written observations, suggested by the subject which she had perused, probably for the retention of what she had read, and it is, perhaps, for the same reason that she so often committed to paper the leading features of religious discourses, after her return from public worship.

You will, perhaps, ask whether after our marriage her zeal abated, and if she were less devotional. An extract from a letter which she wrote a few weeks previous to her death, to Miss Eliza M. Verplanck, breathes the same spirit of piety which had in former life marked her character.

"I have," says she, "an impression that I shall never see you again on these mortal shores. My health is poor, and I feel that my stay on earth is short: but under all my afflictions, both of body and mind, I endeavour to be resigned to the will of him *who maketh all things work together for good to them that love him.* I feel that there is nothing like religion to support my mind in affliction. I have proved God to be my faithful and unchangeable friend."

And in another place she observes:

"If this should prove my last letter to you, I would say that I have an earnest of my heavenly inheritance, and hope to go to the mansion prepared for me, whether it be sooner or later."

And in further testimony of her uninterrupted piety, I wish to add, as a duty which I owe to departed worth, that by her counsel I have been encouraged, not only to discharge the duties connected with my relation to domestic life, but also to "go into the hedges and highways" to call sinners to repentance.

But an inscrutable providence has removed her from my society, and torn her from my arms. I view it my duty, however, to submit to the decision of infinite wisdom, and patiently wait the evolution of so trying a dispensation.

Our *union* was celebrated on the 14th of August, 1821. Consequently the period in which I have viewed her as an auxiliary in labouring for a heavenly inheritance, as well as an assistant in the ordinary avocations of life, does not exceed the limits of three years and five months.

"Oh blindness to the future, kindly given."

Far from me was the thought that her flight to the regions above would so soon witness,

"My lonely condition in life."

She, however, informed me repeatedly, that she had a presentiment that her "departure was at hand." I flattered myself

that this impression was made by the sudden death of her pious and much beloved sister Charlotte Forman, who died on the 4th of August last. Betsy, in view of her approaching end, was more than ordinarily engaged in prayer: her common business was often omitted for the purpose of forming a more intimate union with her heavenly Father, and frequently the hour of repose was devoted to the same purpose. My entreaty to avail herself of

"Tired nature's kind restorer, balmy sleep,"

so necessary and grateful to wearied nature, availed but little: she would pleasantly reply, "I 'll soon retire."

Her illness, the puerperial fever, of which she died, commenced on Monday, the 20th of December last. Its duration was short, but very severe. Nevertheless not a murmur escaped her lips, nor was she tempted to arraign the equity of that providence which so severely afflicted her. The involuntary groan was often heard during her severe illness, but even then she requested, that if it were thought she made too much *ado*, she might be notified.

During her illness she was calm and collected, nor do *I* know that her confidence was once impaired in her Redeemer.

On Tuesday, the day previous to her death, we were abandoned, mostly, of all hope of her recovery. The aid of three medical gentlemen of celebrity proved ineffectual, and on the morning of the 22d, there were visible signs that the taper of life was nearly extinguished. A considerable number of relatives and Christian friends prostrated around her bed, and made silent prayer for her, that God would abundantly reveal his love to her, and render her victorious and triumphant in her departing moments. It was done,

"Virtue owns her friends on this side heaven,
And points them out to men."

We, too, felt the hallowed touch. The deathbed scene afforded its joys as well as its sorrows, and was dignified with the presence of him who eminently displayed his grace in rendering her victorious and triumphant.

She looked kindly at her friends who stood weeping by her bed, and said "It is not so hard a thing to die as you think it is." She had observed to me the day previous, that she was apprehensive that she should not die shouting. You need not, said I, indulge a desire to exult in audible strains: if your mind is happy in the possession of unlimited confidence in your Redeemer, is it not all the evidence of his love that either you or I should expect in your extreme debility? But now she gave latitude to her feelings in vocal praise to God. "Oh glorious hope of perfect love! I shall soon be in heaven! Glory, glory, glory! God is love! Be faithful, my dear husband; you will meet your trials, but God will afford you grace to endure them. You have

always taught me to serve the Lord. Bring up little Charles," [our little boy] "in the fear of the Lord. We have had some trials and conflicts in the world, but they are not worthy to be compared to the glory of God. Oh! angels, angels, glory, glory, victory, victory! Come, Lord Jesus, and cut short the work." We did not interrupt these effusions of her triumphant and departing spirit, but she continued to utter her thoughts with strength that astonished us. "I have endeavoured to serve the Lord from my youth, but am sorry that I have been so unfaithful. My dear mother will be sorely afflicted, but you" [her children] "must endeavour to comfort her. Mother," said she, "if you die next you will meet two of your daughters in heaven." She requested our pastor, the Rev. John D. Moriarty, to sing, but so sensibly was he moved with joy and sympathy at the passing scene, that he necessarily declined her request. "Brother Moriarty," said she, "I wish you to preach my funeral sermon." To two of her physicians, on approaching her bed, she said, "Doctor Gardner, I expect soon to meet your wife in heaven." (She had recently died very happy.) I think you ought to prepare to meet her, and bring up your little ones in the fear of the Lord. Doctor Gidney, I thank you for your faithful and kind attention to me during my illness. I hope to meet you in heaven." Perceiving that her strength was nearly exhausted, I said, My dear, I do not request you to speak, but press my hand as a signal that you are happy,—that you retain your confidence,—that you feel that God is love, which she did repeatedly, till she fell asleep in Jesus.

She retained her understanding to the last, and appeared calm and composed till she closed her eyes in death, about one o'clock in the afternoon of the 22d of December, 1824, and in the 26th year of her age.

The poetic description of a pious female, of some years past, has also been answered in the life and death of Betsy:

> "In dawn of life she wisely sought her God,
> And the straight path of pious duty trod;
> Fond to oblige, too gentle to offend,
> Beloved by all, to all the good a friend;
> The bad she censured by her life alone,
> Blind to their faults, severe upon her own:
> At distance viewed the world with pious dread,
> And to God's temple for protection fled;
> There sought that peace which heaven alone can give,
> And *learned to die*, ere others *learn to live*."

Her remains were conveyed on the 23d inst. to the Methodist chapel in this village, attended by a numerous assembly of relatives and friends, who, with me, mourned the loss of a pious and valuable friend. An appropriate discourse was delivered on the occasion by the Rev. John D. Moriarty, from Hebrews vi, 12,

"That ye be not slothful, but followers of them who through faith and patience inherit the promises."

I am your brother, and in affliction, but am persuaded that my loss, though very great, bears no adequate proportion to her gain.

Rev. Buel Goodsell. John Goodsell.

MISCELLANEOUS.

REVIEW.

The Excellence and Influence of the Female Character; a Sermon preached in the Presbyterian church in Murray-street at the request of the New-York Female Missionary Society by Gardiner Spring, *Pastor of the Brick Presbyterian church in said city.* 1825. *pp.* 32.

(Concluded from page 229.)

On the influence which a pious female exerts in community, and especially which mothers exert over their children and domestics, the sermon before us makes many just remarks, and gives some striking examples; other examples, indeed, might have been enumerated, equally conspicuous and commanding in respect to their good and lasting effects. The descendants of the Rev. Samuel and Susannah Wesley, are well known, it is hoped, to most of *our* readers. How much they owed, under the blessing of God on her godly and wisely directed efforts, to the early impressions they received from the instructions of such a mother, as that with which they were blessed, who can tell? But all who have read the history of that remarkable family, well know the high estimation in which she was held by her children, both male and female, and especially by Mr. John Wesley, to whose labours in the gospel the world is so much indebted. In contemplating her character, one knows not which most to admire, the strength of her understanding, the purity of her intentions, or the assiduity and success with which she applied herself for the temporal, spiritual, and eternal interests of her children; and while the venerated names of John and Charles Wesley shall vibrate upon the lips of the truly pious, and this will be as long as Christianity shall hold a seat in the affections of man, it will be remembered that they were the sons *of* Mrs. Susannah Wesley, *who* taught their infant minds to think, to reason, to worship "the great God, and our Saviour Jesus Christ," and who thus laid the foundation for their manly virtues, their Christian experience, and their extended and lasting usefulness to the world.

Other examples of a far different sort, might also be selected in proof of the influence which mothers have over the minds and destinies of their children. Even *Napoleon* asserts that his mother laid, by her early instructions, the foundation of his military glory and high elevation among the nations of the earth. And *Byron*, the wicked, the libidinous poet, who devoted his muse to poison the principles and to corrupt the morals of his readers, inhaled the impure breath which gave life and animation to his unhallowed songs, from the precepts and examples of his mother.

These facts speak loud in favour of the sentiments expressed in the

following extracts from the sermon, with which we conclude our selections, ardently wishing success to every attempt of this sort to instil the principles of Christianity into the minds of the fair sex, and hoping that the other part of our species may, by their example of devotedness to the cause of Christ, strengthen their hands in the "work of faith and labour of love."

"The sentiment has often been expressed, that in the whole business of forming the character of children the mother is the more important parent. The education, the government, the piety, the usefulness of the rising generation, depend chiefly on the mother. The earliest impressions are the most vivid, strong, and permanent; and hence the human character is chiefly formed in childhood.

Napoleon once said to Madame *Campan*, "The old systems of education are good for nothing,—what do young women stand in need of to be well brought up in France?"—"Of MOTHERS," replied this intelligent and accomplished lady.* The reply speaks volumes. View such a female as we have described surrounded by a numerous offspring of sons and daughters, herself possessed of every domestic, intellectual, and moral accomplishment which qualify her to interest and instruct them, and to become the object of their love and confidence, and the centre of attractions to the little world that is rising around her. See her almost constantly with her children by night and by day. Her condescending tenderness promotes the habits of unrestrained familiarity. Her children feel that they have an easier and more ready access to her ear and bosom than those of their father. To their infant minds "she imparts her manners, her habits, her modes of thinking, her opinions, her prejudices, her virtues, I had almost said her very soul itself." And during their progressive maturity, she may form them almost as she pleases. And even after they have arrived to years of independence, they feel no restraint like the wishes of a mother.

That tongue of hers, in which is "the law of kindness," shall "drop as the rain, and her speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the mown grass."

Hence a mother of this combined excellence, is apt to exert a more efficient authority over her children than the other parent. The stern government of the father, in such a family, is rarely resorted to, because her wisdom and gentleness, her wakeful discretion and unwasting patience, assume the more benignant control. Many a youth of rash and impetuous temperament, would venture to break the strong bonds of paternal discipline, while his heart would fail him in rudely bursting the cord that binds him to a mother's bosom.

And hence it is that the moral and religious character of children is so deeply indebted to pious mothers. A well-informed and pious mother, even when left to struggle with this responsible and arduous duty unaided by the intelligence or piety of the father, usually accomplishes what no father can accomplish, unaided by the intelligence and piety of the mother. The faithful and devout attention of a father is not without a powerful influence; and yet how few there are who remember a father's care and anxiety, as the means of their conversion, compared with those who gratefully recollect the unwearied solicitude and prayerfulness of a pious mother.

What a host of worthies who have been the instructers of the world, and the guardians of its best interests, have dwelt with ineffable tenderness on the sacred name of *Mother!* It was the tender affection and faithful care of a pious mother, that prepared the prophet Samuel to be the minister of salvation to the church in every age. It was the piety and instruction of his grandmother Lois, and his mother Eunice, that educated Timothy to be the associate of Paul in converting the nations. When I learn that the mother of Philip Doddridge, "before he could read, taught him the history of the Old and New Testaments, by the assistance of some Dutch tiles in the chimney of the room where they usually sat;" and when I am told that "the instructions which his pious mother gave him before he was four years old, fastened an impression on the con-

* Biographical notice of Madame Campan, prefixed to her memoirs of Marie Antoinette.

science of the late venerable John Newton, which cleaved to him through all his subsequent licentiousness, till he became an eminent believer and preacher of that gospel which he had despised;" I feel the weight of the sentiment, that "though her station is subordinate, yet, in a great measure, a mother carries in her heart, and holds in her hand, the destinies of the world." I could mention other men and other mothers whose benignant influence has been felt through a long line of descendants, and whose usefulness will not be revealed till the final restitution of all things. The name of *mother* vibrates on my heart. *One* I know, of blessed memory, whose tender affection was never weary, and to whose sentiments of faith and piety, often whispered in the ears of a reluctant son, is it to be attributed, more than to any other means, that unto him, who is the least of all saints, is this grace given, that he should preach the unsearchable riches of Christ. Who can estimate the value of one devout, devoted mother? Who can limit the influence of woman in such a sphere? I pity woman, but I honour her. I know the reproach of woman, but still more do I know her honours. Next to their rejection of the Son of Mary, do I esteem it the deepest reproach of Jewish men, that in their daily prayers they thank the God of Abraham they were not born women! Yes, my friends, it is an honour to be born a woman. Of what avail are the authority, and power, and laws of nations, compared with the silent influence of woman? Who is more justly honoured than the mother of children who have been the benefactors of the world? This influence and honour are the blessing of many an humbled and ennobled female. What was the high and honest exultation of the Roman Cornelia, exhibiting her Gracchi, compared with the gratified faith and piety of many a Christian mother, as she points to her sons and daughters, and says, These are my treasures—these are the children which God has graciously given me.

But there are *domestic relations of a less important kind*, which an accomplished female sustains with distinguished benefit to all around her. As a *daughter*, every member of the family with which she is associated acknowledges the power and purity of her character. Her industry, her discretion, her piety, her dutiful and kind demeanour, diffuse a savour which is like the dew of Hermon, and as the dew that descended upon the mountains of Zion, where the Lord commanded his blessing. Daughters who are thus qualified to fill the stations they occupy, are beautifully compared by the sacred penman, to "corner stones" in a splendid edifice, that are "polished after the similitude of a palace." As a *sister* the influence of such a female is scarcely less desirable. The reason why sisters so often exert a lamented influence over one another, and over their brothers, is, that they are not qualified to exert a better. If instead of devoting their attention to mere external accomplishments, and a very limited course of intellectual attainments, they would aspire after solid improvements and durable virtues; if instead of being absorbed *in* the love of ornament and *admiration*, they would aim at accomplishments that ennoble the mind, dignify the person, and meliorate the heart; how easy would it be for them to give their own domestic circle the pre-eminence above every other society, and within their own happy dwelling, form each other's habits and characters, so as to become ornaments and blessings to the world. Nor is the more humble condition of a *female servant*, who is qualified to fill her important station, to be esteemed of little or no account. To what a multitude of families has the industry, the intelligence, the faith, the piety, the prayers, the example of such a woman, even in this retired department, proved an invaluable blessing. Very often, when unknown to herself, is she scattering the seeds of mercy. Many a parent, and many a child, many a giddy daughter and froward son, has been kept from perdition by the timely efforts of a faithful servant. Are there none of you, my friends, in the higher walks of human society, who have been snatched as brands from the burning, by the instrumentality of a godly servant? Eternity only can disclose the extent of influence which a discreet and pious female may exert even in the humblest sphere."

The concluding address to the members and patrons of the society, for whose special benefit the

sermon was delivered, is so fervent and animated that we cannot deny ourselves the pleasure of presenting it to our readers as our concluding extract, praying God deeply to impress on the hearts of all our female readers, the great interest which it is their highest interest to feel in the great work of evangelizing the world.

"I address you as a society bound and banded together by the love of Jesus Christ, and for the most noble and sacred of purposes,—that of *sending the gospel to the destitute settlements of our extended country.* Never did woman appear more elevated than in this high calling. Well may the speaker congratulate himself on being the advocate of female piety on such an occasion as this. Woman has been little else than a prisoner, or a slave, where the celestial influence of a pure religion has not knocked off her chains, and proclaimed emancipation from her servitude. And woman, defenceless woman, needs the influence and support of piety. In all her fears and trials, in all her disappointment and fatigue, how frail, how baseless, the superstructure of her hopes, if the Eternal God is not her refuge. But with the God of Jacob for her help, how does poor, feeble woman triumph over the trials of apostasy, and the helplessness of her condition, and throw into the shades of oblivion, the patience, submission, and confidence of the stronger sex. I have often thought that piety has been to women what it never has been to men. And how has its matchless power been evinced, especially in the storms of keen adversity! Many a time, while the quivering spirit of her hardy compeer has been shattered by the tempest, and when in painful apprehension, I have looked to see her frail form sink beneath the billows; has her heaven invigorated countenance faced the storm, and her buoyant heart been fixed, trusting in the Lord. Oh! my young female friends, lift your youthful eye up to the Father of Lights, and however dark and heavy the clouds that may be about him, you shall descry some "bow of promise" around his throne. Heavy clouds and thick darkness may indeed be there. The days may be few that are crowned with peace and joy. But oh! there is every thing to cheer the mournful vale. Those indications of grace and faithfulness shall never withdraw their encircled lustre from the throne of God. Jesus Christ hath abolished death, and brought life and immortality to light, and that light shall never fade, that immortality shall never die."

From the Wesleyan Methodist Magazine.

"SIGNS OF CONVERSION AND UNCONVERSION IN MINISTERS OF THE CHURCH."

Since the revival of evangelical truth, by the preaching of the Methodists, several of the bishops, and many hundreds of the clergy, and thousands of the members of the Church of England, have seen the necessity of distinguishing between the converted and unconverted ministers of the church. In the diocess of St. David's a society, of which the bishop is the president, gave a premium, a few years ago, to Mr. S. C. Wilks, a young man of St. Edmund Hall, Oxford, for an "Essay on the Signs of Conversion and Unconversion in the Ministers of the Church," which essay was printed by the society, and we hope was circulated, not only in Wales, but through the whole United Kingdom, for the instruction of both clergy and laity.

Mr. Wilks, who is now himself a minister, and a converted minister, we have no doubt, has lately published a second edition of his Essay, which has just fallen into our hands, and which we are desirous of bringing under the notice of our readers.

The signs of conversion and un-

conversion in the ministers of the church are clearly marked in this essay; and it is of great importance that both the ministers and congregations of the Church of England, and of every denomination of Christians, should know them, and remember them.

The terms conversion and unconversion, as Mr. Wilks observes, have fallen under a degree of reproach, as well as other terms which are connected with the fashionable doctrines of Christianity. In the primitive church, the language of Christians, in speaking on religious subjects, was formed from the language of the New Testament. Among the ministers of the Church of England also, both at the Reformation, and for many years afterwards, a similar practice prevailed: at length, however, Scripture language was disused, and even studiously avoided, and the doctrines with which it was connected were neglected or disbelieved. It was discovered that ethics might be discussed without the use of terms peculiar to Christianity; and it was not difficult to substitute the words virtue, reformation, and moral consciousness, for sanctification, conversion, and conviction of sin.

It may naturally be asked, What are the peculiar doctrines in the preaching of a minister which form the test of his conversion? To this question we will give the answer in Mr. Wilks's words:

"The most obvious (of those doctrines) is, that man has departed from original righteousness, and on account of sin is justly obnoxious to the divine anger. This fact, and the consequence deduced from it, form the hypothesis on which the preaching of every converted minister, and, indeed, the whole scheme of Christianity, is founded; and which being denied, Christianity and preaching become inappropriate and useless. What minister who admits the necessity of the atonement; and who that admits its necessity, can be unconscious of its importance? Or who, that allows its importance, can fail to make it a prominent topic in his parochial addresses?

"In addition to these points, justification, solely and exclusively through the merits of Christ, has been always considered, among men of piety, as a doctrine plainly revealed in Scripture, and of essential value in the system of human redemption. They have viewed it, not as an appendage of corollary, much less as an excrescence, but as the sum, the substance, the life, the spirit, of the whole dispensation. On this only, their own hopes of pardon and acceptance have been founded, and on this only have they exhorted others to depend. Having learned from revelation the nature of God and the extent of the divine requisitions, and having at the same time discovered the utter incompetency of man, since the fall, to secure to himself a place in heaven by sinless obedience, they have acknowledged that nothing but a revelation of gratuitous mercy could relieve our wants, or be worth our acceptance. On these accounts, the doctrine in question has, in every pure church, been considered of supreme importance; and, whatever may be the prevailing sentiment of any particular age, the gospel and its effects being always the same, the piety of that minister is undoubtedly suspicious, whose preaching is heretical or defective on this fundamental subject of justification by the merits of Christ.

"Intimately connected with the last mentioned topic is that of the Divinity of our Saviour, a doctrine which, beyond most others, has been *ridiculed* and impugned; but which is so explicitly taught in the Sacred Writings, and so necessarily implied in the whole economy of human salvation, that it would be difficult to imagine him a converted man who denies its truth, or him a faithful minister who forgets its importance. The disbelief of this doctrine, virtually implies a disbelief of Christianity, (except so far as it is a system of ethics,) and must, therefore, be the most fatal of mistakes.

"The Divinity of the Holy Spirit will hardly be denied, but by men who have read the Scriptures with the express design of perverting them; or his agency, but by those who have

previously concluded that it is not necessary, and, therefore, is not promised. Every minister of the Church of England has so solemnly attested his belief on these two subjects, (and, indeed on all those before mentioned,) that, even if unconverted, we might reasonably expect him to be orthodox. In that very service, for example, by which he is initiated into the ministry, he distinctly acknowledges the Sacred Spirit's influence; and that, not as a vague dogma, or a mere article of peace, but as a practical truth, and as the very bias that incited him to become a Christian pastor. This spiritual agency a pious man will not be content to forget with the day of his ordination. He will of course assiduously guard it against the misconceptions of fanaticism, distinguish it from the more evident and miraculous effusions of the primitive ages, and teach his hearers to hope for it only in the appointed use of means and second causes: but he will not deny its existence, dispute its necessity, explain it away till it becomes useless, or fail to implore it both for himself and the people committed to his charge. The man who denies the influences of the Holy Spirit, can of course have no reason for supposing that they have been vouchsafed to himself; and since they are represented in Scripture as necessary to implant either the desire or the ability to return to God, he can in consequence have no just evidence of his conversion. He, on the contrary, who is really and visibly bringing forth the fruits of the Spirit, and showing his faith by his works, will with humility acknowledge, that whatever is good in him flows from a higher source than his own heart, and, without the least semblance of enthusiasm, will consider it as an emanation from that Being from whom all holy desires, all good counsels, and all just works do proceed."—p. 36–42.

After having mentioned the principal doctrines which the converted minister preaches, Mr. Wilks proceeds to describe the practical effects which flow from them. A constant theme of the discourses of such a man will be the necessity of that holiness, without which no man shall see the Lord. All the essential doctrines of Christianity will appear in the preaching of a converted minister, to be of moral and practical importance; while, from the preaching of the unconverted minister, who is ignorant of the evangelical principle of obedience, the doctrinal and preceptive parts of Scripture will scarcely appear to have any connexion.

The most conspicuous aim of a pious minister, says Mr. Wilks, and that to which his whole conduct may be reduced, is the salvation of his own soul, and the souls of those that hear him. It is impossible that he who has imbibed even the smallest portion of that Christian spirit which actuated the apostles, confessors, and martyrs, can remain an unconcerned spectator of the religious wants of those whose souls are entrusted to his care. His preaching will be cordial and affectionate; his private labours conscientious and unremitted; and in his whole conduct, he will appear to value his bodily strength, and his mental attainments, only as they promote the cause of the Redeemer.

In speaking of the recreations of a clergyman, as important tests of his character, Mr. Wilks observes, that the converted minister has neither time nor inclination to swell the processions of gayety. His spirit not being secular, his amusements will not be such. There are atmospheres which he knows he cannot breathe without contamination. Besides, he has a definite object of pursuit, and is conscious that the souls of his people will be required at his hand. A man who is thus impressed, will not devote his mornings to the chase, or his evenings to the card-table; he will not feel ambitious of being the steward of a race-ground or the litigious guar-

dian of the game laws; he will neither appear the foppish and idle attendant of female vanity, nor the boisterous associate of Bacchanalian carousals.

Mr. Wilks then considers the difference between the converted and unconverted minister in various other respects, in which we adopt his sentiments although we abridge his language.

Suppose an ignorant, careless person to be convinced that he is a sinner before God, and that the threatenings denounced against the wicked are applicable to himself. If he apply to a minister who has himself been convinced of sin and has found consolation in Christ, the penitent inquirer will be directed to look unto him 'who taketh away the sin of the world.' But the merely nominal minister is, in such cases, unavoidably embarrassed: not being practically acquainted with the subject himself, he knows not how to act towards others; and, perhaps, even views the inquirer as a hypocrite or an enthusiast.

The friends of a pious minister, as far as selection depends upon himself, will be Christian. He will mix with the world only with a view to benefit it, but his solace and delight will be with 'the excellent of the earth.' If it were difficult to distinguish an unconverted minister by other signs, he may be detected by his familiar and unnecessary intercourse with careless and irreligious persons.

All that will live godly in Christ Jesus shall suffer persecution. It is not possible for the gospel to be professed in its unsophisticated energy and spirit, without exciting the opposition of mankind. The sarcastic hint, the retorted sneer, and the petty insult, are frequently employed against the faithful minister of Christ, and he patiently sustains all such opposition, while the unconverted minister will not endure it. The one bears the reproach of the cross of Christ, with meekness and charity; the other violently repels it, and thinks nothing is of so great importance as the friendship and the praise of the world.

We shall conclude our extracts from this essay with a paragraph which shows that *Mr. Wilks felt* strongly the great necessity *of distinguishing* between the converted and unconverted ministers of the church.

"The souls of men are concerned, and minor considerations must, therefore, disappear. If those who profess to instruct others in the way to heaven, be ignorant of it themselves, the consequences are too awful to be risked for the sake of gratifying the false delicacy of individuals. It is essential to the interest of the people at large, and also of individual ministers themselves, that 'the precious be separated from the vile.' If the blind lead the blind, both must fall. The advantages of serious examination into the characters of the clergymen, must, therefore, always be far more than commensurate with its inconveniences. The unfaithful may indeed be exposed to disgrace, but the pious will, at the same time, be rewarded with the honour due to their fidelity and labours."

To the Editors of the Methodist Magazine.

A BRAND PLUCKED FROM THE BURNING.

DEAR BRETHREN,—I copy the following lines from my memorandum book, where, some days ago, they were written without any design of giving them to the public. It having since occurred to me that the publication of these

might possibly be attended with benefit to some person, I submit them to your judgment, either to be withheld or published, as you may see proper.

New-Brunswick, May 30, 1825. SAMUEL DOUGHTY.

I RODE a few miles into the country yesterday to see a friend. During this visit we called to see a woman living in the neighbourhood, who was under religious exercise of mind. She is the wife of a drunken, profligate man; and the consequence to herself and children is poverty and sorrow. In her unmarried days she had been very thoughtless and wild. But it frequently happens while men carry a gay exterior, and riot in the thoughtless, giddy round of dissipation and folly, that the Spirit of God faithfully performs his monitory office, and plants the thorn of remorse in their sinful enjoyments. This poor woman at that season, and afterwards, was repeatedly visited by the divine monitor. But his voice she drowned in the riots of her folly, and the flame which he enkindled she obstinately extinguished. This dangerous course of life she pursued for an unwarrantable length of time; but to the glory of God's unwearied patience, his long-suffering was her salvation.

There are few hearts upon which afflictions do not operate with a benign influence; and, when sanctified by divine grace, their result is real and permanent good. Could men but learn the lesson of submission to that unerring wisdom, with which infinite benevolence accomplishes his plans; would they but learn to contemplate Jehovah as the great governor of the universe, which he has made, and his providence as extending, in some way or manner, to every thing; how often would they see that those afflictions, which they deplore as an untimely and unnecessary evil, are but the rod of instruction wielded by the pitying hand of mercy.

The subject of this little narrative was the child of affliction. She knew the toils and drudgery of despised indigence; she knew its pinching wants, its bitter woes. Yet hard and unenviable as is such a lot, neglect and cruelty may add to its horrors. Nor were these wanting to multiply her sorrows. In the midst of these distresses the Holy Spirit redoubled his influence, and the adversary his furious attacks. On the one hand the poverty and afflictions of her condition, and the anguish of her mind, were strong reasons why she should seek the consolations of grace; for, if religion yielded support, she felt that none needed it more than she. But, on the other hand, she had lived so long in sin, and had so repeatedly, and so pertinaciously resisted the strivings of the Holy Spirit, that she knew not how to implore that mercy which she had so long despised. The more she pondered these things the more glaring her wickedness appeared, and the more her despondency increased. Severe and desperate now became the conflict of her soul. Hope, that sheds its cheering rays on the souls of the forlorn, supplying the place of vanished enjoyments, fled from her bosom. Despair rushed into its place, and existence, to her, became a thankless burden. She now seriously meditated upon suicide. The grave appeared as a place of rest and quiet; and hell had not horrors greater than those which overwhelmed her soul. Eternal misery, she was convin-

ced, must be her final portion; and, to that misery, the crime of self-murder could add but little. It would, indeed, be hastening the period of her doom, but then it would rid her of that intolerable anguish which drank up her spirit. So fallaciously can the darkened mind reason! But still her purpose was delayed:—for though Satan filled her mind with such dark reasonings, it is probable she was not quite convinced of their soundness. For, in despite of all sophistry,

"——The dread of something after death"
——Puzzles the will;
And makes us rather bear those ills we have,
Than fly to others that we know not of."

Many encouraging passages of Scripture were occasionally presented to her mind, and gave her a momentary relief. But again their influence would fail before the furious attacks of the enemy of souls. For some time her anguish was so great that she would scream and roar for very disquietude. She now became an object of general concern. Even the stupid sensibilities of her sottish husband were aroused by her distresses into a momentary anxiety for her fate. But the sympathies of a soul like his, that could be but faintly elicited only by a scene of very extraordinary interest, could not be expected to survive the moment of their excitement.

At length, full of the hopes of finding in the grave a respite to her groanings, she one day bent her steps towards the barn, fully resolved on putting an end to her miserable existence, by hanging herself to one of the beams or rafters. But though "there are many devices in the heart of man, yet the counsels of the Lord, they shall stand." She entered the barn, madly bent on death. But, oh! the matchless pity—the guardian grace of God!—She felt herself powerfully influenced to pray. To that influence she yielded, and fell upon her knees in a corner of the barn, and cried loudly to the Throne of Mercy. She arose from her supplications with a heart somewhat eased, though not delivered from its burden: to use her own language, she "felt much better than she did before;" and she expressed a degree of thankfulness that her dreadful purpose was diverted, and her soul yet out of hell. The remainder of that day she spent in a more quiet state of mind, and enjoyed a few glimmerings of hope. These, however, were but momentary rays darting from an *opening in the* dark cloud that was *again* to spread its gloom *upon her soul.* In a few days the enemy, rendered more furious by his defeat, again came in like a flood, and filled her with despair. She now felt herself a miserable, undone wretch. And so near did she believe she was to hell, that her own words were, "*I am sure I smelled the brimstone.*" This expression will, doubtless, raise a smile even on the cheek of seriousness: but while it exhibits her untaught simplicity, it shows the sincerity of her heart, and a firm conviction of her very imminent danger.

To the barn again, with unfaltering step, she proceeded, to rid herself at once of life and misery. A person living on the premises happened providentially to be in the barn; and, without designing it, his presence delayed her purpose, and saved her, at that time, from death. As she returned to the house she felt a sudden and strong impression to get the Bible and read the sixth psalm. She was very little acquainted with the Bible, though able to read, and,

in all probability, had never read that psalm in her life. She did not, however, yield an immediate obedience to the dictate, but pursued her business. The impression still continuing, she at length took the Bible, and perused the psalm referred to. Perhaps in the whole volume of inspiration there is not a passage more applicable to her state and feelings than that psalm. She read it with no ordinary interest. The unutterable groanings, the consuming griefs of the Psalmist, were like her own.—In his besetting, harrassing foes—in his strong supplications—in his deliverance from the grave, where there is no remembrance of God—she saw her own case delineated. It was blest to her soul. Her horrid purpose was for ever abandoned. Her severe temptations were removed, and from that moment, until the time of my visit, her hopes had been growing. To my mind she exhibited clear and satisfactory evidence, that with her, "old things had passed away," and all had become new; and that she was now, "no longer a stranger and foreigner, but a fellow citizen of the saints and of the household of God." May the same grace which snatched her soul from the jaws of the devourer, preserve her blameless unto the coming of the Lord Jesus Christ, to whom be all the praise.

P. S. Since writing the above a friend has informed me, that Mrs. —— is now rejoicing in the Lord, being delivered from the guilt and condemnation of sin, and triumphing in the assurance of her acceptance with God through our Lord and Saviour Jesus Christ.

ADDRESS TO THE WYANDOT CHIEFS.

Upper Sandusky, Ohio, May 21, 1825.

Messrs. Bangs & Emory—The Chiefs request that you will publish the following address in 'The Methodist Magazine."

Respectfully yours, WM. WALKER.

Department of War—Office of Indian Affairs, 24th March, 1825.

Friends and Brothers——Your talk to your great father the president of the United States of the 7th of this month, has been received, and read by him.

Brothers—Your great father takes his Wyandot children by the hand. He thanks them for their greeting of health and peace, and offers you in return his best wishes for your prosperity and happiness.

Brothers—Your great father is very much pleased to hear of your improvement, and especially that you are learning to reverence the *Great Spirit*, and to read his word, and obey its directions. Follow what that word directs, and you will be a happy people.

Brothers—Your great father takes a deep interest, as you do yourselves, in the prosperity of your children. They will be certain to grow up in wisdom, if you continue to teach them how to serve the *Great Spirit*, and conduct themselves well in this world. In all this the word of the Great Spirit should be your guide. You must teach them to love peace; to love one another; to be sober: you must instruct them how to plough the ground, sow the seed, and reap the harvest: you must teach them how to make implements of husbandry, and for all the mechanic arts: your young women you must teach to spin

and weave, and make your clothes, and to manage your household; your young men to labour in the shops, and in the fields; and to bring home all that you may need for the support of your families. Add to all this the fear and love of the Great Spirit, and obedience to his word, and be at peace with one another, and you will be a happy people.

Brothers—Your great father is glad that you have so good a man as the Rev. Mr. Finley among you. Listen to his words. Follow his advice. He will instruct you in all these things.

Brothers—Your great father will never use force to drive you from your lands. What Gov. Cass told you, your great father will see shall be made good. The strong fence which he promised you at the treaty of Fort Meigs should be put around your lands and never be broken down, never shall be, by force or violence. But your great father will not compel you to remain where you are, if you think it better, at any time, to settle elsewhere.

Brothers—On this part of your talk, your Great Father directs me to send you a small book, which Mr. Finley will read and explain to you. You will see from it what his views are on the subject of making the Indians a great and happy people. But he will never force you into the measure, but will leave it to your own discretion. As reasonable children, he thinks you will see a great deal of reason in this small book, and that your best interests are connected with a compliance with what it recommends. But be happy, and fear nothing from your great father. He is your friend, and will never permit you to be driven away from your lands. He never will fall on a poor, helpless, red child, and kill it because it is weak. His heart is not made of such cruelty. He would rather protect and defend it, and care the more for it because of its helplessness.

Brothers—Your great father greets you as his children, and bids me tell you, you will find him in all things kind and merciful to you. He sends you his best wishes for your improvement and happiness.

Your friend and brother,
(Signed) TH. L. McKENNEY.

(I certify the above to be a true copy from the original.
April 16, 1825. WM. WALKER.)

DREADFUL HURRICANE.

The Circleville (Ohio) *Olive Branch* gives the following extract of a letter to the Editor, which details the effects of one of the most terrific hurricanes of which we have ever heard. From the character of the writer, (says the Editor,) we can say his account may be relied on as correct.—*Com. Ad.*

Granville, Ohio, May 25, 1825.

The wind was nearly a mile in width; but its extreme power perhaps did not much exceed half a mile. Its length is not known. We have heard as far as New-Philadelphia, which is said to be totally destroyed—17 persons killed, and a great many bruised and maimed. I do not place implicit belief in this, although I fear it is but too true. In Burlington, two boys only were killed, and not many wounded. It would astonish you to hear the narrow or rather

providential escapes. Col. Wright's only son was killed. As the wind struck the house, he attempted to hold the door, and was driven, in consequence of which, to the opposite side of the room, against the wall, and his brains dashed out. Col. Wright at the same time was in his saw-mill, which was uninjured: he noticed the storm, and observed a large tree afloat in the air above the bank, and hastened to his house as soon as safety would admit. He arrived in season to see his son expire. His wife was extremely injured, and her life was despaired of. Hopes are now, however, entertained of her recovery. Several of his children were bruised, but none dangerously. He had a large new cart, very strong, carried into the air, and the axle-tree twisted in two, and the wheels dashed to pieces on the ground. He had a number of cattle in separate pastures, which were whirled into one common heap, and all killed. Mr. Clemens was in the woods, and as he saw the storm approaching, with matchless violence, he sprang to a buckeye tree, or sapling, the top of which, at the same moment, was twisted off and carried away. To this he clung, close to the ground, and left his body in a horizontal position with the earth, during the continuance of the wind, which was not more than two or three minutes. As soon as the storm passed by, he found himself hedged in on every side; but hastened to his house (a new brick house) with all possible speed, which he found in a heap of ruins. His family he found in his cellar. The first one he saw, was his wife. 'Are you all alive?' exclaimed he, with unutterable emotion. 'Yes,' said she. 'Is no one hurt?' 'Not one.' 'Then,' said he, 'I've lost nothing.' But when his fright had a little subsided, and the storm was over, he took a view of his beautiful orchard, and a fine grove of most valuable timber, of nearly forty acres, such as is hardly to be found in the state of Ohio, and saw every tree destroyed, he sweat most profusely, and the tears trickled down his cheeks.

I told you in my last, that we had three messengers from the place of desolation in quick succession. Before midnight they were followed by two others. The sun had scarcely arisen, before our town was in motion. A load of provisions was collected instantly, and three or four hundred people, with axes, from every direction, on their march. By Saturday noon, most of the cabins were rebuilt, or repaired, and the outfences in such repair as to secure the fields in general. On the Sunday following, the distressed situation of the inhabitants of Burlington was made known to the church and congregation in Granville, with notice that a committee previously appointed at a church meeting, would call on them on Monday for provisions and clothing and such things as they could spare. This committee consisted of nine persons. In the course of the day they collected three wagon loads, and on Tuesday another committee, styled the Distributing Committee, went on to Burlington, and have not returned.

The storm was so sudden, that no one could make any calculations for safety, but was left at the mercy of Providence. So tremendous was the noise, and the breaking and falling of the largest trees, and so quick at the same time, that nothing could be heard therefor. Not a single tree

of any size is standing. The water in the creek for several miles was carried away, together with stones and old logs, a long time embedded, leaving the bed of the creek entirely dry. The water and mud in the roads was carried away in the same manner. Many of the cattle, which were not killed, were so covered with mud, by being rolled over and over, as scarcely to be known by their owners. In short, I cannot give you an adequate description of the awful scene.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

SIXTH ANNIVERSARY

Of the Missionary Society of the Methodist Episcopal Church.

At 7 o'clock on Wednesday, 27th of April, the Rev. Laban Clark, one of the vice presidents, took the chair, and opened the exercises of the evening by singing and prayer. After which the annual report was read by the treasurer, the Rev. N. Bangs.

On motion of the Rev. Dr. Emory, seconded by the Rev. Daniel De Vinne, it was

Resolved, That the report be accepted and printed under the direction of the board of managers. The resolution was supported by the mover and seconder in a very forcible manner, by speeches in favour of the great missionary cause, and especially in favour of extending its influences into the provinces of Mexico and South America.

On motion of the Rev. John Summerfield, who addressed the meeting in his usual style of eloquence (though through weakness of body he was constrained to speak in a low tone of voice) for a considerable time, seconded by the Rev. Thomas Mason, who added a few observations of an encouraging character, it was

Resolved, That this society views with pleasure the success of missionary enterprises, especially of this society, and particularly among the aborigines of our country.

A numerous and highly attentive audience attended, who appeared much gratified with the solemn and impressive exercises of the evening. Though a collection of about $150 had been taken up in the same place on the Wednesday evening previous, at the anniversary of the Young Men's Auxiliary Missionary Society, the amount taken at the present meeting was one hundred and seven dollars and ten cents.

The animating spectacle of a numerous audience, of both sexes, listening with attention and pleasure to the details, as well as contributing to the support of missionary operations, is better felt than expressed; but it is certainly cause of gratulation among all the friends of Jesus, and may be hailed as the dawning of "that day" when He "whose right it is to reign," shall take to himself "his great power," and reign sole Monarch of the universe.

REPORT.

Another anniversary meeting brings with it renewed cause of thanksgiving to God. The cause of missions is daily gaining ground; and while a few yet look on with cold indifference, hoping to strengthen their prejudice by the want of success in this glorious enterprise, others are rallying around the standard of Immanuel with increased ardour, gathering strength by their numbers, and taking courage from the success of their undertaking.

The time, indeed, has been, when a meeting like the present would have excited the surprise of some and the indignation of others. That time, however, has happily passed away. A new era has begun to dawn upon the Christian world, and while it proclaims the triumph of Christian principles in some places, it exhibits the moral darkness and destitution of others, and therefore calls for gratitude and praise for what God has already wrought, and for renewed and increased exertions to carry the victories of the cross into the empire of darkness and sin. Although we may on occasions like this celebrate the triumph of truth, yet this triumph is far from being complete. While Christianity is gradually widening its way and evincing to enlightened and candid minds its strength and

beauty, there yet remain many "habitations of cruelty" to be reformed, many dark places to be enlightened, and many a solitary place to be made glad. But by the successful experiment already made, a vantage ground is gained. It is no longer doubtful whether it be practicable to convert and civilize the heathen, nor whether the liberality of the Christian community be adequate to the calls of the destitute. The calls which have been made have not been unheeded, neither has the application of this liberality been without its proper effect. Many have heard the "joyful sound" from the mouth of your missionaries, and are now enrolled among the saints of God. This is a practical result which speaks "long and loud," and demonstrates the happy tendency of missionary enterprise, even to the most incredulous minds.

With these examples before us, it is no longer necessary to apologize for missionry establishments. They carry their own recommendation with them, and in their movements answer every objection against their utility, and silence every murmur which a cold hearted philosophy might mutter against them. Instead, therefore, of entering into argument to refute the calumnies of the lukewarm and parsimonious professors, or to silence the cavils of infidelity, we can point to the savage man, first converted and then civilized, to the reformed profligate, to the "churlish man" who has become liberal—in a word, to the barren deserts which now wave with the lovely fruits of paradise. These are facts "known and read of all men" who are desirous of correct information, speaking a language which cannot be misunderstood.

These cheering reflections are, however, somewhat interrupted by the mournful thought that no less than three members of the board have gone to their eternal home since your last anniversary. But even in this mournful thought they are comforted from the conviction that these all died in the Lord, and therefore that their "work of faith and labour of love" follow them as evidences of their fidelity in their Master's work. The brethren, Philip I. Arcularius, aged 78, Paul Hick, aged 72, and Thomas Carpenter, aged 68, have left names behind them that vibrate upon the lips of the pious with sorrowful delight. The living hear of it and rejoice. They long went in and out before their brethren, exhibiting the bright example of constancy and fervency in the cause of God, and in their death gave evidence of the power and efficacy of divine grace to qualify the soul to die in peace, and in the full hope of immortal life. While the board thus pay a mournful tribute of respect to the venerable dead, they rejoice in being able to recognise among the living, "young men who are strong, who have overcome the wicked one," and who are rising up under the influence of the same spirit of faith and of a sound mind, to fill the vacated stations in the church of God.

With these preliminary remarks the managers proceed to a brief detail of the operations of this society in its various missionary stations, during the past year. They begin with an enumeration of the missionary stations, with a short notice of their success and present state, as far as has come to the knowledge of the board.

MISSIONARY STATIONS.

New-York Conference.—Though this conference does not comprehend many of the new settlements in our common country, yet there are many places which might be fairly claimed as missionary ground, where the people are poor and need the renovating power of the gospel to save their souls alive. There has been, however, but one missionary station within the limits of this conference this year. The west end of Long-Island has been continued on the list of missions, though it has cost the society only $2 94, and it is now prepared to be returned a regular circuit, demanding the labour of two preachers, who, with the exception of the sum above mentioned, have derived their support from the people among whom they have laboured. Thirty-five members have been added to the church, and several new appointments for preaching have been obtained which are regularly supplied.

New-England Conference.—Many have been the privations endured in former days by the Methodist ministry in this part of our country. And although much has been done in overcoming prejudice, and in establishing truth, there remain yet many places to be brought under spiritual culture. Within the bounds of this conference, two missionaries, the Rev. Messrs. GEORGE PICKERING and JOHN LINDSEY, have been appointed this year, the former at Newburyport and Gloucester, and the latter at South Hadley and Sunderland. About 100 have been converted in this mission.

Canada Conference.—Most of the missions within the bounds of this newly formed conference have been attended with such happy results, in the conversion of souls, that they are now included among the regular circuits, the people

being able and willing to support the ministry of the word. But the work, from the nature of the country, continually filling up with new settlements, must be gradually extended, in order to supply these settlements with the word and ordinances of Christ. To meet these increasing demands, the Rev. HENRY REAM was appointed at the last conference as a missionary to Chippewa, Grand River Falls, and the new settlements in those parts. The mission among the Mohawks on the Grand River in Upper Canada continues to prosper, the school being well attended, and the society among the adult Indians is increasing in number and stability. One converted chief, who can speak both in the Indian and English tongue, promises great usefulness as a native preacher.

Ohio Conference.—The managers have received a very interesting communication from bishop Soule, concerning the present prosperous state of the Wyandot mission. It is sufficient to state here, that the anticipations of the Christian community respecting the good effects of the gospel among these people have been fully realized, and they are presented as the "first fruits" of a more abundant harvest of souls from among the natives of our forests. The converted chiefs of this nation continue to edify their brethren by their godly example, and to encourage their hopes by their prayers and exhortations. Their example indeed has "provoked others to love and good works," and the gracious work is extending among some of the neighbouring tribes.

Kentucky Conference.—Two missionaries, the Rev. Messrs. GEORGE C. LIGHT and BENJAMIN OGDEN, are appointed within the bounds of this conference; the former a conference missionary, and the latter has charge of the Tennessee mission.*

Missouri Conference.—The Rev. JESSE WALKER, of this conference, is a missionary to the new settlements between the Illinois and Mississippi rivers, and to the Indians in the vicinity of Fort Clark.

Tennessee Conference.—There are three missionary stations within the bounds of this conference, all among the Cherokee Indians, called the Upper, Lower, and Middle Cherokee missions.†

Mississippi Conference.—A mission was established by this conference at its last session, among the Choctaw Indians, under the superintendence of the Rev. WILLIAM WINANS. A missionary was appointed at the last session of the conference to New-Orleans, who writes that there are about thirty white and sixty coloured members in society in that place, and that they are now erecting a meeting-house for their accommodation.

From the Pensacola mission the managers have received a very encouraging account from the Rev. Mr. COOK, the missionary, who, it seems, has extended his labours to Mobile, and to several destitute neighbourhoods along the Escambe river. He writes that the people generally evince a great readiness to hear the gospel; that many give evidence of seriousness; and that he has formed a small class in Pensacola. It is ardently hoped that the work of reformation so happily begun in these remote regions of our country, is but the commencement of a more extended and efficient movement towards these southern regions which yet lie in the shadow of death. *St. Augustine*, to which a missionary was continued last year, is now in the list of regular appointments attached to the South Carolina conference. The last information tells us that there are about sixty church members in this place, and that some Spaniards are among the steady and attentive hearers of the word.

South Carolina Conference.—Many of those heretofore denominated missionary stations in the bounds of this conference, namely *St. Augustine*, *Yellow river*, *Gwinnett*, and *Monroe*, are now numbered among the regular stations of the conference; so successful have been the labours of the missionaries in these newly formed societies in planting the gospel of Jesus Christ. Others, however, have been added, and some of the old ones retained. *Asbury*, *Fayette*, *Houston*, *Tallahassa*,* *Early*, and *Chattahoochie*, are now occupied as missionary ground, and make employment for seven missionaries. Of the Asbury mission among the Creek Indians, the board cannot say much of an encouraging nature. The school, however, continues to present hopes of ultimate success, while most of the adult Indians refuse to hearken to the voice of mercy as proclaimed in the gospel. There are, however, seven of these members of the church, and it is hoped that a patient perseverance in well doing will eventually overcome every impediment, and succeed in establishing the triumphs of evangelical truth and holiness, even among these untractable people.

These are all the missionary stations

* No information has been received from this mission.

† The board have received no official information from either of these missions.

* This mission is in East Florida.

which have come to the knowledge of the board. And it is certainly no small cause of encouragement that so many have been struck from the list of missionary stations, not as being abandoned to their former wretchedness, but as having so well succeeded as no longer to need the aid of missionary funds for their support. These, it is hoped, will soon be able to manifest their gratitude for past favours, by contributing to send the gospel to more destitute places. By this means new accessions of missionary stations will only multiply the means of adding still more, until there shall be no lack in all the land of our Israel, either of men to cultivate the soil, or of produce to yield them an ample supply.

AUXILIARY AND BRANCH SOCIETIES.

The following are the Auxiliary and Branch societies, viz.

1. The Female Auxiliary Society of New-York. 2. Young Men's do. 3. New Rochelle Circuit Auxiliary. 4. Croton do. 5. Stamford do. 6. Jamaica do. 7. Courtlandt do. 8. Goshen do. 9. Burlington do. 10. Chatham do. 11. Brooklyn do. 12. Albany Female do. 13. Troy do. 14. New England Conference do. 15. Genesee Conference do. 24 branches. 16. Canada do. 17. Ohio do. 18. Tennessee do. 19. Missouri do. 20. Mississippi do. 21. South Carolina do. 13 branches. 22. Virginia do. 9 branches. 23. Baltimore do. 14 branches. Total number of Auxiliary and Branch societies, 92.*

The Philadelphia Conference Missionary Society, not auxiliary to this, continues its operations with energy and activity, and appropriates its funds for the same benevolent purposes as this.

It is most sincerely hoped that the additional calls for missionary labour, will tend greatly to multiply the number of auxiliary and branch societies throughout our extended connexion. In addition to the stations now occupied among our Indian tribes, and the destitute places among the white population, the managers hope that the time has nearly arrived when it shall be found practicable and expedient to extend the hand of Christian benevolence to the colony of free coloured people now establishing at Cape Mesurado in Africa. This subject attracted the attention of the last general conference, and they recommended this place to the attention of the superintendents, as proper missionary ground, with a request that whenever the funds of the society would justify the measure a mission should be sent to that place. Many of these colonists are our own people, have been members of our church, and therefore have the strongest claims on our Christian benevolence, our pastoral care and oversight. Spanish America, also, as being a part of our continent, has a claim on our exertions. Though this country has long groaned under civil and religious intolerance, the most of it is now happily emancipated from the former, and it is hoped that the latter will soon give way to more enlightened and liberal principles. Whatever impediments may now be in the way, it is the indispensible duty of the Christian community to labour to carry the light of divine truth into these dominions of darkness and desolation.

In presenting this sixth annual report to the society, the managers take the liberty to call the attention of its friends and patrons once more to its original objects, as expressed in the first article of its constitution—"To assist the several annual conferences to extend their missionary labours throughout the United States and elsewhere." The character, therefore, of the society, as has been heretofore observed, is both domestic and foreign, looking with an impartial eye to every place where its means will enable it to carry the light of evangelical truth. The only inquiry to be made is, in order to gain the attention of the society, *Where are the souls who are perishing for lack of knowledge?* To such places, whether among the Indian tribes or the destitute population of our own country within our states and territories, or in foreign lands, so far as the pecuniary means of the society will allow, it is designed to send the word of life. Acting under this view of the society, the superintendents of the church, to whom the selection of the missionaries, as well as the field of their labours, is committed, have been enabled to fill up some vacant places, which has resulted in much good to the souls of the people. By yielding only a partial support the people may have the stated means of grace, until they are competent to their own support independently of missionary funds. And by prosecuting this plan, selecting men adequate to its efficient service, without any view to their temporary accommodation, the general system of itineracy is becoming

* As the managers have received but few reports from Auxiliary Societies, it is probable the above account may be inaccurate. And they take this opportunity to request the earliest possible information from each of the Auxiliaries, that a full view of all matters relating to our missions may be given in the Annual Report.

more and more consolidated, 'being compacted together by that which every joint supplieth.'

But to accomplish this great object, to supply the destitute parts of our own country, to meet the increasing demands among the Indian tribes, as well as to carry the glad tidings of salvation to other lands, a more general and united effort is essential. Auxiliary and branch societies should be multiplied, and the missionaries themselves should be instructed to make collections in every place where they labour, as well as to solicit donations and subscriptions wherever it is practicable. A general and simultaneous movement in this great work of benevolence would produce wonders. Indeed the good which has already resulted from the operations of this society to our brethren of the forest is a sufficient guarantee for the future, demonstrating to every impartial mind the powerful tendency of truth, as preached by your missionaries, to reform the savage heart and to rectify the morals and manners of these children of the desert. And neither have the labours of those men of God, employed under the sanction of this society in other places, been without their correspondent results. Many, who otherwise must have remained in darkness, have *seen a great light—the day-star from on high has visited their hearts.*

The board would urge the subject with increased earnestness on their brethren and friends. They consider it, indeed, of vital importance to the best interests of men, to the extensive spread of pure and undefiled religion. While they acknowledge, with gratitude to the "Giver of every good and perfect gift," the extensive and lasting good which has been produced by the general itinerant system, they cannot but consider the missionary society, which is interwoven into and inseparably connected with that system, as contributing more than any other one thing to its efficiency and permanent support.

A single glance at what is doing by our brethren in Europe is enough to make us blush for our own supineness, while it ought to stimulate us to double our diligence. With a heavy church establishment on their shoulders, for the support of which they have to contribute their proportion, heavy taxes, besides contributing largely to meet their own current expenses at home, they have, during the past year, paid into the treasury of the Wesleyan Missionary Society, for the support of foreign missions, about $176,000. By this astonishing liberality they are enabled to send their missionaries into the four quarters of the globe, embracing many of the islands of the seas. Though we may not expect to equal them in this respect, yet we certainly may come nearer to them than we do. We count more church members than they do. And when we compare our privileges with theirs, as it regards pecuniary burdens, how much more favourable is our situation. We are burdened (and it is hoped we never may be) with *no* church establishments, our civil *rates* comparatively light, and our ministry much less expensive. We are blessed with a fertile soil, an industrious and enterprising population. Under these auspicious circumstances what should hinder the stream of benevolence from swelling into a mighty river? Our means are ample, and all at our own command. Shall it ever be said that we love ourselves better than we love our God, our neighbour,—that neighbour who is now perishing for the want *of that gospel* which we have it in our power to send him! No, surely. *The call is too imperious to remain unheard. And the noble* example which has been set by some is too godlike not to have a powerful influence upon others to 'go and do likewise.'

Under a conviction that they are engaged in the cause of God, the board of managers look back with thankfulness on what has been done, and rejoice to recognise so many co-workers in this glorious cause, while they look forward with high expectations to the future, believing that He who has begun the good work will not suffer it to languish for want of an energetic support from their brethren and friends; and more especially when they consider that they are but the humble managers of an institution sanctioned by the general conference, and therefore recognised by that highest ecclesiastical authority of the church as a branch of the general system for spreading "holiness through the land." Under these impressions they once more commit the cause in which they are engaged into the hands of that beneficent Being, who, they humbly trust, has aided and directed their operations, and to the patronage of that public for whose benefit all their efforts have been applied.

Amount of Money received and expended this year.

Paid within the bounds of the N. York Conference	$50 00
New England do.	350 00
Canada do. (including the Mohawk mission.)	593 00

Ohio do. (including the Wyandot mission,)	1300 00
Missouri do.	390 00
Tennessee do. (including the Cherokee mission,)	350 00
Mississippi do. (including the Choctaw mission,)	875 00
Baltimore do.	150 00
South Carolina do. (including the Creek mission,)	451 86¼
Printing and other incidental expenses,	172 35
Counterfeit bills	15 00
Discount on uncurrent money	7 00
	4704 21¼

Amount received from Auxiliaries	$3399 02¼
Donations	180 00
Life Subscribers	40 00
Annual do.	96 60
Collections	292 54
Interest	132 00
	4140 16¼
Paid more than received this year	564 05¼

REVIVAL OF RELIGION ON COEYMANS CIRCUIT.

Dear Brethren,—I am persuaded nothing affords you greater pleasure than to hear of the success and spread of the Redeemer's kingdom. There is no part of your excellent Magazine which affords me greater pleasure or profit than that which is devoted to religious and missionary intelligence. I therefore send you a short account of the work of God in this circuit, which if you judge in any degree calculated to advance the interest of Zion, you are at liberty to insert. G. Lyon.

Greenville, April 4, 1825.

Soon after my arrival on this circuit, our first quarterly meeting was held in the town of Coeymans. I was much pleased in seeing so large a number of our friends assembled for religious worship on Saturday, which to me appeared an evidence of their zeal and piety. In this I was not disappointed; our presiding elder preached with a good degree of liberty, while the people of God were much refreshed and edified under the word.

Sabbath morning at our lovefeast the church was filled to overflowing with members and those who appeared deeply engaged for the salvation of their souls. The lovefeast was one of the best I ever attended. God was in our midst, and that in power. Many spoke freely and clearly of the things of the Spirit, not only of justification by faith, but there were also a number of living testimonies of *perfect love*. My heart was melted into tenderness before God to an unusual degree; and though most of them were entire strangers to me, yet I very sensibly felt that we were all children of our heavenly Father. Oh the unutterable charms of Christian love!

Such were the crowds who attended for the public worship of God, that our church would by no means contain half of the congregation. Therefore we were reduced to the necessity of preaching in the grove. The public exercises were solemn and moving on the minds of most present.

While the children of God were filled with holy joy, sinners stood trembling, being conscious of their guilt and danger. Some were so powerfully wounded, that they were unwilling to leave the place till He who had wounded should heal. Accordingly they were taken into the church, and prayer was offered up to God in their behalf, till several praised the Lord for his pardoning love.

I found the societies generally in peace, union, and spiritual prosperity, there having been a good work of God on this circuit the last year. The doctrine of holiness, or Christian perfection, appeared to be understood, and many in different parts of the circuit had either experienced this blessing, or were fully bent in their minds not to rest short of it.

There was a gradual work in most of the classes during the summer season, a number awakened and converted to God. At our second quarterly meeting we were informed that the work of God had commenced in the west part of the town of Catskill, among a few individuals who had been brought by the Divine Spirit to see and feel their danger. Some of them came to our quarterly meeting, and very affectionately invited us to come among them, and "preach the word," as they were wholly destitute of any stated ministry. We felt for them; and though we had as many appointments as we judged the state of our health at that

time would admit, yet we could by no means turn them away without giving them some encouragement.

I therefore gave them an appointment, and attended at the time. When going, (it being a very rough road,) it put me in some little exercise, whether it was duty or not: but when I came there, they received me so gladly, that soon the difficulties of the way were forgotten. I was much surprised to meet so large a congregation on a week-day evening for religious worship. During the service the utmost attention was visible, while the deepest solemnity appeared to rest on almost every countenance. After the public services were concluded, I invited those who felt their need of Christ to stay and I would talk with them about religion. Probably thirty or more took their seats again, to whom I spoke plainly and freely, and we had a melting season together, while many stood weeping at the door and windows. Some having before meeting requested that I should form a class among them, and that they would wish to become members, I read the general rules of our societies, and made some general remarks on the order and doctrines of our church; after which I made the offer to receive those who desired to unite with us. *Thirteen* came forward and were admitted that evening. They immediately set up prayer-meetings, and have attended them regularly. They have ever since been greatly favoured by Him who 'receiveth sinners.'

It is a little more than six months since the class was first formed. I visited them this week, and find that we have added to the society since its formation *eighty-nine* members. The work is still going on and extending into several adjacent neighbourhoods. We have had a young man, A. S., who commenced preaching among the Dutch Reformed, but feeling convinced in his own mind of the truth and excellency of that system which we esteem as from God, he joined our church the summer past, and has laboured faithfully, zealously and successfully in this reformation. I am persuaded that additional labour should be bestowed on that part of our work where the Spirit of God is moving on the hearts of the people.

There are a few particulars in reference to this work which I will briefly notice. It has not been confined to any age; parents and children have set out together, and are found paying their daily devotions to God, both in secret and at the family altar. May these evidences of reformation and piety long continue!

Although we cannot boast of many mighty, rich, and noble, of the earth, yet, we rejoice, that as in the days of Christ, so now, "the poor have the gospel preached unto them," and they appear willing cheerfully to receive it. Truly, I can say, that I never visited any place where the people more "gladly received the Word," and where the word preached had greater or equal effect. I have had my soul much refreshed with them, and my heart enlarged.

It often occurs in most reformations with which I have been formerly acquainted, that some who give evidence of converting grace soon become indifferent to religious *duties*, *which* paves the way for gross backslidings from God. But *what has peculiarly* characterized *this work is, that* from its first commencement they have almost uniformly, publicly and boldly, testified what God has done for them. With much humility and clearness do they speak of regenerating influence on their hearts, to the astonishment of gainsayers, and some of them already have experienced the blessing of perfect love. I will not attempt a full description, but just say that the work bears convincing evidence that it is of God.

We have been somewhat disturbed at times with religious controversy. At first, when attempts were made to instil into the minds of the young converts the doctrine of eternal decrees, &c., they hardly knew how to meet their antagonists. But the God, in whose service they had enlisted, guarded their minds against the influence of all such insidious attempts, and preserved them generally in the simplicity of truth. We wish to make every allowance for human frailties, and for the prejudices of an early education; but we cannot but think that in some instances, at least, a little unkindness has marked the conduct of some professors of religion. I will mention one instance: in the town of G—lle, we had worshipped in the academy for more than six months without any opposition, and our congrega-

tions were respectable, and some joined our society. Without giving us any notice of their wishes that we should leave the academy, we went one evening for meeting to the door and found it locked. I am sorry to say that this was done by those who profess religion; but I will leave it for others to judge how much of the spirit of the gospel such conduct evinces. However, we have found that the passage of Scripture often made use of by our theological opponents, in some degree fulfilled: "For the wrath of man shall praise thee." That gracious God, who has said that he "would avenge his own elect," has peculiarly smiled on his afflicted people in this place. There is a Mr. A. R——d, who makes no public profession of religion, has shown himself to be our sincere and benevolent friend. He opened a place for us to hold our meetings in, and was at considerable expense in making it comfortable for the winter season, and charges us nothing for his trouble. Through his aid and influence we were prompted to make an attempt to erect a church, and, through the divine blessing on our exertions, are likely to succeed. Several others, with him, whose names might be mentioned, are justly entitled to our warmest acknowledgments.—May the Lord reward them. Our house, in this place, will be finished in the course of the ensuing summer, as the whole is contracted for. It is not difficult to commence churches, but to have them well finished and paid for is important. We have the flattering prospect that when ours is completed there will be little or nothing behind. We have another building in the village of Cairo. Two years since there was but one church finished, and two others enclosed, on what is now called Coeyman's circuit. We have now five about completed, besides those which I have mentioned.

Perhaps it may appear rather a digression in the eyes of some, in giving these particulars respecting our success in meetinghouses; but, I am persuaded, that it is not the smallest evidence of the prosperity of religion in any place. How many circuits need houses for the worship of God, and though many of our members are wealthy in those circuits, yet they neglect to build houses for God, while much is expended, as I should say, on and in their own dwellings, to no good purpose. I have been the more particular in this part of my statement, if by any means I might provoke others to go and do likewise. I have long been of the opinion that well-directed exertions of this nature, would, by the blessing of God, prove a powerful auxiliary in the permanent advancement of our Redeemer's kingdom.

I have just to add, that in taking the numbers of the several classes this year, we have added 170 members in the circuit, which will make a nett increase of 130. The cause of *truth* is advancing and triumphing over *error*—the Spirit from on high is poured forth—sinners are coming to Christ—believers are quickened and *growing in grace*—the spirit of humble love adorns many hearts. Oh, my dear brethren, my soul rejoices in God, for what he has done and is still doing among us. And not only among us; the mighty work is spreading in almost every direction; the heavenly tidings salute us—a *free*, present, full, and eternal salvation through Christ, is proclaimed to guilty and helpless sinners. Oh, may it continue and daily increase, till the accomplishment of that prediction shall be fully realized, when "all shall know the Lord."

STATE OF RELIGION IN ALBANY.

Letter from the Rev. TOBIAS SPICER, *to the Editors, dated April* 16, 1825.

It may, perhaps, be pleasing to a number of your readers to hear from this place, through the medium of our Magazine. And as I love to contribute to the happiness of others, when I can at the same time, in any measure glorify God, I will drop a few lines for insertion, if you think proper.

It is well known, that owing to a variety of causes our society in Albany has had to endure many afflictions in time past. But it has pleased the great Head of the church to smile on us in some measure during the present year. Considerable attention has been excited among us during the winter past. The work began by means of a camp-meeting held in September last, not a great distance from here. This was rendered a great blessing to our dear

brethren; many were thereby wonderfully stirred up and quickened. Some parents who took their unconverted children with them to the meeting, had the unspeakable pleasure of seeing them earnestly seeking the Lord, and bringing them home happy in God. Immediately after campmeeting the work of the Lord began to prosper gloriously. Our prayermeetings were unusually attended; they were animating and interesting beyond any thing that had been seen here for some time past.

We received on probation, during the revival, upwards of fifty, principally young persons, many of whom appear to bid fair to make pillars in the church of God; although it may be justly feared that some may turn back again to folly. If the number admitted here be compared to the effects of many revivals in places less populous than Albany, it will doubtless appear very small. But Albany is most certainly a very wicked city, and many are very much hardened in sin. Sabbath-breaking, gambling, and drunkenness, with every other vice you can name, prevail to an alarming degree; and fifty brands snatched from the burning, is a great deal for Albany. There have more than a hundred been united to us since I came here.

Many of our members are earnestly seeking a deeper work of grace, and many are growing like trees planted by the water courses; and it is thought that this society, all things considered, has not been in a more flourishing state for several years than it is at present. Brotherly love and union, which have been greatly wanting heretofore, are rather increasing amongst us. Our congregation is generally large, respectable, and attentive. Our class-leaders are thought to be men of piety, and appear to feel a deep interest in the welfare of the church. And our members, with but few exceptions, are endeavouring to adorn their profession by a well-ordered life. They are generally attentive to the means of grace, and are able to give a reason for the hope that is in them. It is my earnest prayer that they may prosper and grow.

STATE OF RELIGION IN EAST FLORIDA.

Extract of a letter from the Rev. Josiah Evans, *to the Editors, dated Tallahasse, April* 4, 1835.

A mission was established at this place at the last session of the South Carolina conference, and the writer of the following letter was appointed to the charge of it. It is certainly matter of gratitude that the "Lord of the harvest" is opening such wide and extensive fields for missionary enterprise in these newly acquired territories; and we sincerely pray that they may be cultivated in the Spirit and power of the Most High, and be watered with the "early and latter rain."

"The state of the church," says Mr. Evans, "exhibits very gloomy appearances in this district of country at present. Zion, it may truly be said, is here in the wilderness, both literally and spiritually. The few professors of religion who have emigrated to this country, seem to have much declined in the divine life, having had all the difficulties to encounter which are generally incident to moving and establishing new settlements; and finding themselves destitute of the means of grace, it is not surprising to find them languishing in spiritual things. Such is the sympathies arising from the union of soul and body, things temporal and things spiritual, that the one cannot suffer without the other partaking more or less with it; and this seems to have been the case in this newly settled country. I think, nevertheless, that we have reason to anticipate good things, even here. Though some professors have evidently lost ground in religious enjoyment, and, as some of the older settlers have told me that they have not heard a sermon for three years, yet they have not lost their relish for the gospel, but seem very solicitous to have it introduced among them; and I hope that we shall not be backward in attending to their calls.

"This country is certainly destined to become very populous in a short time. Such are its excellencies that it cannot fail to attract the attention of many from the older settlements of our country. The soil is very fertile, the water good, a temperate and salubrious climate, navigable streams of water, the land producing all the necessaries,

and even luxuries of life,—all these together cannot fail to render this part of the world a desirable retreat for those who wish to emigrate to new settlements. Oh that it may be as eminent for piety and vital religion, as I think it will be productive of the necessaries and comforts of this life. Then shall the peculiar smiles of our heavenly Father rest upon it, and his blessing make it to flourish 'like the rose of Sharon.'"

OBITUARY.

Memoir of the REV. RICHARD SNEATH.

RICHARD SNEATH, the subject of the following memoir, was a native of Ireland; he emigrated to America in 1774, and soon after embraced religion in the spirit and power of the gospel. A few years after this he became a preacher of the Word of life. Having laboured seven or eight years as a local preacher, in 1796 he entered the itinerant connexion of the Methodist Episcopal Church, in which he continued a faithful, acceptable, and useful member, to the day of his death, being twenty-eight years.

The following is a communication written by his own hand previous to his death: "This I allow to be sent to the annual conference, by one of the preachers after my decease. I was born in Ireland the 2d day of September, 1751,—emigrated to America in the year 1774,—was converted and joined the Methodist society in the spring of 1782,—appointed class-leader in the spring of 1785,—received license to preach in 1788,—ordained deacon in 1793,—entered the itinerant connexion in 1796. The minutes of conference show the farther process. Ever since I became acquainted, and became connected with the people called Methodists, they have been my people. I love the doctrine and discipline of the Methodist church. I leave the world in the full belief that its doctrine is the doctrine of the Bible, and rest the whole of my soul's salvation on the merit of the sacrificial offering of God my Saviour, and can only say I am a sinner saved by grace.—Richard Sneath."

Having entered the travelling connexion he was appointed to different circuits and stations, which may be seen by referring to the general minutes of the conference. During which time his ministerial labours were acceptable, and in many instances highly useful; the Lord owning his labours, and adding many seals to his ministry. He was a man of great integrity and decision of character,—of a clear and strong intellectual capacity,—his mind considerably improved and stored with useful knowledge. His social, moral, domestic, and civil virtues, were highly respectable. Justice, truth, benevolence, and candour, marked his character, and adorned his deportment and intercourse with society, in his various concerns and business of life. As a friend, he was constant in his principles, profession, and practice: always making the doctrine and precepts of the gospel the cardinal rule, both of his faith and practice. As a minister of the gospel, he was sound in his doctrine, plain and simple in his administrations; zealous, diligent, and faithful, in his abundant labours in the vineyard of his Lord. He was literally worn out by continuing his efforts and labours to be useful, through much affliction of body, even to the close of life. On his return home from a tour through certain parts of Pennsylvania, he preached his last sermon in the Laurel meetinghouse, Chester county, from these words, "The Master is come and calleth for thee." The text was appropriate to his death, which was near, and his readiness to go at his Master's call. On his arrival at home he was much fatigued, and moved about but little on Friday. On Saturday he was confined to his bed, and on Sunday he died in peace. He has left behind him many seals to his ministry, those who can bear testimony, with great joy, that he was the instrument, in the hand of God, of turning them from darkness to light, and from the power of Satan unto God, and of building them up in the faith of the gospel. In the closing scene of life, neither a murmur nor complaint was heard from his lips. He reclined his weary head upon the breast of his Saviour, and quietly sunk into his arms, full of years and full of God.

"Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them."

On Tuesday, October 26th, the funeral was attended by a considerable concourse of his friends and neighbours, and an appropriate discourse was delivered on the occasion by the Rev. Ezekiel Cooper, from 2 Timothy iv, 7, 8, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them that love his appearing."

Memoir of THOMAS CARPENTER, Esq., *of New-York.*

DIED, in April last, THOMAS CARPENTER, Esq., in the 68th year of his age. Mr. Carpenter was born on Long Island, in the year 1757. At the age of twenty-five he was made a partaker of pardoning mercy, and soon after he attached himself to the Methodist Episcopal Church. At this time he was in the coasting trade; and it has been observed by those who were acquainted with him at this time, that such was his reverence for God, that no profane swearing was allowed on board of his ship; and that such was the confidence reposed in him by his men, that they strove to observe his rules, in respect to moral conduct, from love and respect to him.

During the revolutionary war, he was among those who strove to maintain the civil rights of his country, and was ever actuated by a love of civil and religious liberty: not of that liberty which leads to licentiousness and dissipation, but of that which secures to all their unalienable rights and privileges.

From the time he embraced the religion of the Lord Jesus till the day of his death, he main-

tained the purity and dignity of the Christian character, and thus gave evidence to others that his *heart was right with God*. As the leader of a class, he was tender, affectionate, and constant in his attention to the duties of his station. For a number of years he conscientiously discharged the duties of a trustee in the church to which he belonged. And on all occasions he evinced a strong attachment to the cause of Christ, and an ardent zeal for the prosperity of that branch of the Christian church of which he was a member.

He was not only elevated to office by the suffrages of his brethren in the church, but he was elected by his fellow citizens for several successive years, an alderman of the city of New-York, and also a member of the state legislature. It is believed that in these stations he never forgot his high obligations as a Christian, while he discharged the duties of a statesman and civilian.

The Assistance Society, in New-York, an institution designed especially for the relief of the sick poor, called him to be its president; and he was among the founders of the Methodist Charity School, and the projectors of the plan for the Sunday School Union of this city. At the formation of the American Bible Society he was elected a member of the Board of Managers; and he continued an active member of these institutions to the day of his death.

By the blessing of an indulgent Providence on his labours and industry, he rose to opulence. But he experienced the truth of the wise man, "that riches take to themselves wings and fly away." By a course of events beyond his control, loss in trade, &c., he was suddenly precipitated from a state of affluence and prosperity to poverty and adversity. But even here the graces of the Christian shone out with a peculiar lustre; for he "endured chastisement" with patience, "committing his ways unto the Lord."

Mr. Carpenter committed the remains of his second wife* (for he has been the husband of two) to the earth a few months previously to his own dissolution. It was a presentiment of her mind, which she frequently expressed to him before her death, that he would survive her but a short time. Indeed, at the time of her death he was very low, and was hardly expected to recover from his illness. And though he measurably recovered from that stroke, he moved but feebly about for a few weeks, when he was seized with a violent cold while visiting his brother in the church, Mr. Paul Hick, who was then near death, from the effects of which he never recovered. He suffered much in his last sickness; but in his sufferings he was made perfect, and exhibited the patience, resignation, and readiness to die, which characterize a true follower of Christ, and evince the pre-eminent virtues of the matured Christian. He *died* in peace and Christian triumph in the 68th year of his age.

To speak of his infirmities, would be nothing more than to detail what is common to the best of men; and to attempt a eulogy upon his character would be needless to those who were honoured with his acquaintance. His children will remember his paternal instructions with mournful delight, and, it is hoped, will make his virtues an *exemplar for their imitation*. His brethren in the church, *while they view* his vacant seat, will cherish a *grateful remembrance* of the fervency of his *devotion*, *and strive to* supply his lack of service in the *sanctuary of the* Lord. Nor will his numerous circle of acquaintance, to whatever *community they belong*, refuse to acknowledge his worth either as a private citizen or as the public guardian of their rights and privileges; while every true Christian will remember, that whatever of excellence was seen in Thomas Carpenter was owing to that *grace in Christ which brings salvation*, and which enables a sinner to triumph over the corruptions of his own heart.

* See her Memoir in the January number of this Magazine.

POETRY.

For the Methodist Magazine.

PENITENCE.

Oh Thou, from whom so long I've strayed,
That duty's path with weeds hath grown,
Wilt Thou receive a heart thou 'st made,
Now every other friend hath flown?
I thank their frail affection now,
And all their cruel guile to me,
Since it hath made me meekly bow
In youth my haughty soul to thee.

And made me feel the blessed force
Of every word I once could spurn,
When in my boyhood's reckless course,
A mother's tears have begged me turn
From beauteous idols, that appeared
More sweet than aught I else could see;
But ah! when th' sinner's Friend I fear'd,
Those beauteous idols turn'd from me!

They proved how little we may trust
The fondest things the world can show,
Which only charm and cheat us, just
To lead to thee,—who doth not so.
No: thou hast told us in that Book,
Which none but humble minds revere,
That they, who find *themselves* forsook,
Will never find THEE insincere.

From the South African Journal.

SONNET:

Written on a visit to the Moravian Missionary Institution of Enon, or White Water, South Africa.

By heaven directed,—by the world reviled,—
Amidst the wilderness they sought a home,
Where beasts of prey and men of murder roam,
And untamed nature holds her revels wild:
There on their pious toil their Master smiled,
And prospered them, unknown or scorned of men,
Till in the satyr's haunt and dragon's den,
A garden bloom'd, and savage hordes grew wild.
So, in the guilty heart, when heavenly grace
Enters, it ceaseth not till it uproot
All evil passions from each hidden cell,—
Planting again an Eden in their place,—
Which yields to men and angels, pleasant fruit,
And God himself delighteth there to dwell. T.

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DIVINITY.

THE RELATIONS AND INHERITANCE OF CHRIST'S PEOPLE.

A SERMON ON 1 CORINTHIANS iii, 21—23.

Delivered in the Methodist Chapel at Salem, N. J., on the 27th of February, 1825.

BY THE REV. JACOB MOORE.

"Let no man glory in men, for all are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's, and Christ is God's."

THERE is a remarkable aptitude in mankind to run into extremes, as it respects their views and conduct towards the ministers of the gospel. Some they admire, extol, and even idolize; whereas, all who do not come up to their standard, suit their taste, and please their fancy, they depress, undervalue, and, in some instances, vilify. These two extremes almost universally involve each other. Those who are guilty of the former, are generally guilty of the latter: and they are guilty at the expense of that piety and devotion which should ever characterize those who profess to be the followers of the Lord Jesus Christ.

It is natural, however, for us to feel stronger attachments to those who have been instrumental in our spiritual benefit. These sustain the character of spiritual fathers; and to entertain a higher esteem for such, is as innocent as to feel a stronger regard for our natural fathers. The evil does not consist in this; but rather in an excessive preference of some, to the exclusion of all the rest. For as it would be folly and weakness to suppose that men are unworthy to sustain the character of natural fathers because they are not related to us by paternal ties, so it would be folly and wickedness to imagine, that because some of the ministers of the gospel have not succeeded in pleasing our fancy, nor in promoting our spiritual benefit, that they are, therefore, unworthy to sustain the character of ministers.

Into these evils the church at Corinth had grossly fallen, at a very early period of their history. At the time when St. Paul addressed his first epistle to them, which was probably not more than six years after they had embraced the Christian faith, they had so far gone into the extremes of admiration and dislike, as to become factious and schismatic; some having declared for Paul, and some for Apollos, and some for Cephas, so as to reject all the rest of Christ's ministers, and make their favourite their party leader, calling themselves by his name, Paulites, Apollosites, or Cephasites, instead of Christians.

It was with these errors in view, in common with others, and with a design to correct them, that the apostle wrote this epistle; in which he instructs the Corinthians that Christ's ministers, as the stewards of God's mysteries, are for the perfecting of the saints, and the edifying of the body of Christ, according to the measure and the description of the gifts bestowed upon them: and that their gifts are diversified for the sake of accommodating the different capacities and circumstances of those to whom they minister. They should therefore neither be idolized nor vilified; but as the servants of God, they should be treated with honour and respect in proportion to the importance of their work, and the zeal and diligence with which they discharge it. He enforces his reproofs and instructions by directing their attention to the relationships which subsist between Christ and God, and Christ and his people; and the portion which Christ's people inherit in virtue of these relationships. And from the whole he infers the folly and wickedness of glorying in men. His meaning is plainly this; because Christ is God's, ye are Christ's; and because ye are Christ's, all are *yours; whether* Paul, or Apollos, or Cephas, or the world, or *life, or death,* or things present, or things to come; all are *yours.* Therefore let no man glory in men.

These words were written for our benefit, as well as the benefit of the Corinthian church: and for our edification and instruction in righteousness, we design, in the discussion of this subject, to adopt the apostle's plan, and contemplate,

I. The relationship that subsists between Christ and God.

The title God, or rather that which answers to it in the Hebrew Scriptures, is usually given to the *ever blessed trinity;* and denotes personal and covenant relations. It is expressive of a *triune* personality in *one* essence; and of the covenant transactions in which the Father, Son, and Holy Ghost were engaged in reference to the creation and redemption of man. In the New Testament, the Greek word which answers to the term God is sometimes applied to the three persons separately. So *it is* applied in the text; and is to be understood of the Father. When therefore it is said that Christ is God's, it is the same as to say, Christ is the Father's.

1. Christ is the Father's *Son.* He is the Father's Son as it respects his divine and pre-existent nature; being divinely and eternally the brightness, effulgence, or outbeamings of his Father's glory, and the express character or image of his person. The term Son, when applied to Jesus Christ, is a title whereby he is distinguished as the second person in the adorable Godhead. It is also relative in its signification as well as the title Word; because as word implies a speaker, so son implies a father. The titles speaker and word are correlative, and necessarily call for

each other, and so are the titles father and son; for a speaker without a word is no speaker; and a father without a son is no father. If then the Speaker, as such, be divine and eternal, the Word, as such, is divine and eternal: and if the Father, as such, be divine and eternal, the Son, as such, is divine and eternal. The thoughts and designs of God are coeval with God himself; for a God without thoughts and designs is no God. So the Son of God as such is coeval with the Father; for a Father without a Son, as it respects the divine persons, is not only no Father, but no God: for to be without his Son is to be without his brightness and outbeamings; and to be without these, so far as we can conceive, is to be no God. It is worthy of remark that sonship implies no personal inferiority: therefore the Son of God is personally equal with the Father; his generation is not voluntary, but necessary: therefore he is eternally coeval with the Father; and he is of the same essence; and is therefore essentially equal with the Father. As the emitted splendour of the material sun is the same in glory, duration, and essence, with the inherent splendour; so the Son of God is the same in glory, duration, and essence, with the Father.

On this subject the Father himself speaks; (Psa. xlv, 6, 7;) "And unto the Son he saith, Thy throne, oh God, is for ever and ever." This passage is quoted, Heb. i, 8, to prove the divinity of the Son of God. And in this place the nouns *Son* and *God* are in apposition, and imply the same thing. If then they imply the same thing, and God be divine and eternal, the Son is also divine and eternal. Here we might multiply quotations to prove the divine nature of the Lord Jesus Christ; but as our text furnishes us with so large a range of discussion, we shall only observe upon this point, that the terms Father and Son were probably the fittest in the language of mortals, to point out the personal relations which subsist in the Godhead; and that the union of the divine and human natures of the Son of God should not be reduced to the level of what takes place among the creatures, but should be regarded as infinitely transcending our most exalted conceptions.

2. Christ is God's *Son* as it respects his human nature. By the agency of the Holy Ghost a virgin conceived and brought forth a son; and to her it was announced that the holy thing that should be born of her should be called the Son of God. Christ's human nature is the Son of God, because like Adam and the angels, it was produced by the immediate agency of the Holy Ghost, without the intervention of the ordinary means of generation; and because it was brought into the world without any moral taint. For he was not only made higher than the heavens, but was holy, harmless, undefiled, and separate from sinners. But Christ's human nature is still more eminently the Son of

God, because it is the shrine or tabernacle of him who was divinely and essentially the Son of God. The Son of God was manifested in this shrine or tabernacle, to destroy the works of the devil; and in virtue of the union subsisting between the divine and human natures.

3. Christ is God's *Mediator*. A mediator is one who interposes between two parties, either to obtain a favour from the one to the other, or to settle some difference, and make a reconciliation between them. Christ was appointed Mediator between God and man, that he might negociate the concerns of both, and interpose with plans and designs of mercy and reconciliation. And in order that he might be qualified to fulfil suitably and effectually the ends and purposes of the covenant which God proposed to enter into with man, it was necessary that he, as the intervening party, should entertain the same regard for the eternal well being of man, as for the honour of the divine character, and the claims of the divine law; that he should have equal power and interest with both parties; be of sufficient dignity to approach his Father; of sufficient humility to *give* man access to God; and possess such an ascendancy over *both as to* obtain whatever he should think proper to ask for. That he might be thus qualified it was necessary that *he should* be as nearly allied to the one as the other: and that he might be equally allied to both, He, who was in the form of God, and thought it not robbery to be equal with God, emptied himself of his personal dignity, and veiled his essential glory; took upon him the form of a servant, was made in the likeness of men, and found in fashion as a man.

In the character of God manifest in the flesh, he was capable of appreciating the divine holiness; and qualified to satisfy the claims of the broken law, and give infinite efficacy to the mediatorial transactions, upon a plan which contained pardon and salvation for offending man. Notwithstanding the vast disproportion which subsisted between the parties, in consequence of man's aversion to good, and God's displeasure of sin, in laying his hands upon both he removed the obstructions, and by holy and sacramental obligations, brought both into a state of union and peace. Thus Christ is not only God's mediator, but man's mediator; for he was appointed to negociate with God for the people, as well as with the people for God. In negociating with us for God, he entreats us to be reconciled with him; and to secure our obedience he has entered into solemn engagements with us, and has laid important injunctions upon us; and these he has strengthened by every motive and consideration calculated to affect our hopes and fears. He calls us to a knowledge of God's will by his word and gospel; he blesses us with his grace, sanctifies us by his blood, strengthens us by his Spirit,

comforts us by his mercy, protects us by his power, conducts us by his counsel through life, and finally raises us from the dead, and exalts us to heaven. In negociating with God for us, he atones for our sins by his blood, and imparts the merits of his death to us; he entreats his Father to be reconciled with us, and in case of failure in the fulfilment of our obligations, he pleads his merits and makes intercession for us; that we, being renewed in the spirit of our minds, may have our fruit unto holiness, and in the end everlasting life. But we shall more clearly perceive the import of his character, if we consider the various offices which he sustains as mediator. In doing this we are to contemplate him,

4. As God's *anointed*. This is what his name imports: and as anointing with oil was anciently the visible sign by which the regal, priestly, and prophetic offices were conferred, so God hath anointed his Son with the unction of the Holy One; and thereby hath set him apart and appointed him to sustain the offices of prophet, priest, and king.

1. In transacting the affairs of heaven and earth, he, as a prophet, or ambassador, sent from the celestial court, instructs mankind in the things which relate to God's designs of mercy, and concerning the terms upon which he will be reconciled. This he did personally in the days of his incarnation; and since his ascension to the Father he has done it by the agency of his Spirit, the preaching of his gospel, the dispensations of his providence, &c. And because he instructs us in the mind and will of his Father, and concerning our duty and obligations to God, he is our prophet ordinary. But over and above the ordinary instructions which he imparts, he has personally, and by the agency of the Holy Ghost inspiring the hearts of his prophets and apostles, foretold future events, to confirm the divinity of his mission, to comfort the hearts of his people, and to confound the impenitent; and on this account he is our prophet extraordinary. He is eminently qualified to expound and make known the will of God to men, seeing that in him are hid all the treasures of wisdom and knowledge. By his law he gives a knowledge of sin; by his Spirit he imparts assurances of pardon; and by his gospel he instructs concerning the good will of God towards us, and our duty and obligations to him.

2. He is a priest; and as such offers gifts and sacrifices to God for sins. He atones for us by his blood, and becomes our advocate with his Father. He did not, like the priests of the Levitical order, "enter into the holy place once a year, with the blood of others, to make atonement for himself and the errors of the people; but, by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." He not only officiates as a sacrificing highpriest, but offers himself

as the atoning victim, and suffers, the innocent for the guilty, the just instead of the unjust, that he might bring us to God.

Against this doctrine it has been objected, "that it is inconsistent with all the principles of justice, whether human or divine, for the innocent to suffer for the guilty." Before we proceed to obviate this objection, it is proper to concede that it is not only plausible, but in some respects actually true; for it would be exceedingly inconsistent with all principles of justice, for mere men to dispose of the lives of the innocent as substitutes for the guilty; seeing that no mere man has a right, either to dispose of his own life or another's, upon any consideration. And besides it would be incompatible with the interests of society to destroy the lives of the innocent instead of the guilty. But provided the sufferer be a public person, and have a right to dispose of his own life; and if the ends of punishment be fully answered by such disposal, and he consent to bear the punishment transferred from the guilty person to himself, there is no infringement of the principles of justice at all. For he who has a right to dispose of life, violates no principles of justice when he exercises that right; and if, in exercising that right, the disposal be made with the consent of the person disposed of, no injustice is done to him as an individual; and if, by such disposal, the ends of the law are served, and the public good promoted, no wrong is done to society.

Now our blessed Saviour was a public person, and held the same relation to mankind, as a federal head and representative, that Adam did: "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." As the Lord of the universe he was master of himself, and had a right to dispose of his own life; so he himself declares: "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." He submitted voluntarily to become a sin-offering, and to die in our stead: "For he hath loved us, and given himself for us, an offering and sacrifice to God, for a sweet smelling savour." The sacrifice he made was equivalent to the demands of the law, and being offered upon the altar of his divinity, it acquired infinite value and was rendered acceptable to God; "Who hath set him forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past,—that God might be just, and the justifier of him that believeth in Jesus." From all this the conclusion appears, to us, to be inevitable, that Jesus Christ, the just, did suffer instead of the unjust; and that he suffered without any infringement of the principles of justice.

The doctrine of vicarious atonement is strikingly exemplified in the animal sacrifices of the Mosaic ritual; which were

intended not only to typify the sufferings and death of the Lord Jesus Christ, and to confirm God's covenant with the people; but to expiate sin in a typical sense, inasmuch as they were figures of that universal sacrifice which was slain in the divine purpose from the foundation of the world. These innocent animals actually suffered because man was guilty; and as they suffered by God's appointment, we cannot allow the objection to be true, when applied to him, without impeaching his administration, and fixing the charge of injustice upon him. We shall repeat without any fear of successful contradiction, that Jesus Christ, who was holy, harmless, undefiled, and separate from sinners, suffered for the fallen, guilty, and miserable sons of men; and that he ever liveth to make intercession for us, and is therefore able to save to the uttermost all them that come to God by him.

3. He is a king; and as such sways a sceptre of righteousness amidst thrones, dominions, principalities, and powers. He enacted laws and administered the government in the kingdom of nature and providence; but that he might become a mediatorial sovereign, he resigned the throne of the universe, and became obedient unto death, even the death of the cross: and at his inauguration all things were put under him, except the Father. Nature, providence, and redemption, are all submitted to his control, and constitute but one kingdom, namely the kingdom of grace. But it is proper to observe, for the sake of distinction, that as the Creator of the world he holds the kingdom of nature by a natural right, which is founded on the eternity of his Godhead; whereas, the mediatorial kingdom he holds by appointment, it being annexed to his office, and conferred upon him as a reward for his obedience to the death of the cross: "For God has therefore highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father."

We have already suggested that under the mediatorial administration his authority is universal. "For he (the Father) hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." The plain import of this passage is, that his dominion extends to all, except the person of his Father, to whom he is under a kind of subordination, as it respects his personal relations and mediatorial office: but he is under no subordination as it respects his essential Godhead, seeing he is of the same essence with the Father, and equal in power and glory. In the exercise of his regal function he will conquer and subdue all his enemies, and reign till he shall have put down all rule,

and authority, and power. He has already established his kingdom among men; and by the propagation of his gospel is diminishing the power of the devil and sin, and extending his dominions over the world. He performs the part of a legislator, and enacts and prescribes laws for the government of the kingdom: these are principally contained in those sermons and discourses of his which are recorded in the gospel. He has appointed and sent forth the ministers of his government to promulgate his laws, to guard and protect his subjects against dangers and enemies, and to comfort and support them in the time of distress. The first of these ministers is the Holy Ghost, who is sent down to preside in the kingdom, and to act as his vicegerent to qualify the inferior ministers for their duty, and subjugate the hearts of the people to the mediatorial sway. The inferior officers of the government are the angels, the preachers of the gospel, and such of the secular rulers of the world as have become nursing fathers to the church. These are appointed for the instruction and defence of Christ's subjects, that peace and good order may be preserved among them.

Christ shall execute the mediatorial administration, *until all* in heaven, and all in earth, and all under the earth, *shall* acknowledge his sovereignty and bow to his will. Even the devil, and death shall be placed under his feet, and be compelled to acknowledge his right to reign. And when he shall have performed his two last regal acts, in raising the dead, and judging the world, he shall consign his enemies over to everlasting fire, and exalt his faithful subjects to eternal glory; and then the whole business of the mediatorial kingdom will be finished; his prophetic, sacerdotal, and regal offices will cease; and he shall deliver up the kingdom to God, even the Father, that God may be all in all.

[To be continued.]

BIOGRAPHY.

MEMOIR OF THE REV. JOSEPH AYDELOTT.

Our esteemed brother, Joseph Aydelott, was born February the 26th, in the year of our Lord 1758; and in the 25th year of his age he was brought to a knowledge of salvation by the remission of sins, through the instrumentality of the Rev. F. Garretson, on the 14th day of April, 1782. He began to preach the gospel as a local preacher in 1786. He was ordained a deacon in the Methodist Episcopal church in 1791. Feeling an increasing interest in the salvation of souls, and finding his mind to be incapable of resting in the assurance of his integrity as a local preacher, he sought divine direction in this matter, counselled with his brethren, and finally conceived it to be his duty

to offer himself as a candidate for the itinerancy, and was received into the travelling connexion in 1802. In 1804 he was ordained elder, and from that time until the close of his useful life he continued to travel as an itinerant preacher with the exception of two years. In 1811 and 1812 he laboured as a local preacher, and superannuated in 1816, 1817, and 1818. While he was employed as a local preacher, as well as during his itinerancy, he preached in demonstration of the Spirit, and with power, and was specially useful in awakening sinners, comforting mourners, and quickening believers. Our respected brother as a man was warm in his attachments, faithful in his friendship, frank in his deportment; his heart was capable of the tenderest sympathies, and nobly expanded with a benevolence as pure as it was extensive: under its influence he delighted to do good in every possible way to the bodies and souls of men,—hence his Christian sympathy and exalted charity induced him, in some instances, to be more generous than a cold, calculating philosophy would justify. We will here mention one instance of this kind:—Returning from his circuit one day, he met a person in great distress, and although he knew that he himself needed every cent he possessed for his own use, yet such was the influence of his benevolence of feeling, that he put his hand into his pocket, and gave this man the last dollar he had; and when asked why he did so, he replied, "He needed it more than I did." As a Christian he was simple in his profession, warm in his devotions, uniformly circumspect in his manners, defying suspicion, and constraining the infidel to acknowledge, that if there be a reality in the Christian religion, Joseph Aydelott is a sincerely good man. As a proof of his unblemished life, and the fervency of his piety, we need only to say, that he was nowhere more esteemed as a Christian, and more acceptable as a preacher, than in his own town and neighbourhood. In Milford, where he embraced religion, and lived for many years, he was respected and revered by the heedless sinner, as well as by the thoughtful saint. He was the first Methodist in that place; the first person who introduced Methodism in the town by inviting the Methodist preachers to his house, and getting them to preach to his fellow citizens; and for a long time his was the only house in the place at which they were entertained. As a minister, although his talents were not splendid, and his mind not improved by a liberal education, nor deep research, yet he was remarkably clear in his views of the doctrines of the gospel, and happy in the method of explaining and applying its precepts and promises. We may safely say, that what our deceased brother lacked in erudition was supplied by his unusual zeal, fervent piety, and the unction of the Holy One, that attended his ministry.

At the close of his laborious and useful life his sufferings were extreme, but his faith was unshaken. His disease was lingering, being afflicted with the stone; from the effects of an operation for which, he died. As an evidence of the state that his mind was in at the time the surgeon was about to operate on him, we will notice, that he was informed that, in all probability, the result would be fatal: to which he replied, that he had "counted the cost," and that he felt fully prepared for any event. His patience was unwearied: with admirable calmness, and unutterable joy, he recited the instances of divine goodness that he had experienced, and spoke of more which he anticipated; and being full of years and strong in the Lord, he departed this life in the triumphs of faith, on the 11th day of May, 1824, in Philadelphia, at the house of his friend Samuel Neall.

MEMOIR OF MR. JOHN SPENCER CARTER.

London, Virginia, May 3, 1825.

Dear Brethren,—I send you the following sketch for publication in your Magazine. Yours &c. French S. Evans.

If the excellence of biography consists in perpetuating the memory of the great and good, if it be true that virtuous actions have a more powerful effect on the heart than the finest moral and religious precept, the recollection of the pious life of John Spencer Carter, may, with the blessing of God, affect the heart of the impenitent, while it will cheer the despondent, increase the faith of the doubtful, and brighten the hopes of the meek and lowly Christian.

He was born in the county of Fairfax, Virginia, in the year 1807, and descended from one of the most respectable and wealthy families of this state. At the time of his birth, his parents did not make a profession of religion. While an infant he was remarkable for his quiet and even temper, and as he grew in years discovered none of those unamiable dispositions which usually characterize boys, and too clearly demonstrate the wickedness of the human heart. His mother, though a stranger to converting grace, possessed great respect for our holy religion; the effect of which was to teach her child the fear of God, and to impress upon his tender mind such principles of piety and virtue as induced him to lift his voice daily to a Throne of Grace. Thus was the soil of his heart preparing for the "good seed of the kingdom," during which time his mother becoming more impressed with the necessity of a clean heart, was, doubtless, more interested in the eternal welfare of her child, and uniting her prayers with his for the enlightening influences of the Holy

Spirit, he was brought to see himself a sinner; so much so, that when about eleven years of age he said to his mother, "Oh, mother! I am dead." On being asked what he meant, he replied, "I am dead in trespasses and sins." This amiable youth was beloved by all his schoolmates, attentive to his studies, and it is said never received a reprimand from his tutor. He had the happy art of entwining himself around the hearts of all who knew him; and, from the inquiries made of his parents, friends, schoolmates, and domestics, he was never known out of temper; and, if experience did not give verity to revelation, that "the carnal mind is enmity against God," he might, with the Pharisee, have thanked God that he was not as other men, and, like him, have despised the humble and the pious. But the blandishments of morality could not hide from the searching power of the Spirit, those seeds of corruption that lie deep in the human heart. Although the picture may be finished to the moralist, yet to him who enjoys

"A liberty unsung,
By poets, and by senators unpraised;"

A liberty of heart derived from the Spirit of Grace, all the graces of this amiable youth are but sounding brass and a tinkling cymbal, without love, without salvation by grace, through faith in the merits of Jesus Christ.

In the year 1820, our brother (not yet thirteen) visited a camp-meeting in this circuit, with his father, who had a year previous embraced religion and attached himself to the Methodist church. It was a time of the mighty outpouring of the Spirit of God: perhaps as many as sixty souls were brought from darkness to light, and to taste the sweets of redeeming love. If God saw as man, convicting grace never would have warned young Spencer. If the maladies of the heart were not as universal as humanity, this youth would have needed no Physician, for he had kept the law from childhood; but he lacked one thing, he wanted love to God. During the meeting he saw himself in a new light, wretched, miserable, blind, and naked, owing ten thousand talents, and nothing to pay. He was brought to the foot of the cross, believing there is no other name given under heaven whereby men may be saved but the name of Jesus Christ. And he then pleaded for pardon until his Saviour became the chiefest among ten thousand, and altogether lovely. From that period love to God and man continually reigned in his heart.

Religion gave a calmness and benignity to his actions, a lamb-like humility to his deportment, and a resigned expression to his countenance, which declared that he was adopted into the heavenly family. He was in constant pursuit of holiness, and so circumspect was he in his conduct, that he perhaps never in

more than one instance, though often tempted to it by others, spoke ill of any one. For about three years previous to his death he had been a member of the Methodist Episcopal Church. He first joined the class at Centreville, though for about a year and a half he had been a member of the Upperville class, where he has left a void which, in the estimation of his classmates, never can be filled by any one like him. In travelling round the circuit I have heard many persons speak of him, and they all, with one accord, say, such a youth they never expect to see again.

For some time he was convinced the Lord had called him to the ministry, and was preparing himself to enter the itinerant connexion. He had acquired a knowledge of the Latin and Greek languages, and expected soon to commence the Hebrew, upon the acquirement of which he intended to offer himself to the Baltimore conference as an itinerant preacher.

For the last two years he has attended different campmeetings, and manifested his love to souls by the most arduous and unceasing exertions. And, though so young, I have little *doubt his* crown is brightened with souls he has been *instrumental in* bringing from darkness to light.

Thus have we followed this pious youth until we come near to the last moments of his life. In the bloom of youth, in the morning of his existence, when his cheek was blushing with health, did the fell destroyer come. Our brother had left his school to see his mother, who was ill, where he remained until herself and child had partially recovered from the same disease that proved fatal to him. Scarcely had his mother and brother began to recover than he was taken with the same disease. The same medicines were used in his case that were successful in restoring other members of the family, but on him they had no effect. Week after week passed and he still became more feeble; and, after five weeks of constant confinement to his bed, this dear youth left this, for another and a better world. During this time he never uttered a murmur, but would say, "He was resigned: if God saw best to take him he was willing to go." Some days previous to his death his disease changed and ended in the typhus fever. His sufferings were great; but great as they were he never, for a moment, doubted his acceptance with God. When he was so weak that his friends thought it impossible, he sung, with a clear voice, a hymn, and those who heard it said it had a heavenly sound. He delivered an exhortation that filled them with amazement, while it melted them to tears. When he called on the name of Jesus, there was a melody in the sound that would have reached the hardest heart. When requested by his physician not to exhaust his strength by talking, he looked at him as if interrupted, and said, "Oh, doctor, don't talk to

me about strength now." And while the cold hand of death was palsying his mortal faculties, his soul was in rapturous enjoyments. Some of his last words were, "Jesus gives me love, —he gives me peace;" and lifting his eyes to heaven, exclaimed, "Oh for a sweet refreshing shower," smiled and died.

MISCELLANEOUS.

EXPEDITION TO THE POLAR REGIONS.

In the last voyage of capt. Parry sufficient reasons are advanced to favour the supposition, that a western portion of the Polar sea lies at no great distance across Melville peninsula, from Repulse bay: all the Esquimaux agree in placing it at three days' journey. To determine this question, and then to examine the eastern part of the north coast of North America, from the western shore of Melville peninsula to the point at which capt. Franklin's journey terminated, was the service assigned by the lords of the Admiralty to capt. Lyon, in his Majesty's ship Griper. It was designed that the ship should winter in Repulse bay, and that in the spring of 1825, the captain, and a part of his brave associates, should proceed across the peninsula, and endeavour to trace the shores of the Polar sea, up to the point already mentioned. On the 10th of June, 1824, the Griper was towed from Deptford, and on the 10th of November ran into Portsmouth harbour, without having accomplished the object of her voyage. During this short interval, the ship's company were exposed to perils of the most appalling description, the accounts of which will be read with the deepest interest as long as the northern expedition is remembered. The narrative of captain Lyon, detailing the circumstances of the voyage, and the cruel disappointment which he and his comrades experienced, affords a fine illustration of the truly heroic character of British seamen. From this publication, some parts of which are awfully sublime, we lay before our readers a few abridged extracts.

Passage up Hudson's strait.

At daylight, on the 12th of August, we had driven considerably, owing to the smallness of our floe, but no other was found of a greater size. Standing along side in the forenoon, and lamenting to one of the officers the want of amusing incident, so much required while lying helpless in the ice, we suddenly saw an Esquimaux close at hand, and paddling very quietly towards us. He required but little encouragement to land, and having hauled his boat up on the ice, immediately began to barter the little fortune he carried in his kayak. I was happy to find that he understood me perfectly, and that he spoke, in a great measure, the same dialect as our friends at Igloolik: a fact we were before unable to ascertain from our total ignorance of the Esquimaux language, when we first saw the natives of the Savage islands. My new acquaintance was called Kēē-

pŏŏng-ăi-li, and he anxiously asked my name,—a custom never omitted by Esquimaux on meeting a stranger,—until he remembered it perfectly. He was extremely urgent that we should carry the ship to the shore; and with very excusable anxiety at finding himself alone, expressed impatience for the arrival of others of his tribe, many of whom, he said, were coming off.

In half an hour our visiters amounted to about sixty persons, in eight kayaks, or men's, and three oomiaks, or women's boats; which latter had stood out to us under one lug-sail, composed of the transparent intestines of the walrus. As the females approached they shouted with all their might, and we were not so deficient in gallantry as to be silent on such an occasion; for the specimen-collectors were happy to observe that our fair visiters wore immense mittens of delicate white hare-skin, trimmed in the palms with the jetty feathers of the breast of the dovekie. The boats being all hauled on the ice,—Babel was let loose. On our former voyage, being myself a novice in the country, I was not aware, in the excitation of the moment, of the noise we all made, but being now well acquainted with the vociferous people who were visiting us, I quietly witnessed the present interview, and am convinced that it is not possible to give any idea of the raving and screaming which prevailed for a couple of hours. Some of the natives, however, were not so violently overpowered by their joyous sensations, as to forget that they came to improve their fortunes; and one most expert fellow succeeded pretty well in picking pockets: an occupation from which frequent detection did not discourage him. Amongst other things he robbed me of my handkerchief, and was particularly amused when I discovered his roguery; for which I thought a box on the ear would have acted as a warning; but I afterwards found that he had crept on board, and was carrying off a bag of seamen's clothes: a grand prize, for the retention of which he made a most violent stand, until I succeeded in tumbling him over the side. The generality of the others behaved pretty well, and traded fairly, each woman producing her stores from a neat little skin bag, which was distinguished by our men by the name a 'ridicule,' than which I conceive it to be a far more respectable appendage. Our visiters did not possess many curiosities, and were certainly not so rich as we had found them on our former voyage; the chief articles in which they bartered being their weapons and clothes. A few seal, deer, and hare skins, with those also of young dogs, mice, and birds, were the other articles of commerce; and a very few ivory toys, with seahorse teeth of a small size, completed the assortment. A new variety of comb was also purchased, and I procured a mirror, composed of a broad plate of black mica, so fitted into a leathern case as to be seen on either side. Our trading had continued some time before we discovered four small puppies in the women's boats, and they were, of course, immediately purchased, as an incipient team for future operations.

The acquisition of these little animals reminded us of our own live stock on board, and the pigs and ponies were accordingly exhibited to a few natives, who were called on deck for the occasion;

but they drew back from the little horses with evident signs of fear, while the squeaking of the pigs, in their struggles to escape from those who held them, added not a little to the surprise of the moment. A safe retreat for a few yards, however, re-assured our visiters, when a loud laugh and shout announced their satisfaction at having seen two new species of Tooktoo: (rein-deer.)

As a lake of water was seen in shore at noon, we were under the necessity of bidding our visiters adieu; yet such was their desire to remain with us, that when we left the floe, our people who attended the hawsers escaped with difficulty into the boat, from the friendly, and not very ceremonious struggle which was made to detain them.

My last purchase, at parting, was the ingeniously constructed sail of a woman's boat, which was gladly bartered for a knife. This was nine feet five inches at the head, by only six feet at the foot, and having a dip of thirteen feet. The gut of which it was composed was in four-inch breadths, neatly sewed with thread of the same material; and the whole sail only weighed three pounds three quarters. As we stood in for the land the kayaks accompanied us for some time; and when every thing had been sold, a couple of them lay quietly towing along side. One of the men was Kēē-pōōng-āl-lē, and he informed me that the whole of his tribe, with the exception of the old and sick, who were not numerous, had been off with every boat in their possession. Their settlement was in the bay immediately behind the north bluff; but I could not obtain the name of the place, owing to the wittiness of my friend, who, observing that its length made it difficult of pronunciation, repeating it quicker each time that I asked to hear it again. He informed me that muskoxen, deer, and the usual sea-animals abounded there, as well as fish, which, from the description, I should suppose to be salmon. Kēē-pōōng-āl-lē appeared much amused when I informed him that I had seen "Ī-nū"* last year, and that their country was very far off: but when I mentioned "Shadlermloo,†" he seemed perfectly acquainted with the name; and pointing to the northwest, said, "They live there." Before my informant left me, I exchanged an ash paddle, and some other useful articles, for his own oar, which was neatly constructed of several pieces of wood, and edged with ivory.

In the tumult of our trading, I observed that the natives took no heed as to whether the ice struck their boats or not: and I accordingly held one of ours in readiness to be lowered in case of accidents. This was scarcely done when all the native boats were actually towed over one poor fellow in consequence of his obstinacy in holding on, although he saw, and had been warned of his danger. I instantly went after him, and all his countrymen, with more humanity than I had seen displayed on a similar occasion, shoved off also to his assistance, one picking up his spears, another his paddle, &c.; while he, without appearing at all fluried, liberated himself very ingeniously from his boat, by turning on his back and stretching his arms round her bottom. We towed him to the woman's boat,

* A name by which the Esquimaux distinguish themselves, signifying, "The man," *par excellence.*

† A contemptuous term applied by Esquimaux to any others who are not of their own tribe.

and there left him in no very good humour, and shivering with cold, to bale out his kayak. This second division of visiters did not belong to the same party as those who first came off; but were established about fifteen miles from them, in a deep bight to which they pointed. We procured from them nearly the same articles as were brought by the others, and I purchased a little parcel of the skins of red foxes' legs, which animals are not perhaps known to frequent the shores of Hudson's strait. The night was very foggy, and we stood off and on between the pack and the land.

Off Carey's Swan's Nest.

At four, A. M., August 29th, the wind being light and contrary, with continued rain, I landed with two boats to procure water abreast of the ship, on a flat limestone beach, lying in long irregular ridges to seaward; and the tide having ebbed a little, the small rippling sea marked the position of the shoals by breaking on them. Near our landing place were the remains of a large Esquimax establishment, and had it not been for the state in which we found some stored provisions, I should have imagined that no person had been there for some years. These hoards were carefully deposited in small buildings, and consisted of the bodies of skinned birds, suspended by the legs, pieces of walrus, carcases of seals, bags of blubber, and one leathern sack full of king-ducks, uncased, and with all their feathers yet on, smelling most offensively. On a high pile of stones, near the beach, were placed a broken bow, a flint arrow, and knife, with a coarsely constructed spear, and some fragments of skin and walrus flesh. These articles may probably have been the property of some man who lay buried near the pile, but I could discover no grave. Not far from this, and near a very small hut, built of peat, was a large inverted cooking-pot, composed of thin slabs of limestone, very clumsily cemented together; and beneath it was a flint knife, a piece of ivory, and a short splinter of decayed drift wood. Some sledge runners, of the whale's jaw, lay buried beneath a few large stones; and as they were quite black with soot, it is probable they had answered the purpose of roof-rafters to some winter hut. Several other long spars of bone were lying round in the same smoky state; and as no wood is procured in this desolate region, they may be considered as the store timber of the poor Esquimaux. Eight or ten double piles of stones, for the purpose of supporting canoes, were erected along the beach; and farther inland stood six large bone or winter huts, in a very dirty, dilapidated state; and as mosses and grasses were growing on their seats and sleeping places, they must have been long forsaken. Of the immense quantity of bones which lay scattered around, those of the deer were most numerous. At a short distance from the shore, on one of the shingle ridges which intersected the swamps, I found a flint knife lying near a small pile of stones, under which was another knife, an arrow, a dark flint for making cutting instruments, and two little bits of decayed wood, one of which was modelled like a canoe. Close to this was a larger mound, which contained a dead person sewed up in a skin, and apparently long buried. The body was so coiled up, a custom with some of the tribes

of Esquimaux, that it might be taken for a pigmy, being only two feet four inches in length. This may account for the otherwise extraordinary account given by Luke Fox, of his having found bodies in the islands in the 'Welcome,' which were only four feet long.

Near the large grave was a third pile of stones, covering the body of a child which was coiled up in the same manner. A snow-buntin had found its way through the loose stones which composed this little tomb, and its now forsaken, neatly built nest, was found placed on the neck of the child. As the snow-buntin has all the domestic virtues of our English red-breast, it has always been considered by us as the robin of these dreary wilds, and its lively chirp and fearless confidence have rendered it respected by the most hungry sportsmen. I could not, on this occasion, view its little nest, placed on the breast of infancy, without wishing that I possessed the power of poetically expressing the feelings it excited. Both graves lay northeast and southwest. Before going on board I placed boarding pikes, men's and women's knives, and other articles which might be useful to the poor Esquimaux, on the huts and various piles of stones.

(To be continued.)

From the Wesleyan Methodist Magazine.

REVIEW.

The Life of the Rev. John Wesley, A. M., *Fellow of Lincoln College, Oxford; to which are included, the Life of his Brother, the* Rev. Charles Wesley, A. M., *Student of Christ Church, and Memoirs of their Family: comprehending an Account of the Great Revival of Religion, in which they were the first and chief Instruments. By the* Rev. Henry Moore, *only surviving Trustee of* Mr. Wesley's MSS. 8vo. Vol. II, London, 1825. pp. 588.

This valuable biography being now completed, we shall close our notice of it by a few remarks of a more miscellaneous kind. On its leading characteristics and general excellence, as indicated in the first volume, we have dwelt at some length, and we sincerely congratulate the author and the connexion, upon the completion of a work so deeply interesting, both as a history of a most extraordinary revival of religion, and as bringing into so full, and, if we may speak, into so *living* a view, the chief instruments that were employed by Almighty God in commencing and establishing it.

The second volume leads the reader onward through the labours of Mr. Wesley and his coadjutors, and the extension of the work of God at home and abroad; the difficulties which occasionally arose to dispute its progress; the various adaptations in the economy of Methodism to the claims of imperious circumstances; and the controversies to which the whole gave rise, until the close of Mr. Wesley's life. A review of his character and writings closes the whole. Much new matter has been introduced, with several characteristic and instructive letters and anecdotes, accompanied with incidental and valuable remarks and observations by the author.

The account of the last days, the death, and character of Mr. Charles Wesley, will be read with great pleasure; especially as it shows that in him the influence of

a true piety, and concern for the salvation of men, and the spread of true religion, triumphed over the strength of those powerful prejudices which prevented his continuing to take an equal share with his more cool and persevering relative in the maturing of that work, in the commencing of which he had an equal share of labour, suffering, and success. "Towards the close of his life," says Mr. Moore, "Mr. C. Wesley seemed to have adopted more liberal sentiments, and more comfortable views of the work. He generally feared much; it was his besetting weakness: but love triumphed over fear." The case, indeed, seemed to stand thus between the two brothers: Mr. Charles Wesley trembled at the very success of which he had been so great an instrument, as leading to arrangements and plans which, as a clergyman, he felt to be irregular; his brother rejoiced in the good done, made it his business to maintain and extend it, and left contingencies and future events to Him, whose he knew the work to be. One felt more like the minister of a particular church; the other lived in the spirit of his own ample sentiment, that "the world was his parish." The fact was, that neither could the one, with all his caution, disentangle himself from clerical irregularity; nor could the other, in every case in which he thought himself able to prove his own irregularity to be much less than it appeared to others, always succeed. The one wished to restrain the effects of what was in so great a degree the fruit of his own ministry, within bounds which would have been fatal to its existence; the other pursued his providential course, whither "the Spirit led him;" but with calmness and consideration: and the only exception which a severe critic can, with any share of justice take, as to the elder brother, perhaps is, that he always appeared to himself to be a more submissive churchman than to all the world beside. This may be accounted for without, in the least, impeaching Mr. Wesley's sincerity; and by the concession of the fact he suffers nothing. But, however different the judgment of these illustrious brothers and coadjutors in noble and hallowed enterprise, the result has approached nearer to the *wishes* than to the presentiments of either; and has thus proved that the "hand of the Lord was with them," *not only* in life, but in *overruling and directing* their labours *after their decease*. Methodism has not gone so far from the church as Mr. Charles Wesley feared, and perhaps somewhat farther than Mr. Wesley anticipated; but it now exists in a state in which (the circumstances which have arisen being all considered) we may confidently affirm, from that view of their characters which this work contains, would inspire both, could they return from the dead, not only with satisfaction, but with grateful joy.

The character of Mr. C. Wesley is drawn by Mr. Moore with great force and feeling. The following observations relate to his poetry:—

"His poetical talents were of the first order. It is concerning *his* compositions that his brother, Mr. J. Wesley, writes such strong encomiums in his preface to his large Hymnbook. 'In these hymns,' says he, 'there is no doggerel, no botches, nothing put in to patch up the rhyme; no feeble expletives. Here is nothing turgid or bombastic, on the one hand, or low and creeping on the other. Here are no cant expressions, no words without

meaning. Here are (allow me to say) both the purity, the strength, and the elegance of the English language, and, at the same time, the utmost simplicity and plainness, suited to every capacity.'

"He wrote short hymns on most of the remarkable passages of the Old and New Testaments, and very largely on some parts of both. His hymns and sacred poems are an invaluable treasure. There is not a point of divinity, doctrinal, experimental, or practical, which he has not illustrated in verse; which, for purity, and often for sublimity, may vie with any in the English language. But they especially evidence, that the mind of the writer was deeply impressed with his subject, and fully acquainted with the religion of the heart.

"It has been said by some, who knew him superficially, that the poet was spoiled by religion, else he would have shined in the higher walks of that science. But had he been so unfaithful to Him who called him, as to leave Paradise for Parnassus, there could be no certain fulfilment of these conjectures, as the Lord might take away even those natural gifts. Specimens are, however, still extant, which fully show, that he had genius equal to the highest walks of poetry, and taste to direct it, so as to excite admiration in the best informed.

"Numberless examples might be given of his genius and taste; but, however unfashionable it may appear, I cannot but give the palm to his 'Family Hymnbook.' Such accumulated strength and beauty of expression, in presenting the daily wants, pains, trials, and embarrassments of a family, to *the God of the families of the whole earth*, surely never before was presented to the suffering children of men. It seems as if he had after he became a domestic man, noted every want that flesh is heir to within that circle, and that his one desire was to elevate and direct the subjects of the *curse* to that only *remedy* that turns all into blessing! We expect a man of real genius to be great where the subject is inspiring; but to be great in the privacies of common life, to be a true poet, (while the man of God equally appears,) in those littlenesses, so called, of daily occurrence, shows an elevation and spirituality of mind that has been rarely, if ever, equalled. A shrewd judge of human nature has said, that no man ever appeared great in the eyes of his valet-de-chambre. Charles Wesley was as great in the eyes of the retired partners of his domestic joys and sorrows, as in the schools of philosophy and the arts, or the dangers and toils of the field, in which he entreated sinners to be reconciled unto God!"

In the above commendation of the great excellence of the Family Hymnbook, we agree with the author; but it is, we think, in the large hymnbook, in use in all our congregations, that we are to look for the noblest monument of Mr. C. Wesley's hallowed genius, and it is that which gives him an everlasting claim upon the gratitude of the Body at large. We think it, indeed, a singular providence that two men should be raised up, so connected, so talented, and each with those peculiar gifts which fitted them so eminently to be the instruments of reviving the spirit of true religion, and of establishing its influence in the judgments and the hearts of men; one, the distinguished teacher, the other, the sweet singer of our Israel, whose varied and copious strains embody, in clear, nervous, and beautiful verse, all the principles, and all the emotions of a deep-seated piety; advancing from the dawn of religious feeling, or the painful complaint of the want of it, and from the deep terrors and alarms of an awakened conscience, through the waverings of a weak, or the triumphs of a victorious faith, through hope and fear, through the visitations of doubts and darkness, to a settled communion with God, the entire recovery of his image, and the triumphant anticipations of his glory. Of hymns of prayer and praise, many had been written by others, and some had written them well; but never before had all that passes in almost every heart which

is the subject of a work of God, varied as that "mighty working" is in different individuals, been expressed in such compositions; in which every feeling flows forth in appropriate words, that seem to leave nothing, in the hearts of any, untold to God; nothing unformed into a devotional act; and which, therefore, on all experimental subjects, especially, become so fit and edifying a medium of private and public worship. Methodism, indeed, would have suffered much if neither of the brothers had been endowed with poetic talents. Had that talent been less eminent we should at this day have been doomed to sing, as part of our devotions, strains less ennobling, less nervous, and, consequently, less beneficially influential: had it not existed Mr. Wesley must have resorted to Tate and Brady, to Watts and Doddridge; all infinitely inferior in strength and purity of style, and none of them entering so deeply and so richly into the things of God. We speak of the compositions of these distinguished men, of course, as a whole, allowing that in particular hymns and psalms they are sometimes very eminent. But Dr. Watts himself, by far the best maker of hymns previously, is unequal, and though delightful in his harmony, tinselly, and sometimes puerile in his imagery. None of the hymns composed by the authors above alluded to, had they been even more poetically excellent, could, however, have conveyed the theology of the Wesleyan Body. This important end is secured by the large Hymnbook. The language of the standard sermons and notes on the New Testament, is the language of the hymns; and as those who object to forms of prayer, do not object to forms by which to sing; and as the hymns can never become obsolete in style, so long as the English language retains its purity and good taste, and reverential piety shall remain, they will greatly serve the same important purpose in the Methodist connexion, as the liturgy in the Church of England: they will be an important guard around our doctrines, and serve to check all defection from their purity. The honour conferred by God upon the consecrated genius of Charles Wesley is singularly great. Perhaps not an hour has passed for the last fifty years, in which his verses have not been a means of raising devout affections in some minds: and how often have they been repeated with rapture by dying Christians! *In how* many parts of the earth where the English language is known, though spoken with broken accents, and in some other languages also, do his verses now give expression to the sighs of a broken, and the grateful emotions of a healed, spirit! Whilst we bless God for John Wesley as the *divine*, we ought to be equally thankful for Charles as the *poet*. The debasing, scoundrel doggerel, which has been occasionally strung together in petty pamphlets, and for a time obtained popularity in some parts of the north of England, attracting the vulgar ear by its rude and boisterous jingle, or its signpost painting style of imagery, is one proof of the importance of a standard hymnbook.

Mr. Moore has, of course, introduced among the coadjutors of Mr. Wesley, the late Dr. Coke, and has given a short biographical sketch of that eminently useful individual. In this digression, it strikes us, there is either too much said or too little. Too much, if the only reason for introducing

Dr. Coke was, to complete the history of the progress of Methodism, and to explain the proceedings of the leading subject of the work; but far too little to convey any adequate idea of the character and labours of a man so eminent, and the effects of whose zeal and generous self-devotion to the cause of God at home and abroad, will be felt in so many distant parts of the earth for many generations. As the author did not intend to give even a comprehensive sketch of Dr. Coke's life, we can see no reason, no historical necessity, why so much is said of his early personal experience; which is given in rather an obscure manner, with some singular saving clauses, and certainly with a coldness which but ill accords with that warm and grateful remembrance which Dr. Coke's character and services in the cause of God and a perishing world of heathens, have deservedly fixed in the minds of the Methodist connexion, and the Christian public. This portion of the work appears to have been written somewhat under the feeling of times, and differences of opinion, and party collisions, long since past, and in which now scarcely ten persons can be found who have any interest at all. The modern race of Methodists, and the religious public, know Dr. Coke, not in those difficult situations in which he was placed, or placed himself, between Mr. Wesley and the preachers, from which Mr. Moore's estimate of him seems to have taken a tinge, but by what is infinitely more important, by his eminent and never-to-be-forgotten "works of faith and labours of love."

The author has spent some time in showing that Episcopacy, by *name*, was not introduced into the American Methodist Society by the sanction of Mr. Wesley, who, though he in point of fact did ordain bishops for the American societies, intended them to be called "*Superintendents*." To the statement of this, as an historical fact, no objection certainly lies; but the way in which it is enlarged upon, and the insertion of an objurgatory letter from Mr. Wesley to Mr. Asbury on the subject, (whatever characteristic excellencies the letter possesses,) can have no tendency but to convey to the reader an impression somewhat unfavourable to Dr. Coke and Mr. Asbury, as though they were ambitious of show and title. Mr. Moore, indeed, candidly enough relieves this, by admitting that on Mr. Wesley's principle itself, and in his own view, they were true scriptural *Episcopoi*, and that Mr. Wesley's objection to the name, in fact, arose from its association in his mind, rather with the adventitious honours which accompany it in church establishments, than with the simplicity and pre-eminence of labour, care, and privation, which it has from the first exhibited in America, and from which it could not, from circumstances, depart. According to this showing, the objection was grounded upon no principle, and was a mere matter of taste or expediency. If there was any flaw in this transaction, it was in the act itself of ordaining to the episcopal office; but if not, as the author, we think, satisfactorily shows, considering the state of the American societies, then the assumption of the Scriptural *name*, as the *thing* itself was contended to be Scriptural, ought not to have been so represented as to give unnecessary offence to our American brethren, by any innuendo of an-

bition in men to whom they have been accustomed to look with reverence as the founders of their own peculiar institution. For them that peculiar form of church-discipline seems to have been as necessary and useful, as it is unnecessary, and would be injurious, to Methodism in this country; and whether the name had or had not the sanction of Mr. Wesley, is now of the least possible consequence, as the episcopacy itself was of his creating. The stress of criticism will never lie upon the term, but upon the ordination itself. If the only object of introducing the subject was to show Mr. Wesley's love of simplicity, two lines, we think, would have done that as effectually as so many pages. The moral would have been as pointed, and the tenderness to the individuals concerned, greater.

Incidentally connected with this account, we find a passage which is capable, we presume, of being carried farther than the excellent author himself intended.

"Where the necessity did not appear, he (Mr. W.) highly respected antiquity, and would never deviate from the accumulated wisdom of ages, or shock the common sense of mankind. The moment he saw the necessity of giving an entire gospel ministry to his people, he revolted from conferring it in any way not sanctioned by the apostolic practice, or the usage of the purest ages that succeeded them. Hence, he never would acknowledge any ministry that was not conferred in the Scriptural, apostolic, and ancient way, by '*laying on of hands!*'"

Unquestionably, Mr. Wesley had no idea of ordination, properly so called, that is, appointment to the full exercise of the Christian ministry, in all its branches, unaccompanied with the imposition of hands. He would be led to this from the examples in the New Testament, and the practice of almost all churches from the earliest times, whether of national establishments or those dissenting from them. Accordingly, some have thought that when, upon those changes which took place among us after Mr. Wesley's decease, the act of receiving preachers into full connexion became professedly a proper ordination to the full ministry, this form ought to have come in along with *it*, agreeably to Mr. Wesley's own view above stated, and to his practice in those cases in which he gave ordination during his life. We think there is much weight in this. That act of the conference by which its preachers are received, is truly and substantially ordination, and may as well be called by this established ecclesiastical term as by any other. *This is, in* truth, its nature *and* essence, whatever it may *be* called; but though absolutely and substantially Scriptural, it can scarcely be considered as *circumstantially* conformable to the Scriptural model, without this primitive, authorized, and almost universal rite; and seeing the Scriptural example, and the general practice of churches cannot be denied, if any object to it, they are rather bound to show reasons why the Scriptural precedents ought not to be conformed to, than entitled to demand reasons why they ought; when this is surely sufficient that the example is actually in the Word of God. But though this is our view, the passage above quoted seems to intimate that the "laying on of hands" is the essence of ordination, and that the latter cannot exist without it. This, we believe, is in appearance only, and what the author did not intend to convey; and we have made these remarks to prevent this misunder-

standing, whilst we wish the authority of Mr. Wesley's judgment on this point to have its due weight. Imposition of hands is not, certainly essential to ordination; it is not ordination itself, but an expressive, significant act by which ordination is indicated, a mode of doing that which may be otherwise done. But since it is of the first importance to keep as near to the Scriptural model in all sacred offices as possible; seeing that Almighty God may have reasons for what is circumstantial and ceremonial which are unknown to us, and because of that humble deference which we owe to what He has appointed, though it be but in the way of example; and, farther, because of the expressiveness of the act itself, and the additional solemnity which it imparts to the most solemn act of the ministers of the Christian church, the reasons ought to be very weighty which can wholly justify a Christian church in abstaining from it.

In page 437 is inserted the last letter which Mr. Wesley ever wrote. This circumstance would give us an interest in it; but it is on negro slavery, a subject of lively interest at the present moment. He had borne an early and honourable testimony against the trade in human beings, that grievous national sin which so long loaded our country with guilt, and from which it never can be fully freed, until effectual measures are adopted by the legislature for the ultimate extinction of slavery throughout the empire; and this letter, as Mr. Moore justly observes, was "a fit close to a life spent in preaching deliverance to the captives, and the opening of the prison doors to those who are bound." The gentleman to whom it was addressed, was, we believe, Mr. Wilberforce, that yet *honourably* calumniated individual, who has surrounded himself, throughout his public life, with the glorious shame of advocating the cause of a race, who, to this day, are esteemed goods and chattels, and bought and sold like the beasts that perish.

"London, February 26, 1791.

"Dear Sir,—Unless the Divine Power has raised you up to be as *Athanasius contra mundum*, I see not how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But, '*If God be for you who can be against you?*' Are all of them together stronger than God? Oh '*be not weary in well doing!*' Go on, in the name of God, and in the power of his might! till even American slavery (the vilest that ever saw the sun) shall vanish away before it.*

"Reading this morning a tract wrote by a poor African, I was particularly struck by that circumstance,—that a man who has a black skin, being wronged or outraged by a white man, can have no redress: it being a *law*, in all our colonies, that the *oath* of a black against a white goes for nothing. What villany is this!

"That He who has guided you from your youth up, may continue to strengthen you in this and all things, is the prayer of, dear sir,

"Your affectionate servant,

"John Wesley."

Such was Mr. Wesley's brief, but strong, and almost dying testimony against slavery, which, we trust, none of his followers will ever forget.

The author, page 418, justly commends the brevity and clearness of Mr. Wesley's notes on the New Testament, especially as they were intended to be one of the standards of doctrine in the Body;

* In this passage, and in the following paragraph, we presume Mr. Wesley had special reference to the slavery of the West Indies, as appears from his using the phrase "our colonies," and the date of the letter "1791."—*Am. Ed.*

and in this work, with respect to theological difficulties, Mr. Moore observes, "As he informed me, he took care not to bind any man's conscience where God had not bound it." In a note Mr. M. instances some of those "difficult questions," which Mr. W., as he states, left thus free. We demur to two of the three which he has adduced; but to the third, the doctrine of Christ's descent into hell, we agree with him. It is a point on which Mr. Wesley was too wise and too liberal to bind any man. Mr. Moore, however, seems, in the conclusion of his note, to treat the doctrine of Christ's descent into that region of hades, which is popularly called hell, with greater seriousness, imagining it to be connected with a possible pernicious consequence, which few, we believe, have ever suspected, and for which, certainly, there is no logical foundation. He has not stated the reason for that opinion, as held in modern times, with exactness. "One of its principal supports," he observes, "is that as all power was given to Christ, so he must take possession of every part of his dominions, and consequently of hell." Now, *so* stated, we believe that this has seldom, if ever, been urged as an argument for this opinion; and, when correctly stated, it has not been urged "as one of its *principal* supports," being, at best, a secondary and auxiliary reason. The real ground of this opinion, which we grant ought to be as free as the author represents Mr. Wesley to have left it, is that, in the judgment of those who adopt it, several important passages of Scripture are more satisfactorily explained by the hypothesis; and the consideration of these forms a subject of biblical criticism, certainly not to be despatched in two sentences of a note. The argument by which Mr. Moore connects this opinion with the salvation of fallen spirits, is wholly, and on the first view, futile, and can leave no impression but that of surprise: "But did he thus take possession of hell as the *Son of Man* and Mediator? *If so, then* it should seem there is *hope* for those consigned to it." This, indeed, would be valid if he took possession as Mediator "for those consigned to it;" but, unfortunately for the author's argument, nobody has affirmed this; and he might take possession as "Son of Man," in a far different character from that of Mediator, even that of Lord and Judge: "*for the Father* hath given him *authority to execute judgment also*," *for this* very reason, "*because he is* the Son of Man." The conclusion of the author on this point depends wholly on an assumed and unsound premise, and the doctrine is left as innocent as he found it. It has about the same relation to the consequence which his note would connect with it, as Tenterden steeple to the Goodwin sands.

Mr. Moore's view of the character of Mr. W. is in his best manner; discriminating, just, embued with affectionate and venerating remembrance, dignified, and nowhere deteriorated in its effects by the common-places of panegyric. It is, perhaps, too limited in his range of topics; but highly instructive. The observations on his writings are exceedingly just; but knowing, as we do, the peculiar fitness of the author, to have presented an analysis of the most important labours of Mr. Wesley's pen, and to have drawn out his doctrinal views on some of those points, by which he was

most distinguished from others, and to exhibit their true lines of demarcation, and their bearing on the general system of experimental Christianity, we regret that what is so excellent as far as it has been done, should not have been carried farther.

In the course of the work, we have observed two or three instances of an approach to sarcasm, in speaking of individuals, which might as well have been omitted. We may instance the preface, where Mr. Southey is called "a writer by trade," and allusion is made to "his patrons the booksellers;" as implying some reflection upon his sincerity. On the fairest grounds, Mr. Southey has received in that powerful preface, and in the course of the work, "his portion of meat in due season;" but, generally speaking, it is surely no disgrace to any man to be a writer by profession. Such was Dr. Johnson, and such were many others, whose names have the most honourable places in our national literature; nor does it follow from this that a writer should, as a matter of course, lend his conscience to please his "patrons the booksellers," any more than that a preacher by profession should bend the truth to please his congregation. Mr. Southey was incompetent to the task of writing the Life of Mr. Wesley; he got out of the path, for this plain reason, that "he walked in darkness;" and in a few instances he has offended against candour, and submitted to the dominion of prejudice; but we see no reason to charge him with intentional wrong; and we have a much better opinion of him than to believe that he would knowingly sacrifice truth for the sake of making his book more saleable. These, however, and some other minor opinions and remarks, rest with the author; for though this Life of Mr. Wesley is to be regarded as, in some sense, the authorized and sanctioned publication of the conference, by whom it was gratefully received upon the offer of the author, who generously devotes the profits to the carrying on of the work of God by the instrumentality of the Body; yet every author must claim a large scope for the exercise of his own judgment in works so miscellaneous as this, and the Connexion can only stand committed to it in substance.

As a whole, that Connexion owes a large debt of gratitude to the venerable author, for undertaking so laborious a task at an advanced period of life, and for the vigour and ability with which he has executed it. To the Methodists themselves it is an invaluable treasure; though we still think, high as our sense is of the value of these volumes, that a Life of Mr. Wesley adapted to the religious public at large, is still a desideratum. Such a work would be freed from many of those details which are interesting chiefly to the Methodists themselves, and from the greater part of those disciplinary and personal controversies and bickerings, which, though they engaged attention for the time, were but of temporary interest, and have, in some instances, been too carefully perpetuated among ourselves. For such a work the present will, at some future time, furnish valuable materials, and would still retain its own peculiar interest, were one more general in its object executed in the ablest manner.

To Mr. Moore's work is added an appendix occupying about 100 pages, and consisting of a corres-

pondence between Mr. Wesley and a person who assumed the name of John Smith, (who is generally supposed to have been Archbishop Secker,) on some of the most important doctrines of Methodism. Mr. Wesley's letters contained in this correspondence will be read with lively interest; for, although they cannot be considered as expressing his maturest thoughts on the subjects of which they treat, being written at an early period of his extraordinary career; yet they will be found to comprise much valuable instruction, and the Methodistical student, especially, will be disposed to present to Mr. Moore his cordial thanks for their publication.

ANECDOTES OF MR. CHARLES WESLEY.

IT has been said, "that one born a poet, is a poet in every thing." I have often thought of this sentiment when contemplating the character of Mr. Charles Wesley. He had great eccentricity, even from a child. Divine grace soon corrected this constitutional exuberance; but something of it innocently remained throughout his whole life. When at the university, in early youth, his brother (as he informed me) was alarmed whenever he entered his study. *Aut insanit homo, aut versus facit.** Full of the muse, and being short-sighted, he would sometimes walk right against his brother's table, and perhaps overthrow it. If the "fine phrenzy" was not quite so high, he would discompose the books and papers in the study,—ask some questions without always waiting for a reply,—repeat some poetry that just then struck him,—and, at length, leave his brother to his regularity: but all this was soon corrected by "*the wisdom from above.*"

His complete knowledge of the classic writers, and his high relish for their beauties, when it could be drawn from him, (for he was dead even to that kind of applause,) has often excited my surprise, how he could bring himself into the bondage of regular study, which he must have done to attain such excellence. But his brother Samuel was his tutor, and kept him, *pro imperio*, to his books till the drudgery was over; and then the stores of Greek *and Roman* poetry were a sufficient *stimulus*. One day, after having talked on religious subjects for some time, he broke out,—"Come, I'll give you two hundred lines of Virgil." He began, and it was Virgil indeed! I question if the great poet was ever more honoured. The prosody was as truly Roman as the language.

When he was nearly fourscore, he retained something of this eccentricity. He rode every day, clothed for winter, even in summer, a little horse grey with age. When he mounted, if a subject struck him, he proceeded to expand and put it in order. He would write a hymn thus given him, on a card, (kept for the purpose,) with his pencil, in shorthand. Not unfrequently he has come to our house in the City-Road, and having left the pony in the *garden* in front, he would enter, crying out, "Pen and ink! Pen and ink!" These being supplied, he wrote the hymn he had been composing. When this was done he would look round on those

* "The man is mad, or making verse."

present and salute them with much kindness, ask after their health, give out a short hymn, and thus put all in mind of eternity. He was fond of that stanza upon those occasions:

> There all the ship's company meet,
> Who sail'd with the Saviour beneath:
> With shouting each other they greet,
> And triumph o'er sorrow and death.
> The voyage of life 's at an end,
> The mortal affliction is past:
> The age that in heaven they spend,
> For ever and ever shall last!

It seemed to me that he could never study regularly after he was delivered from tutors and governors. His hymns and sacred poems, which will be admired beyond any thing of that kind, when the age shall have a truly religious taste, perhaps owed much of their strength and excellence to that circumstance. His feelings were strong, his affections warm, and his imagination ardent; and, as he was a master of language, the subject flowed from him in an order that no study could supply. But he seldom, if ever, wrote a line upon any subject that was given to him. He admired Mr. Fletcher beyond all men; but he never, I believe, wrote a line upon his death. His brother requested him to write an elegy upon that occasion, "which," said he, "I will print with my funeral sermon." He made no reply, but seemed to nod assent. Some time after, I asked Mr. J. Wesley if he had received the elegy. He replied, "No: my brother, I suppose, is waiting for a thought. Poets, you know, are maggotty." The thought, I believe, never came.

I have now before me the strongest testimony that can be given at this day, that he refused a living of five hundred pounds a year, choosing to remain among the people that he loved. He also refused a large fortune offered him by a lady whose relatives had quarrelled with her; telling her in his usual short way, "it was unjust." The lady, after trying in vain to bend his spirit, informed him that she "had struck his name out of her will; but that, nevertheless, her family should not possess the fortune." Being advised to accept the fortune, and give it to the relatives,—"That is a trick of the devil," said he; "but it won't do. I know what I am now; but I do not know what I should be if I were thus made rich."

In the three or four last years of his life, he visited the prisoners under sentence of death in Newgate. Having become acquainted with the Rev. Mr. Villette, the ordinary, he had full liberty for this work, and frequently preached what is called "the condemned sermon." I attended him upon one of those occasions, and witnessed with feelings which I cannot describe, the gracious tenderness of his heart. I saw the advantage of proclaiming the gospel to those who knew they were soon to die, and who felt that they had greatly sinned. He composed many hymns, most strikingly suited to their unhappy condition; and used to come, as before mentioned, to the Chapel-house in the City-Road, and after reading those hymns to us, he used to call us to unite in prayer for these outcasts of men. When we arose, something of that peculiarity would sometimes appear, which I have already noted. He would ask, "Can you *believe?*" And, upon our answering, "Yes, sir," he would flourish his hand over his head, and cry out, "We shall have them all!" and immediately hasten away to the cells, to hold out life to the dead.

I must mention the remarkable gift which he possessed, of prompt-

ness in answering attacks, or replying to the remarks of those who attempted to hedge him in. Soon after the work of God began, the question of absolute predestination was introduced among the people, and was soon followed by Antinomianism. Mr. Charles Wesley was roused to the most determined opposition against this evil, which was making havock of the people around him. One day he was preaching in Moorfields, and having mentioned those things, he added, "You may know one of these zealots by his bad temper." A person in the crowd immediately vociferated, "You lie!" "Hah!" said Mr. C. Wesley, "have I drawn out leviathan with a hook?"—*Moore's Life of Mr. Wesley*, Vol. ii.

NATURAL AND MORAL ABILITIES.

The Editor of the "Western Recorder," a religious newspaper printed at Utica, introduces to his readers an extract from a sermon of the Rev. Mr. Beman, because, he says, it contains "one of the choicest exhibitions of the doctrine of natural and moral inability" he has "lately seen." Now we have no objection to this: it may be, for aught we know, the choicest exhibition of this doctrine ever before given to the public. But against the doctrine itself, as it stands connected with other parts of a creed universally adopted by Calvinistic and Hopkinsian ministers, we have many objections. We, however, agree with the author of the sermon, that the only reason why sinners do not *repent and believe the gospel*, is because they *will* not; and we have no objection to his calling this obstinacy of the sinner's mind, a "moral inability:" nay, we go farther still, and agree with him in asserting, that while sinners persist in their wilful obstinacy they *cannot* repent; for who is so inconsistent as to suppose that a sinner has an ability to will in two contrary directions at the *same time!*

But, though we so far agree, there are other points in which we think our discrepancy is not slight. In the first place, we think that he misrepresents (without doubt, unintentionally) his antagonists, when he says they believe that a sinner's "obligations to repent and believe the gospel are created by the fact, that God communicates assistance and grace to him, without which these obligations would not exist." We know not, indeed, but that Mr. Beman may have found a people who hold this strange and inconsistent notion; but, as far as we are concerned, and we have reason to think he directed his censure at us, we beg leave to say that we hold to no such thing. On the contrary, we think, that the *obligation* of man to love his God with all his heart, arises from the *relation* in which man stands to his God, as his Creator; and that neither the fall of Adam, in which is included our own apostasy, nor any state of guilt into which we may plunge ourselves, annihilates this obligation. It is as lasting as eternity, and as comprehensive as intelligent existence: and the extent of this obligation is described in that immutable law which is founded in the nature and fitness of things. An inability, whether it be physical or moral, to obey this law, by no

means exempts the sinner from the obligation.

But while we freely grant this point to Mr. Beman,—not, indeed, as conceding any thing in favour of his system, it being a truth we always held sacred,—we affirm that God does not, nor cannot, while he remains just and good, and while the gifts of his grace to man are not withheld, require any *probationary* sinner to fulfil this obligation without the communications of his grace and Spirit. Waving, for the present, all other considerations in support of this position, we say he cannot do this, *because this grace and Spirit are given to every man during his probation*. You might as well say that a man can see without the light at mid-day, as to say that God requires a sinner, during his merciful visitation, to repent and believe the gospel without gospel-grace, although the obligation to do so antedates with man's apostasy. While the light shines I cannot see without it, any more than I can write without the use of my pen while I am actively employing it for that purpose. The blessings of the gospel, among which are included the power to repent, believe in Christ, and to love God with all the heart, are in the hands of every man whose sins have not thrown him beyond the reach of mercy; and while this is the case, how can God require him to do these things without them?

Another objection against the theory, as explained in this sermon, is, that it is advanced in connexion with the belief that all things happen; not only according to God's decree, but according to the efficient operation of Divine agency on the heart. From whence springs this *disinclination* to good, this "hatred to God and his ways?" According to the new divinity advanced by Mr. Hopkins,—and this notion of a "moral inability" belongs to that divinity,—it is, "according to the wise constitution of God," derived from Adam, as a consequence of his sin and fall. And how came he to sin and fall? Because God from all eternity decreed that he should. And why is it that this disinclination to good is destroyed in one sinner and not in another? Because God, according to his sovereign pleasure, selects whomsoever he will as objects of his love, operates directly on their hearts by an irresistible influence, and changes them from sin to holiness; and leaves all the rest under the domineering influence of an *inability* to do good, that they may thereby fulfil the original, unalterable, and eternal decree of God. Now, according to this doctrine, which is professedly believed in by every Hopkinsian minister, we ask, and we should rejoice to have a satisfactory answer in the negative, can the sinner be blamed consistently with justice and goodness, for the want of a *disposition* to return unto God, and to love him? This inability has been induced by causes as completely beyond his control, as are the movements of the luminaries of heaven. It is, according to the notion above stated, an effect resulting entirely from causes which operated in conformity to, and under the immediate agency of the "decretal," as it has been called, "will of God." How idle is it then for a man who believes in a doctrine so absurd and shocking, to say that the "difficulty in the way of a sinner's returning to God, is wholly of a moral and not of a physical character." Though we fully believe this assertion, yet on the principle of universal and eternal decrees, we see there is a

much more insurmountable difficulty in the way; even the eternal and immutable decree, purpose, and will of that God who determined that those sinners should for ever be held under the iron bondage of this moral inability.

But we have yet another objection to this theory: the way in which it is stated, it is self-contradictory. It says, that while the sinner is held under the domineering influence of this moral inability, he has a natural ability to do what God requires, independently of divine grace. It follows, therefore, that the same identical sinner has a natural power to do that, for the performance of which he has no moral power. We doubt whether this will hold good in any one instance. Suppose I have *natural* but no *moral power* to write: it might be granted that so far as the power to take my pen, and form letters and words is concerned, I have this power naturally; that is, my bodily powers are sufficient to do this, provided I have a willingness of mind to do it; but while my mind or disposition is fixed that I will not write, I ask whether my physical powers are sufficiently strong to conquer this moral inability, and make me write whether I will or not? If so, then I have a natural power to do that which I utterly and obstinately refuse to do. What now becomes of this contemptible inability? So far from being a hinderance to the exercise of my natural functions, it is compelled to yield to superior force, although it still exists, and exerts its utmost strength to resist the control of its more hardy antagonist.

If we apply this theory to moral and religious subjects, we shall see its absurdity still more prominent. Here is a sinner obstinately bent on persisting in his rebellion against God. His moral aversion to God impels him on in his straight forward course of folly and sin; and he proves the strength of his moral inability by his determined opposition to spiritual and divine things. Notwithstanding all this, according to the theory we are opposing, this man has natural power, independently of divine grace,—for grace is supposed to have no concern with the natural power of man, it being only concerned in subduing his moral powers,—to repent, believe in Christ, love God, and, of course, go to heaven, a most graceless wretch!

But, after all, of what avail is either natural or *moral power*, ability, or inability, against eternal, unalterable decrees? Whatever advantages a *reprobate* may possess, it is certain, that if this doctrine of universal decrees be true, he is doomed to hell without reprieve.

Allowing, that though "all have sinned, and come short of the glory of God," yet Christ has *died for all*, the aids of the Holy Spirit are granted to all in the day of their merciful visitation, we may then perceive that the only reason why sinners do not repent and love God, is because they *will* not. But what can this *will* not do in opposition to the immutable and eternal determination of God? According to the principle, therefore, on which the theory of a natural ability, and a moral inability is engrafted, the want of a disposition is no reason at all why sinners do not repent and believe in Christ; but this reason is to be found solely in that sovereign pleasure of God, which leads him to refuse to break down this disposition, and subdue it to the obedience of Christ.

FRIENDLY HINTS TO ALL WHOM THEY MAY CONCERN.

Extract of a letter from the Rev. Bezaleel Howe, *to the Editors, dated June 7, 1825.*

You will perceive that the demand for the Magazine on this circuit has very considerably increased; and, I am fully persuaded, that with a little exertion, it may have a very extensive circulation; and, that from the manner in which it is conducted. it will prove a lasting benefit both to the minds and morals of its readers. It will create a taste for reading, and afford a useful occupation of time which would otherwise be spent in idleness, if not in sin, and thereby prepare the hearts of its readers for the reception of the word preached.

I know not that there was more than one subscriber on this circuit last year; and many to whom I have spoken on the subject, knew not that such a thing was in existence, and even when first informed of the fact, few could be induced to subscribe: but now, when they see it and read it, they are not only satisfied but delighted; and if our people generally possessed means of payment, I am satisfied that the subscription list would be doubled.

Extract of a letter from Mr. Samuel Williams, *of Chillicothe, Ohio, to the Editors, dated June* 14, 1825.

I have obtained seventeen new subscribers for the Magazine since my last order. Most of these I obtained at the close of a camp-meeting, in about fifteen minutes, though I only presented the subscription privately. Several of these had *never before heard that such a work was published!* Others, who had heard of it, had not before the *opportunity* to subscribe. I am persuaded that had I attempted it earlier in the meeting, before the greater part of the people had departed, I could have got at least twice as many names as I now send you. And I am more than ever convinced that it must be owing to inattention, at least, on the part of some of the preachers on the circuits, that no more subscribers are returned by them. Can nothing be said or done that will induce them more generally to engage heartily in this matter?

The great revival here has not yet come to a close. Sinners are still awakened, mourners converted, believers strengthened, and built up in the faith of the gospel; and the whole church appears to be "strong in the Lord, and in his mighty power." The number of members added to this society since the conference last September, is at this time three hundred and fifty-four.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

NEW ENGLAND CONFERENCE.

From the minutes of this conference, which was held in Boston, the 8th of June last, we give the following abstract. It will be recollected that in consequence of this conference being divided last year, the number of members and preachers will appear less this year than last. We hope to be able to give an account of the Maine conference in our next number.

Preachers received on trial, 17. Ordained deacons, 12. Located, 3. Returned supernumerary, 8. Superannuated, 1. Numbers in society, 16,055.

Stations of the Preachers.

Boston District.—*Edw. Hyde*, P. E. Boston—*Timothy Merritt, Isaac Bonney*, Aaron D. Sargeant. Cambridge—*Damon Young*. Charlestown—Orange Scott. Saugus and Malden—La Roy Sunderland, Sereno Fisk. Lynnwood End, Marblehead, and Salem—*Epaphras Kibby*. Lynn Common—*J. F. Adams*. Newbury—*John Adams*. Ipswich and Gloucester—Aaron Waitt, Aaron Joycelin. Dorchester—S. G. Atkins, *Solomon Sias*. Weymouth—*S. Norris*. Marshfield—Henry Mayo, Benj. Jones. Duxbury—*Bartholomew Otheman*. Fairhaven and Middleborough—*Leonard Bennet, Asa Kent*, sup.; Geo. Sutherland. New Bedford—*Fred. Upham*. Sandwich and Falmouth—*Erastus Otis*, John Hutchinson. Martha's Vineyard—*David Culver*. Nantucket—*Daniel Fillmore, Jotham Horton*. Barnstable—*Hezekiah Thatcher*. Chatham—*Nathan Paine*. Wellfleet—*Lewis Bates*. Eastham—Ephraim K. Avery. Provincetown—*Shipley W. Willson*.

New London District.—*Joseph A. Merrill*, P. E. Needham—*John Lindsey*, Jared Perkins, H. S. Ramsdell. Ashburnham—*Aaron Lummus*. Winchester—George W. Fairbank, John E. Risley. Brookfield—*Joel W. M'Kee*. Springfield—*Daniel Dorchester*. Wilbraham—*Isaac Jennison*. Tolland—*Elisha Frink, Benj. F. Lambert*, Milton French, sup. Hebron—*Amasa Taylor, Elijah Willard*. New London—*Isaac Stoddard*. Warwick—*Benjamin Hazleton*, Warren Wilbur. Providence—*Daniel Webb*. Bristol—*Phineas Peck*, sup. Newport—*Enoch Mudge*. Rhode Island and Little Compton—Newill S. Spaulding. Somerset—*Heman Perry*. Easton and Stoughton—*Charles Virgin*. Mansfield—*Ebenezer Blake*, Daniel L. Fletcher. Milford—*Edward T. Taylor, Thomas W. Tucker*, sup. Pomfret—*John W. Hardy*, John W. Case. Norwich—*Elias Marble*, Reuben Ransom.

Vermont District.—*Wilbur Fisk*, P. E. Lyndon—John G. Dow, Justin Spaulding. Danville—*Thos. C. Pierce*, Ebenezer Ireson. Hardwick—Roswell Putnam, Ira Bidwell. Derby—Nathaniel W. Aspinwall. Barre—*John Lord*, David Leslie, Elihu Scott. Moretown—John Foster, Darius Barker. Vershire—Isaac Barker, Nathan W. Scott. Norwich—*Joseph B. White*. Chelsea—Jas. Templeton. Barnard—Abm. D. Merrill, Benjamin C. Eastman. Rochester—Benjamin Paine. Weathersfield—Chas. D. Cahdon, George Putnam Athens and Weston—*Elijah Spear*, William Barstow. Unity—*Joel Steel*, Amasa H. Houghton.

New Hampshire District.—*Benj. R. Hoyt*, P. E. Portsmouth—*Jacob Sanborn*. Dover—John N. Maffitt. Somersworth—*Eleazar Steel*. Rochester—Herschel Foster. Gilmanton—*Zenas Adams*, sup. Tuftenborough and Sharpleigh—*William M'Coy*, Enoch Bradley. Sandwich—James B. H. *Norris*, Nathaniel Norris. Plymouth and Bristol—*Jos. Kellum*, David Stickney. Landaff—*Haskel Wheelock*, George Storrs. Lancaster—Benjamin Brown, Rowse B. Gardner. Orford—*Charles Baker*, Nathan Howe. Canaan and Lebanon—Caleb Dustin, Giles Campbell. During—Samuel Kelly, Matthew Newhall. Sutton—Ezekiel W. Stickney. Pembroke—Moses Sanderson, William R. Stone. Poplin—*Squire B. Haskell*, Edwin Plummer. Salem—Jos. Allen. Epping—*Orlando Kinda*, sup.; *John Broadhed*, sup. Salisbury—Amasa Buck.

George Pickering, Conference Missionary.

David Kilbourn, Ephraim Wiley, and David Copeland, are transferred to the Maine Conference.

The next Conference will be held at Wilbraham, Massachusetts, on the 7th of June, 1826.

GOOD EFFECTS OF CAMPMEETINGS.

Communicated to the Editors by the Rev. Thomas Madden, *Niagara, July* 4, 1825.

The song of gospel triumphs must ever be grateful to that ear which has any relish for divine melody. And while the promulgation of sacred truth unites the common interest and efforts of religious communities, the success of their attempts gives fresh vigour to their exertions, and excites warm emotions of gratitude in the hearts of those who know from experience how to appreciate its principles. Hence the feeblest dawn of gospel light among the benighted sons of men, is a subject of new gratulations to the truly pious heart. Considering this, the subject of the present article may not

be thought unworthy of notice in a religious publication, designed for the religious instruction and encouragement of all ranks and conditions of men.

In America, perhaps, no single means has been more successfully used for the awakening and conversion of sinners, than campmeetings. Prejudices against them are, to be sure, strong in the minds of many, especially among the higher classes of society. And by the tongue of slander, under the influence of a mind darkened by ignorance and biassed by prejudice, many injurious reports, as unjust as they are unfounded, have been circulated respecting them. But the one now about to be noticed claims an exception from all such animadversions, and may be recorded on account of the very commendable behaviour of all present, as well as for the divine blessings that attended it.

It commenced the 7th of June, on Young Street, about fourteen miles from York, and closed on the 10th. It was not very numerously attended, probably from 500 to 1000 persons, upwards of 200 of whom were professors of religion. At the commencement, a very weighty and applicable discourse was delivered on these words, "Lord, help me." Every countenance indicated anxiety to hear, and every heart appeared willing to receive the sacred word. A devotional spirit seemed to breathe through the whole assembly. The nights, excepting the hours of rest, were principally employed in devotional exercises. Several discourses were delivered each day, with the occasional intervention of seasons for prayermeetings, &c. The ardour of divine love and zeal among the pious seemed to increase during the whole meeting, and the Lord, of a truth, was in the midst to own and to bless. Between sixty and a hundred professed to obtain a change of heart on the encampment, and many more appeared deeply awakened. The conduct of the assembly during the whole meeting is worthy of remark and panegyrick. No instances of disorder occurred on the encampment.

This meeting was profitable to all. Sinners were awakened, mourners were comforted, penitents converted, the lukewarm stirred up to a holy engagedness, and the pious abundantly blest. In short, much good, every way, was done in the name of the holy child Jesus.

(The above was written before the circumstances included in the following transpired.)

On the 24th of June another campmeeting commenced at Mount Pleasant, about five miles from the Grand river. Many interesting circumstances occurred, but none which excited such general interest and attention as those which relate to the Canadian Indians. There were about a hundred of them on the encampment, about half of whom were professors of religion. Their tents were pitched by themselves on one side of the encampment. When the trumpet sounded for preaching, they would come to their seats with apparent haste, and there remain, attentive and serious, during the whole exercise. A severe reproof, as well as an instructive lesson, to many who attach to themselves superior attainments in knowledge and accomplishments.

During the whole meeting they took a deep interest in the worship of the Most High; and between ten and twenty of them professed conversion. It was delightful, as well as affecting, to see the unaffected simplicity and artless sincerity, of these poor, but happy Indian converts.

On sabbath, Thomas Davis, a Mohawk chief, addressed the Indians in his own tongue. With his eyes filled with tears, and with an elegance of gesture peculiar to the natives of our forests, he continued his remarks for a considerable time. Among many other things, he told them that if they were faithful to God, when their mockasons were worn out he would provide them with more; and, if their corn was poor at any time, he would support them; and after their toil and hunting were over he would take them to heaven. He was followed by a young Indian, (viz., Peter Jones,) who spoke in the Mississauga language. After speaking some time in his own tongue, he addressed the assembly in English. His expressions were easy, fluent, and energetic. He gave a short account of his own experience: he said that he was converted about two years before at a campmeeting, and then exclaimed, "Oh, what a good place campmeeting is." With a heart overflowing

with gratitude, he, in the name of his nation, thanked the white people, the Methodists in particular, for their kindness in sending the gospel to the Indians, and for delivering his nation from that state of ignorance and wretched intemperance, to which they had formerly been reduced. He told them of the blessed success which had attended their exertions, among the Indians. That upwards of sixty had already been converted, and could testify that God had power to forgive sins. He said, if they continued their efforts among the Indians, in a little time all their tribes would be brought to a knowledge of God. He added, that the most earnest prayer of the Indians was, that the Lord would keep them from drinking whiskey: and he prayed in all the fervour of his soul, that God would drive the horrid practice from his nation. He entreated his white brethren to pray for them, that the Lord would continue to revive his work among their tribes; and said that they would pray too, and if they never met again on earth, he hoped to meet them in heaven. His address deeply affected the assembly. In partaking of the holy sacrament, some of them were so overwhelmed with gratitude and joy, that they had to be carried from the communion table.

The religious instruction and welfare of these aborigines of our country, appears to excite a general sympathy and interest; and the prospects among them are very encouraging.

The Lord's name be praised that he begins to claim the heathen for his inheritance, and the uttermost parts of the earth for his possession.

From the Wesleyan Methodist Magazine.

SHETLAND ISLES.

Eastcott, March 21st, 1825.

YESTERDAY I received a letter from Mr. Dunn, from Lerwick, dated February 16, 1825, from which it appears that all our preceding letters, for some months, have been lost; a little vessel that had sailed from Leith with the mail to Lerwick, about *two months* ago, having never been heard of since, Mr. Hindson, who was sent by the President to supply the place of him "who departed from the work," was to have sailed in that vessel, but was providentially prevented. He waited for another vessel, and arrived safely, in less than three days' sail, on Saturday, Feb. 12. Mr. Dunn had intended to have taken a long journey westward, but his brethren very properly prevented him, finding him not sufficiently recovered from his late long sickness to bear the fatigue. He however took one of sufficient difficulty, in which God has been blessedly with him, as you will find from the following extract from the above letter.

I am, dear sir, yours truly,

A. CLARKE.

Lerwick, Feb. 16th, 1825.

My dear Doctor—I did not undertake the journey west, which I was intending the last time I wrote. After I had put on my great coat and boots, and was just going to set off, Messrs. Lewis and Wears almost insisted on my remaining in town a little longer, until I had acquired more strength. I have since, however, visited the parishes of Nesting, Lunnasting, Delting and Northmavin, in two of which places I had never preached before. The weather has been such as the aged say they never recollect: and I am certain it has not been so severe for the three winters that I have been in Shetland; so that I am thankful I got through so well. The prospects in every place are cheering; and the preaching is well attended. I formed two new societies, and admitted nearly thirty to the classes, who had never met before. I believe in a very short time the number in each place will be two or three times that amount. The valley of dry bones is already beginning to heave; and if we can only obtain suitable men to prophesy, I have no doubt we shall soon see a great army raised up, the living, the living to praise God. An extract from my journal will give you the best idea of our proceedings andprospects in these places.

"Jan. 22, 1825.—I left Lerwick this morning in an open boat with six men; and after rowing thirty-five miles, a northern course, we arrived, about seven at night, very cold and hungry, in Northroe, a part of the mainland I

had not visited before. Mr. Gardner kindly received me, and offered ground if we would build a chapel in Yell. I feel for that large island, and am sorry my time will not permit me to visit it. —23d. At ten this morning, and two in the afternoon, as no house could contain the people, I was obliged to preach on the beach. Many appeared to feel the word: two new members were joined to the class. I walked to Sandroe, and preached at six in a large cottage, which was crowded with attentive hearers, and met the class: two persons were there who had not met before:—24th. I was prevented this morning from going to Uyea by the storm, and preached in the house, but never with such pain before; the effect probably of preaching yesterday in the open air. I baptized a child, met the class, and joined two new members. In the evening I attempted to preach again, as a large congregation was assembled, and met the class, when another new member was present.—25th. I felt liberty in preaching this morning from 2 Tim. iv, 6, 7, 8; and two others attended the class. In the evening I preached in a cellar on the beach to a large company, and met the class, and added another to it.—26th. After preaching this morning, I met the class, at which were two new members, and I left Northroe. This district is in Northmain; it contains, within a compass of three or four miles, about 700 inhabitants, who are distant from the parish kirk from eight to twelve miles. As they have to pass over very dreary hills, where there is not the least appearance of a road, very few are able to attend, and those who do, a respectable gentleman informed me, are frequently injured in their health. There are few places where a small chapel is more needed. I left exactly fifty persons in society, who are all living within two miles of each other. In walking to Lochend, I had to face a strong wind and heavy rain, but was able to preach at six. I attempted to form a class, and four remained for that purpose.—27th. We have had such a storm all the day as I never witnessed; we all feel thankful that the house is still standing. I have preached thrice in Mr. Lawrenceson's kitchen, and met the class.—28th. After preaching this morning, and meeting the few members, I took boat for Ollaberry, and met with a very hearty reception from Arthur Cheyne, Esq., and preached at seven o'clock.—29th. I preached at ten, and told those who wished for more advice about their souls, that I would meet them in class, and two remained. I preached again at night.—30th. I preached to about 200 very attentive persons in a large booth, and met the class, which contained two new members. At four, I preached again, to nearly the same number; and two more remained to meet in class.—31st. At ten I preached for the last time in Ollaberry, and seven new members were added to the class. May they be faithful! I took boat to Bray in Delting, and preached to a good number in the school-house.—Feb. 1st, I preached at nine, and then examined some of the scholars. I walked through the snow to the venerable old mansion of Busta, the seat of Arthur Gifford, Esq., and was politely received by that very respectable gentleman, with whom I spent a very pleasant evening. I preached at six. He generously gave me half an acre of ground in Northroe, a most eligible situation for a chapel, and a dwelling-house if required. He did it in such a noble manner as I shall not soon forget. May my God remember him for good!—2d. I left Busta this morning, crossed the Voe to Wethersta, walked two miles to West Scour, and took a boat five miles to Lunna: but such a voyage I never had: the wind blowing, the snow descending, and the waves dashing over the side of our little skiff, rendered our situation dangerous, and the cold almost intolerable. When I landed, I was completely exhausted, and wet to the skin, but knew not where to go. I found out a cottage, immediately took off all my clothes, lay down on a straw bed, and slept soundly until nearly seven, when I arose and preached. I told the people I would meet privately those who were concerned for their souls' salvation: seven remained.—3d. Such a storm of wind and snow I never witnessed; and as the people could not venture on the outside of their doors, I preached to the family. —4th. I preached to a good number in the morning, took boat to Vidling, and preached. I walked to Skelberry, and preached again at night.—5th. I preached in Skelberry, and walked three miles through deep snow to Catfirth, and preached at seven.—6th. I preached twice in Catfirth to large

congregations, and met the class: two new members were present. In the evening I took boat to Loxfirth, and was warmly received by James Hay, Esq., a very friendly and intelligent gentleman: he was often in company with Mr. Wesley, as long ago as the year 1762. I preached at six, and the next day travelled through the snow to Lerwick, seldom better pleased with a journey. I think, upon the whole, that Methodism was never in such a flourishing state in Shetland, nor our prospects more cheering. I hope our kind friends in England will still send us help, that we may be able to maintain the ground we have, and to go on to possess what yet remains. I am satisfied, that there are but few places of the same size, in our missionary field, of greater importance than this. I heard from Mr. Lewis yesterday; a good work is going on. The dwelling-house is just finished: it is a most excellent building; but as it is not sufficiently dry yet, I have taken our present lodging for another quarter.

Yours very affectionately,

SAMUEL DUNN.

P. S. Your readers will perceive that here is a great and a gracious work; and who but those who have given their *lives* to the Lord, will go through all the dangers and miseries of these travels, in order to reach, gather, and feed those lost sheep of the house of Israel? Several friends, last year, besides our excellent friend Mr. Scott, have contributed to this work. I ask them, for God's sake, to continue their bounty. Our necessities at present are very great, and I am sure that their offerings to God on this behalf will highly please him who has loved them, and whom they serve.

I am truly yours,

ADAM CLARKE.

CEYLON MISSION.

Extract of a Letter from MR. STOUP, *dated Galle, August* 1, 1824.

HAVING arrived at my station in safety and peace, with heartfelt gratitude do I recount the many mercies which the Lord has bestowed upon me since the period when I received your parting counsel and blessing; and I do not place among the least of them the gracious support and consolation which I experienced under that otherwise painful circumstance, the leaving my native shore. I am persuaded that no other motive would ever have induced me to take such a step, but that of "preaching among the heathen the unsearchable riches of Christ;" but with such a motive, far from feeling any thing like regret at the period to which I allude, I then rather exclaimed with wonder and self-abasement, "Unto me, who am less than the least of all saints, is this *grace* given!" Our passage, which occupied twenty weeks, from the time of our embarkation to that of our landing at Colombo, was rather a long one, yet many circumstances conspired to make it pleasant. We had remarkably fine weather, which enabled us to spend our time pleasantly and profitably; and our fellow passengers were very agreeable, which greatly mitigated the weariesomeness of so long a voyage. We had anticipated some little inconvenience and interruption of our comforts from having so many troops on board; but in this also we were agreeably disappointed, as it afforded us an opportunity, which we gladly embraced, of preaching to them the gospel of Christ. The little meetings which we held amongst them, were in some measure a substitute for those abundant means of grace which we had left, with our country: they were often attended with the divine presence; and proved seasons of refreshing to our souls. It was truly gratifying to see soldiers and sailors uniting with us in singing our "great Redeemer's praise," and bowing the knee with silent reverence, while we addressed the throne of grace; or sitting in deep attention to hear the word of life expounded and enforced; and we are encouraged to hope, that the seed thus sown, though sown in weakness, will not perish, but that it will hereafter spring up and bring forth much fruit: however, we have the testimony of our consciences, that in "simplicity and godly sincerity we had our conversation" among them. On our arrival in this island we were received with the most cordial affection by our dear brethren, especially by brother and sister M'Kenny, with whom, after spending a few days, I pro-

confided to my appointment at Galle. On my journey to this place I had an opportunity of seeing a part of the labours of our brethren, and also of the fruits of them, which, I do assure you, were highly gratifying. I chiefly allude to the schools, which I visited, and which I found in the greatest order. I examined several of the scholars in reading, in which they acquitted themselves in a manner which far exceeded my expectations; they also repeated the catechisms, and the Lord's prayer, with great correctness. I was not less pleased with the masters than with the scholars: most of them appeared to be very intelligent men, and well acquainted with the principles of the Christian religion, and some of them gave me a very consistent and Scriptural account of their experience. When I had thus, like Barnabas, "seen the grace of God, I was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord." Since my arrival at my station I have begun to apply myself to the languages. I never felt my weakness more than at present; but I know where my strength lieth: "Thou, oh Lord, art a shield for me, my glory, and the lifter up of my head." I entreat a continued interest in your prayers; assuring you of my increasing attachment and devotedness to that great and glorious work in which I am engaged.

MISSION IN SOUTHERN AFRICA.

Extract from the Journal of Mr. Edwards.

Dec. 1st, 1823.—We departed from Lily-Fountain with several of our Namaoqua Hottentots, to commence a mission amongst the Corannas, on the eastern side of Africa.

5th.—Commenced travelling across a barren desert, without population, or any traces of the effects produced by the industrious hand of man. Having taken a little rest, we arose and found ourselves near a few native huts, the habitations of a few people belonging to the missionary station at Pella. This afternoon I spoke a few words in the name of the Lord.

12th—This morning a poor female servant met with her death, in consequence of having received a severe blow from her mistress, with a yokeakie, upon the back part of her neck, which dislocated it, and the poor girl instantly expired. How very little is human life thought of by the inhabitants of these dreary regions.

16th.—We halted in a barren wilderness, where no water could be obtained for our poor cattle. About sunrise we set out in hope of soon finding the banks of the Great Orange river, and partaking of its refreshing streams. This forenoon we arrived at the river, and halted for a few hours. In the afternoon we arrived at a small village of bastard Hottentots, and in the evening held divine service. I endeavoured to explain a portion of the word of God to nearly fifty souls. May the Great Head of the church water the seed sown by me, his unworthy servant, in the wilderness.

17th.—The cracking of the whip brought a goodly company of natives together, amongst whom was the son of Flerimous. I spoke from Matt. xii, 43: a suitable subject for those who had forsaken the right way. From this people we obtained the loan of two span of oxen, to assist us for two stages. The Lord is good to us in the wilderness. Thermometer 94.

Jan. 3d, 1824. We arrived at Hardcastle, one of the outposts belonging to the missionary station at Griqua. The place is called Hardcastle, in memory of the late very excellent Treasurer of the London Missionary Society. We found some pious people here, who invited me to spend the sabbath with them.

5th.—We arrived at Griqua-town, a missionary station belonging to the London Missionary Society. Here we were kindly received by the missionaries, viz., Messrs. Sass and Helm, and also by our old friend Mr. Melvile, the government agent. From this gentleman we received many acts of disinterested kindness, during the time we had lodgings at his house at Capetown; and the attention of this affectionate family towards us, at Griqua, will not soon be forgotten. At Griqua we saw a mixture of different nations: here are Griquas, Boschuanas, Corannas, Bushmen, and Mantatees. The latter were recently taken in battle.

18th.—Being exceedingly anxious to get to my destination, and also desirous of communicating the mind of the superintendent, as well as my own, to brother Hodgson, in order to prepare him to leave Maquasse for Cape-town, we proceeded on our journey. Messrs. Helm and Sass gave us a good supply of the produce of their gardens, for which we felt extremely thankful.

27th.—This evening we arrived at a large Coranna village, where we saw an immense number of cattle; and these seem to be all the people care about. They are perfectly ignorant of useful arts, and are much inferior, in point of civilization, to the Beschuanas.

Feb. 1st.—We arrived at a large Coranna village, which we had been long seeking. You will observe that this people are not stationary, but travel from place to place: and they indulge themselves in the most filthy habits, such as making powder of cow-dung, and wearing it upon their heads; hence they are a complete nuisance. This afternoon our wagons were surrounded by the natives; every thing they saw seemed to strike them with surprise: some of them said that our wagon was the workmanship of God, and not of man. This afternoon I talked much with the Coranna chief, in reference to our settling among them: he could not, however, give me a decided answer, in consequence of other aged Corannas not being present. Although this chief seemed rather backward to come to a decision, I made a proposition to him, of leaving my assistant, (Hendrick,) to remain amongst his people during my visit to the brethren at Maquasse. To this he agreed; and Hendrick being perfectly willing, it was settled that he should remain, and also one of the young men whom I had brought from Khamies-Berg.

March 23d.—Hendrick, my assistant, and several natives, and myself, crossed the Yellow river, in order to examine some springs which had been recommended to us. We returned back without having found one sufficiently strong.

29th. We arrived at Moos, where we design settling. We are about three days' journey to the westward of Maquasse, and about nine days to the eastward of Griqua-stadt; a missionary settlement of the London society.

31st.—With the assistance of a few Boschuanas, I dug out the foundation of a dwelling-house.

OBITUARY.

MEMOIR OF THE REV. PHILIP DIXON.

PHILIP DIXON was born in New Castle county, in the state of Delaware. He was licensed to preach in the spring of 1821. In 1822 he made application to the annual conference, to be employed in the service of the church, as an itinerant minister, and his application being received by the conference, he was appointed to Rock Run circuit. In 1823 he was appointed to Caroline: in 1824 to Dover, where he ended his labours.

He was a man of very slender constitution, but diligent, laborious, and indefatigable in his labours. And in all the stations in which he was appointed to labour, he was useful, and very acceptable among the people. He will long live in the recollection and affections of those among whom he laboured. In August he was taken with the dysentery, and lay ill at the house of doctor Bates about two weeks, where he had the best medical aid, and was thought to be convalescent, and was advised by his physicians to remove his situation, for the benefit of his health, by short stages, though still under the influence of disease. He reached the house of Abraham Egbert, at Christiana, where his disease increased, which, in a few days, closed his sufferings and life.

We have no doubt he died in peace, and rests from his labours, and his works follow him. He was a man of deep piety and devotion; and his life was a comment upon the doctrines which he preached.

Our brother Dixon was a man of extraordinary natural abilities, of close application, and deep research. It may be truly said he was an able minister of the New Testament. He

promised great usefulness to the church; but, unerring Wisdom, often inscrutable to man, has called him from his sufferings in the church militant, to the enjoyments of the church triumphant.

MEMOIR OF MRS. MARY DANDO.

DIED, April 18, 1825, MRS. MARY DANDO. She was born December 30, 1752, in Dursly, county of Gloucester, England. Her parents, from whom she received a pious education, were members of the society of Whitfieldian Methodists. Her father's house was a home for the ministers of that denomination, and from their pious conversation she was much benefited. At the age of sixteen she joined that society and gave evidence of a true conversion to God.

In 1783 she emigrated to this country, and settled, in company with some of her relations with whom she came over, in the village of Brooklyn, Long-Island, and connected herself with a Calvinistic church in that place. Not long after her settlement here she heard Methodist preaching, was convinced of the truth of their doctrine, and in 1786 she joined their society. After her removal to this city, New-York, she attended the numerous means of grace as enjoyed among the Methodists, and, among others, the preaching at 5 o'clock in the morning.

Though never married, she charged herself with the care of orphan children, whom she took under her care, performed the duties of a mother as far as she could, while she took the oversight of the household of her nephew, Mr. Stephen Dando. In this department of her duty, she economized to the best advantage; but her piety was conspicuous on all occasions. Those children which were entrusted to her care, she endeavoured to train up in the fear of the Lord, as well as to prepare them to become useful and industrious housekeepers.

For about fourteen years before her death, she was deprived of the use of the public means of grace, by bodily afflictions. She was extremely corpulent, and much afflicted with the asthma and rheumatism, so much so, that she was scarcely able to walk without help. While thus deprived of the privilege of assembling with those "who keep holy day," she was diligent in the use of those private means of spiritual improvement, which were within her power, such as prayer, meditation, reading, and conversing with those Christian friends who occasionally called to see her. The holy Scriptures she read daily, and often accompanied her reading of them with Wesley's, Clarke's, Benson's, and Coke's commentaries. She delighted also in reading the religious intelligence, and other matters published in the Wesleyan and Methodist Magazines. She took a special interest in all the public institutions, such as missionary, tract, and sabbath school societies, which have for their object the melioration of mankind, recommending them to the attention of her friends, and contributing as far as her means would permit to their support.

On Thursday, the 12th of April last, she was taken ill, and in a few days afterwards she took her departure for a better world. The following is from a female friend, and as it will give as full an account of her, especially during the close of her days, as any within the writer's reach, it is inserted at length.

"I have, for many years, proved Mrs. Dando to be my most valuable Christian friend on earth. I have witnessed her patience in afflictions, and the power of divine grace, which enabled her to rejoice in them, with a bright prospect of being soon delivered from them. I have often been blessed in her company, and shall never forget her good advice and her prayers.

"I called to see her on Sunday, April 10, when she began speaking of the death of Mrs. Carpenter, and said, 'She did not think she should long survive her.' I observed, the only thing necessary was to be found ready; and asked her, if she felt any doubts as to her acceptance. She replied, 'None at all.' I told her I thought *that* might be the last interview we might have, and considering the uncertainty of life, I felt a particular wish to know the state of her mind with reference to eternity. She said, 'I do not feel that rapturous joy which some others speak of, but I feel peace, and a sacred union wi

so that nothing seems to move me.' I informed her I had lately been reading Mr. Peronet, and reminded her of his depth of piety: she answered, 'Yet no more than is our privilege to enjoy. I have had nearly the same feelings, and felt such a sense of the presence of God, that I have not words to express.' I told her I believed the Lord had spared her for wise purposes, and to complete in her his work of grace. She said, 'I do see it so—what a fulness in the promises! Oh, let us be in earnest! The time is short.' Then speaking of some little trials, she said, 'Let it all pass,—these things do not move me;—I soon shall be with the Lord.'

"Calling again the next sabbath, April 17, I found her approaching near her end. She at first did not know me. I felt persuaded this would be the last time, for which reason I took my children to see her. Observing them, she said, 'Who are all these?' I answered, I have brought them to see you; do you know me? 'Yes.' How do you find yourself? 'Very bad.' Do you feel Jesus precious to your soul? 'Yes, yes!' Do you feel happy? 'Yes, I do: happy! happy!' I saw it was with much difficulty she could speak. Our united souls then felt what, I trust, we shall hereafter realize."

POETRY.

For the Methodist Magazine.

ON THE DEATH OF MRS. CATHERINE ANN WILSON, OF NEW-YORK.

"*Night dews fall not more gently to the ground.*"

Once more I strike the trembling string,
And softly touch my plaintive harp;
A sad and mournful song I sing,
That wakes to grief the feeling heart.
Catherine! 't is thou who claims the tear,
Which moistens friendship's weeping eye:
To see thee stretch'd upon that bier,
Occasions now the deep fetch'd sigh.

Scarce enter'd on life's happy morn,
Blest with affection's dear caress;
From husband, parents, children, borne
To yonder plains of blissful rest.
(Thus have we seen the opening flower
Spread its fair leaves before the sun;
But soon it droop'd beneath his power,
Ere he his circling course had run.)

The little pledges thou hast left,
For whom the tenderest feelings wake,
(Now of thy fostering care bereft)—
Thy prayer was offered for their sake.

But Jesus! sweet consoling word,
Hush'd all thy fears, and anxious cares;
For thou believed thy faithful Lord,
Who all his people's burdens bears.

Nor shall *thy children* want a friend,
On whose kind bosom they may lean;
Some heart *will shelter* and defend,
And from earth's tempting snares them screen.
Death, with a mild and placid brow,
Approach'd with noiseless, solemn tread:
Jesus did dying grace bestow,
His own soft hand sustain'd thy head.

Sweetly thy gentle spirit fled,
Carried on seraph's downy wings,
To Christ, thy ever-living head,
And heaven's high arch with glory rings.
There does thy happy soul now rest,
And every blissful joy is thine;
Angels proclaim thee truly blest,
Beyond the power of changing time. MARY.

MISSIONARY HYMN.

"*At evening time it shall be light.*"—Zech. xiv, 7.

The evening of the world is near!
The tongue of war is still'd!
And, lo! the promises appear
About to be fulfill'd!

The clouds that long the sun obscured
Begin to break away;
And nations, from its light immured,
Now catch the kindling ray!

The heathen sees this heavenly light,
And starting from his sleep,
Hurls his old idol from his sight,
Into the wond'ring deep!

Pour out thy *Spirit*, Lord of all!
Illumine every land!
Then shall each stubborn demon fall
Beneath thy mighty hand!

Ho, ye that labour for the Lord,
In lands yet dark as night,
Hear, and observe this cheering word,—
"The evening shall be light!"

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DIVINITY.

THE RELATIONS AND INHERITANCE OF CHRIST'S PEOPLE.

A SERMON ON 1 CORINTHIANS iii, 21—23.

Delivered in the Methodist Chapel at Salem, N. J., on the 27th of February, 1825

BY THE REV. JACOB MOORE.

(Concluded from page 296.)

II. In the second place, we are to consider the relationship subsisting between Christ and his people; because Christ is God's Son, and the Mediator between God and man, sustaining the prophetic, priestly and regal offices in the mediatorial kingdom. "Ye are Christ's." In the sacred Scriptures, the relations which subsist between Christ and his people are illustrated under many similitudes, some of which we shall bring into view.

1. Ye are Christ's *property*. "Ye are not your own: ye are bought with a price." "Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot." As the Creator of all things, Christ has a natural right to all men; but as their lives and happiness were forfeited to Divine justice, and he paid down the price of his own blood as an equivalent to its demands; and as it was of his free mercy and good will towards us that he gave himself a ransom for us, therefore we are his by redemption. His property in us, as our Redeemer, is twofold; for as he satisfied the claims of the Divine law upon gospel principles, and as his evangelical claim upon us is entirely in accordance with the spirit of the law, his title to us is according to law, as well as according to grace, and his property in us legal, as well as evangelical.

Here it is proper to observe that Christ acquired a title to all men by the price of his blood, that all men might be saved, and not that a great portion of them, as some have vainly imagined, might be brought into a state of personal existence, and inevitably fill up the measure of their iniquity, and be damned. It would have been justice in God to have left them to suffer in their seminal state, as insensible beings, in the loins of their great progenitor; but to have brought them upon the stage of existence as active and sensible creatures, by redeeming them from Divine justice, and then leave them to sin *unavoidably*, that they might be damned, would have been unmerciful,

just, and cruel in the extreme. He purchased them for his glory; that is, that they might actively glorify him in their bodies and spirits, which are his, and enjoy him for ever. Ye are not your own; ye do not belong to yourselves; but, having been bought with a price, ye belong to another—to him who bought you; and he that bought you has a right to your services, and enjoins you to glorify him in this world, that you may be glorified with him in the world to come.

2. Ye are God's *husbandry:* that is, his field, his garden, his vineyard; and his ministers are the labourers. And inasmuch as ye are God's vineyard, and Christ is the true vine in that vineyard, ye are Christ's *branches;* united to him, as branches to a vine, by a living faith: and as a branch is dependant on the vine for life, sap, and a capacity to bear fruit, so ye are dependant on Christ for spiritual life, and a capacity to bring forth spiritual fruit, the fruit of holiness.

3. Ye are God's *building*—a most noble edifice, erected upon Jesus Christ, the foundation and chief corner-stone. The church of God is a spiritual edifice; and the members in particular are as lively stones, which constitute this spiritual superstructure, fitly framed together, and growing unto a holy *temple in the* Lord. As stones in a building are united to the foundation, and supported by it, so does Christ, the foundation of his church, unite his people to himself and each other by the cement of faith and love, and support their hopes by his grace during the course of their pilgrimage in this world; and as a corner-stone unites two parts of a building, so Christ unites both branches of the church militant—namely, the Jewish and Christian. He is also the bond of union between the church militant and the church triumphant: he opens an intercourse between God and men; and unites heaven and earth, the pious in this world with the assembly of saints and angels in the presence of God; and by the blood of the cross he unites both to himself; and they are a holy temple, a spiritual superstructure, built upon him, the chief corner-stone; and they are a habitation of God, through the Spirit, for ever and ever.

We have contemplated the relations subsisting between Christ and his people, under the similitude of inanimate things, and come now to illustrate them by the tender and endearing relations which exist among mankind.

4. Ye are Christ's *disciples.* Ye are called by his name, and instructed in his doctrines. As the *Platonists* and *Pythagoreans* had their name from their masters, *Plato* and *Pythagoras,* so the disciples of Christ were called Christians, after the name of their master. This title denotes the highest character that a man can sustain on earth; and those who bear it as the true disciples of Christ, receive him as their teacher, and are instructed in his

doctrine: they give credit to his word, and follow the rule of life which he has prescribed in his gospel, and marked out by his example; and by their godly precepts and holy conversation they recommend him, as a Divine Teacher and Saviour, to all with whom they have intercourse. Christian discipleship implies an ardent affection for the great Author of our holy religion, a humble reliance upon him for life and salvation, a superior admiration of his attributes and character, and a cheerful observance of his laws and ordinances; an unhesitating confidence in the word of his truth, a faithful imitation of his holy example, and a willingness to die rather than forsake him. These are some of the most prominent characteristics of the genuine disciples of the Lord Jesus, and principal marks whereby they are known to be under the influence of his doctrines and example; and the relations which they bear to him under this character are not only exalted, but tender and endearing.

5. Ye are Christ's *spouse*. He is the husband of his people: they are his bride. So it is written, "Thy Maker is thy husband; the Lord of Hosts is his name; for the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." When our name and honour were forfeited and lost, Christ descended from his Father's bosom, married our nature, and became bone of our bone, and flesh of our flesh, that we might become his spouse, and enter into those golden fetters, which involve the obligations of love and obedience, identify our interests, and give us a title to the same inheritance. As there is an indefinable union, fellowship, and confidence subsisting between the loving husband and affectionate wife, so it is with respect to Christ and his people: they have one heart and one soul, one purpose and one design; and the union and confidence which subsists between them, and the rest which the pious enjoy while they repose upon the bosom of their Lord, none can understand but those who are espoused to him. As the husband of his people, he feeds them at his own table, lodges them near his own heart, provides for their necessities, relieves their cares, determines their doubts, and reclaims their wanderings. He protects them against their enemies, preserves them in danger, sympathizes with them in affliction, soothes their troubles, and shares in all their joys and sorrows. They forsake the world, and cleave to him; they reverence him as their Lord, and are governed by him as their head; they cast their burden upon him, and pour out their hearts into his bosom; they are heirs to the same promises, and entitled to all his possessions.

When the husband and the wife give themselves to each other, they, with themselves, give all their possessions; so that they have not only one heart and one soul, one purpose and one de-

sign, but one property, one purse, and one interest. So Jesus Christ has given himself to mankind: he is the greatest of benefits—the greatest that could possibly have been bestowed upon us; and with himself he has freely given us all his possessions. But what are the possessions of the Lord Jesus? As the Son of the Father, he is the natural heir of all things; and, in consideration of his purchase, he has a title to all in heaven above, and all in the earth beneath, "whether they be thrones, dominions, principalities, or powers." Now, as the possessions of the husband and wife are property which is common to each, in virtue of the union which subsists between them, so the possessions of Christ are the inheritance of his people, in consideration of the relations which they bear to him.

III. Under our third article, we are, therefore, to contemplate the portion to which Christ's people are entitled, on account of their relations to him, and his relations to God.

The Apostle first speaks of this inheritance in general terms: "All are yours;" and then descends to particulars.

1. All the *ministers of the gospel* are yours, whether Paul, or Apollos, or Cephas. These three, with their diversified gifts and qualifications, may very properly represent all the *ministers* of the gospel. Some, like Paul, have been educated at the feet of Gamaliel, and are endowed with extraordinary powers of reasoning: these are set to defend the truth, to confound unbelievers, and establish the wavering. Others, like Apollos, are endowed with extraordinary gifts of elocution and memory: these are appointed to teach and expound the Way of Salvation, to persuade sinners to repent and embrace the gospel, to comfort the broken-hearted, and build up believers on the foundation of their most holy faith. There are also such as are bold and intrepid, like Cephas, qualified for great and daring enterprises, and capable of thundering home to the conscience the terrors of the law: these are to awaken the impenitent, show sinners their danger, and point out the way whereby they may escape the damnation of hell.

Inasmuch as the capacities, circumstances, and conditions of the people are diversified, God has diversified the gifts and qualifications of his ministers; and in this he has manifested much condescension, for thereby all cases and conditions are accommodated. Those who minister in holy things are not to be slaves to the people, nor lords over God's heritage; but as they sustain the office and character of angels, being the messengers of the good tidings of salvation to men, they are therefore to be regarded as the servants of God and his people, and all their gifts as the common property of the church; and while they serve God and the church, the church should respect, honour, and serve them. By fulfilling these mutual obligations, they are

all yours, for edification, comfort, and instruction in righteousness.

2. The *world* is yours. This term is sometimes used for the whole system of created things, comprehending the heavens and the earth, and all they contain; and it is sometimes restricted to that assemblage of parts which compose the globe of the earth. It also, in some instances, by a metonymy, signifies the inhabitants of the world—the container being put for the contained. In the text, the term is used rather to denote those persons and things with which Christ's people are connected, and which are employed by God for the promotion of their welfare and happiness. It regards, principally, the common blessings of life, such as food and raiment, and health and friends, all which are the property of the pious, and employed in their service, so far as is compatible with their spiritual and eternal interests. The world, in the true sense, is the property, the servant, the dowry of the people of God, however small the portion they possess; whereas it does not properly belong to the worldling, however large his possessions may be. The world does not serve him, but he serves the world; he is its slave, subjected to its control, and tormented with its cares. He is a greater menial than a Virginia slave, who, notwithstanding he is under the control and at the disposal of his master, is allowed time to eat and sleep. But the world is as severe upon its votaries as Egyptian taskmasters, and imposes such burdens as scarcely allow them to eat their bread quietly in the day, or take their sleep undisturbed in the night. This is the contrast between the world's votaries and Christ's people. The former are the world's slaves; whereas the world is the portion and servant of the latter.

3. *Life* is yours. This term denotes either animal vitality, the period of man's probation in this world, a spiritual principle implanted in his heart by grace, or eternal life in the world to come. Life, in every sense, is the portion of Christ's people, but it belongs to sinners in no sense. It is true they exist as animals, but their animal existence is slavery the most degrading, inasmuch as they are under the influence and control of their carnal desires, appetites and passions. They do not exist at all in a spiritual sense, but are dead in trespasses and sins. They possess spiritual faculties, but those faculties are so paralyzed by sin that there is no life in them. They are also destitute of the hope of eternal life, and, unless renewed by the energies of Divine grace, must be consigned over to eternal wo.

But Christ's people enjoy animal life according to its true design. Their animal passions and appetites are under the control and influence of Divine grace, and kept in subjection to the Divine law. A spiritual principle is implanted within them:

they are spiritually alive—alive to God and spiritual things; and the life they live is a life of faith in the Son of God. Those who possess this spiritual principle are filled with joy and peace in the Holy Ghost, and inspired with the hope of eternal life; and these are preludes to the life of eternal enjoyment in the world to come. The life of the saints in heaven regards not only the existence and happiness of the soul, but the resurrection and glorification of the body; for the body shall be raised, immortal and incorruptible, and shall be fashioned like the glorious body of the Lord Jesus Christ; and, in union with its old comrade, the soul, shall enjoy an eternity of blessedness in the kingdom of God.

4. *Death* is yours. Death commonly imports the negation of life, or the separation of the soul from the body, whereby animal life becomes extinct. In this sense, all men are liable to its depredations; but this is not the signification of the term in this place. It here means (being contemplated in relation to Christ's people) the end of evil, and a passport to heaven. Sinners are not only dead in trespasses and sins, and liable to the ravages of temporal and eternal death, but are *continually* enslaved by its tormenting fears. But those who are *filled with* the perfect love of God are delivered from its fears, and wait with patience till it shall come as a smiling messenger sent from God to release them from the prison of mortality. If we may be allowed to use a figure, death is a key which enters life's keyhole, unlocks the portals, imparts release to the imprisoned spirit, and gives her wings to fly from these terrene abodes to regions of immortal life.

> "Then surely, when the bands of clay are loosed,
> And the strong prison of the soul is broken,
> It will rise high above its boldest flight,
> Above its cares, above its joys and sorrows,
> And rest not till it breathes the heavenly air,
> And folds its pinions at the throne of God."

It is true, death wounds us; but it wounds to cure. By it our bodies fall into the dust; but they fall that they may rise again—that they may spring from their fetters, and fasten in the skies,

> "Where blooming Eden withers in our sight:
> Death gives us more than was in Eden lost."

5. *Things present* are yours. All the present and passing dispensations of God's providence, whether of adversity or prosperity; the afflictions, sorrows, and privations incident to human life, as well as its comforts and enjoyments, are the legacy of the pious; and when they are properly exercised under them, they produce the "peaceable fruits of righteousness," and "work out for them a far more exceeding and eternal weight of glory." "If so be we suffer with our Lord, we shall also reign with him." Those who will share with him in his glory, must par-

take of his sufferings. The present blessings of God's mercy and care are also your portion. To you his presence is as a wall of fire, and he is the place of your defence. His justifying favour, and the sanctifying influences of the Holy Ghost, together with the present expectation of life and immortality in the kingdom of glory, are yours. The gospel, which is now sounding in your ears; the ordinances of God's house, in which you are now about to be engaged; the angels, who are now hovering round us; and the presence of God, which is now manifested in his temple, are all emphatically your present portion.

6. *Things to come* are yours. Whatever concerns you in future life, and the whole order and economy of the eternal world; all in heaven above, and all in the earth beneath; whether nature, or providence, or grace, or time, or eternity; all are yours, and are even now working for your good. Christ hath obtained all things by inheritance, and all his are yours. As the wife shares in the cares, troubles and afflictions, the honours, dignities and enjoyments of her husband, so do ye, who are espoused to Christ, partake of his sufferings in this world, that you may share in his glory in the world to come. As the husband and the wife have the same home and the same relations, so have Christ and his people. God is his father, heaven is his home, the earth is his footstool, angels are his servants, and saints are his companions; and inasmuch as they are his, they are yours; for he that married our nature, and took upon him the tender and endearing relation of friend and husband, has with himself freely given us all his possessions, and will finally exalt us to his throne, set crowns upon our heads, place sceptres in our hands, and constitute us kings and priests in his kingdom, for ever and ever.

But, my brethren, "it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like him; for we shall see him as he is." Now, if the beloved disciple, to whom the heavens had been opened, and who had seen the throne of God, the new Jerusalem, the river and tree of life, and the light of the holy city, was unable to give us a description of the heavenly state, and of the incorruptible, the undefiled, and unfading inheritance, how shall we, or any but those bright and flaming ministers, who continually stand in the presence of God, and are employed about the great arcana of his kingdom, be sufficient to exhibit the transcendent glories and felicities of our heavenly portion? There is such a vast disproportion between the inheritance which is reserved in heaven for us, and our language and conceptions, that it is both indescribable and inconceivable, and must remain so until Christ shall appear: then we shall be made like him, and our perceptions shall be so improved that we shall see him as he is, in all the splendour of his infi-

nite majesty, and, amidst the assembly of saints and angels, adore and shine through the whole of an eternal duration.

Now, inasmuch as this incorruptible and eternal inheritance is yours, on account of the relations which ye bear to Christ, and the relations which Christ bears to God, "Let no man glory in men." This, my brethren, is the conclusion to which we are conducted; and we shall sum up the whole argument by making two observations:

1. It is *folly* to glory in men, or any other sublunary object. By glorying in Paul, Apollos, or Cephas, or any other creature, we forfeit our relations to Christ, and our title to the favour of God; we deprive ourselves of all the rest of Christ's ministers, and lose the eternal inheritance which is held in reversion for the faithful. By glorying in the creature, we lose all; but by glorying in Christ Jesus the Lord, we gain all. Who, then, but madmen and fools, will glory in men?

2. It is *wickedness* to glory in men; for, by doing so, we render to the creature the homage which alone is due to the Godhead. By glorying in the creature, we reject Christ, and become idolaters, making the persons and things in which we glory, our gods; and thereby incur the Divine displeasure, and are liable to be banished from the presence of the Lord, and the glory of his power. Idolatry is a sin of the most heinous character, and shall not go unpunished; for the Lord is a jealous God, and will not give his glory to another. He requires that, with all our hearts, we should reverence, esteem, love and admire the Lord Jesus Christ, who is given to us as our saving portion, and only regard the creatures for his sake, because they are his servants, and appointed by him for the advancement of his kingdom.

And now "to Jesus Christ, who is the faithful and true Witness, and the First-Begotten from the dead, and the Prince of the kings of the earth; unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, even his Father; to him be glory and dominion for ever and ever. Amen."

BIOGRAPHY.

MEMOIR OF THE REV. NICHOLAS M'INTYRE.

Nicholas M'Intyre was born on the Atlantic ocean, in October, 1790, during a voyage of his parents from Scotland to America. They landed at Wilmington, North Carolina; shortly after which, they settled in Cumberland county, near Fayetteville, where they remained until the latter end of the year 1795. They then removed with their family to South

Carolina, and settled in Chesterfield district, where there were but few religious privileges to be enjoyed, and where the gospel as yet had only began to emit the rays of its sacred light. Nicholas was, however, restrained by his parents (who were members of the Presbyterian church) from the vices common to his age, until the year 1808. His father died this year. It is said of the old gentleman, that on the morning previously to his departure, his children all being present but one, he called them to his bedside, and, in a very affecting manner, gave them his dying charge, and commended them to God. Nicholas, on this occasion, manifested some reluctance to come into his father's presence; on which his father called him by name, took him by the hand, affectionately told him of his faults, and exhorted him to forsake his companions, to serve the Lord, and attend to his business, in providing for his mother and the family. This circumstance, with the happy death of his father, seems to have had a salutary effect on his mind. From this time, he commenced an effectual reformation in his life and conduct, gradually forsook his companions, and even began to "see men as trees walking." Some time in the year 1810, he attended a campmeeting in Rockingham county, North Carolina, at which place he obtained mercy in the forgiveness of his sins, and attached himself to the Methodist church: for about two years from this time, he was diligent and attentive to the temporal concerns of his mother and the family, and to the various duties which devolved upon him in the capacity of a private Christian. Some time in the year 1812, he began to be more deeply concerned for the interests of the church, and impressed with the idea that it was his duty to call sinners to repentance. The enemy of souls now exerted his power and influence to prevent this servant of God from being thrust out into the vineyard, and represented to his mind the opposition that might arise from his mother, his want of the qualifications necessary for the arduous task of preaching the gospel, and the reproach he might bring on himself from his friends and companions, who had not the same views of the subject as himself. These considerations weighed down his mind, and pressed him sore to desist from the great undertaking. While in this state of indecision, he communicated his views to the Rev. Wiley Warwick, who at that time had charge of the circuit in which he lived, and who acted the part of a father and instructer towards young M'Intyre. He encouraged him to take up his cross, and enter boldly into the work; and what encouraged him much, his mother freely gave him up to the service of the church; and in the latter end of the year 1813, he was recommended to the annual conference, which was held in Charleston in the beginning of the next year, as a proper person to be received into the travelling con-

nexion; and he was accordingly received, and appointed to the Appallachee circuit, in Georgia. In writing from thence to one of his brothers, he observes:—"I thought I enjoyed religion when I was at home, but it was only a taste to what I now feel, from day to day, of the presence of God. When I came here, I was a stranger to all, and all were strangers to me; but they were not strangers to God. I have found fathers and mothers in Israel, whose doors were open to receive me, and whose hands were ready to supply my wants." This circumstance is noticed as a striking evidence of his piety and deep humility. In 1815 he travelled the Congaree circuit, and in 1816 Cyprus circuit. This year his health was somewhat impaired. In 1817 he was appointed to the Orangeburgh circuit, where his ministerial career was again, in some measure, interrupted by sickness. In 1818 he travelled Union circuit, and in 1819 Little Pedee, in all of which he was acceptable, and useful among the people. In 1820 he was transferred to the Mississippi conference, and travelled the Tombeckbee circuit—in 1821, Alabama circuit—and, in December of the same year, he was appointed presiding elder on the Alabama district, which station he filled, acceptably and profitably, till he died. The circumstances of his last sickness and death were as follows:—On Thursday, the 28th of July, 1824, he came to a campmeeting on Alabama circuit, in a carriage, being unable to ride on horseback. During the meeting, he was for the most part closely confined to his tent, though on one occasion he ventured on the stand, and observed that perhaps he could not preach a greater sermon than this—"Love one another." He took his seat a few minutes in the stand, but soon retired to his tent. A physician was called in, and his case was thought to be dangerous. When the campmeeting closed, he was removed about a quarter of a mile, to brother Stone's, where every mark of attention that could possibly be shown by the physician and the family was promptly given, and for several days there were hopes of his recovery. It was not long, however, before it was found that these hopes were all delusive: his physician pronounced that his fever had assumed the typhus form, and the medicine administered had not the desired effect. A few days before he died, he fell into a kind of delirium; after which, while he retained the power of speech, he did not appear to be rational more than a few minutes at a time; but in the midst of his sufferings he appeared to manifest an unshaken confidence in God. During his sickness he expressed a desire to recover, but observed that he felt resigned to the will of the Lord; and after his mind became too wavering to converse regularly on any subject, his heart seemed to be in the great work of the ministry: he was frequently dismissing congregations, or engaged

about the administration of the holy sacrament, and such like services. He departed this life on Sunday, the 15th day of August, 1824.

Though not possessed of those brilliant talents by which some others have been distinguished, he was, nevertheless, "a workman that needed not to be ashamed;" for he was able "rightly to divide the Word of Truth," and to "give to every one his portion of meat in due season." The grand cardinal doctrines of the Gospel, as well as those by which the Methodist Episcopal Church is peculiarly distinguished, he clearly apprehended, and made it his duty and delight to enforce on the understandings and consciences of the people. Being convinced that a prudent exercise of discipline is essential to the preservation of the church in purity, he loved it and enforced it with a steady and firm hand. It was only necessary to convince him of what was right to induce him to act with promptness and firmness. From the fervour of his devotion, his strict regard to truth, and righteousness, to which we were so often witnesses, we doubt not but brother M'INTYRE is now reaping the reward of his labours in a better world.

MEMOIR OF MRS. RACHEL ASBURY,

Communicated for the Methodist Magazine, by her Husband.

MY late much-lamented wife was the daughter of Spencer and Molly Binney, and was born August 25th, 1795, in Hull, near Boston, Mass. At the age of eighteen, during a revival of religion in that part of the country, she was brought to feel her need of an interest in Christ. In her father's family she enjoyed many advantages from her youth up, received a good education, and was taught the rules of industry and economy; but about this time she lost her father, whom she sincerely loved and reverenced, and she removed to the city of Boston. Here, under the preaching of the Rev. Elijah Hedding, in the year 1816, she was much quickened in spiritual things, and felt it to be her duty and privilege to join the Methodist Episcopal Church. Persevering in the faithful discharge of Christian duties, and walking in the light of God's countenance, she was soon convinced, from a piercing view of her natural vileness, of the necessity of an inward cleansing from all unrighteousness. She fasted, prayed, and attended to all the means of grace, public and private, until the Lord Jesus appeared for her deliverance, filling her soul with "perfect love." She now rejoiced, "with joy unspeakable, and full of glory;" and neither was this a transient blaze flaming for a moment only, but it was a steady fire, emitting its rays of light on all around her, and continually ascending to God "in ceaseless songs of love and

praise." She, indeed, proved the reality of her spiritual enjoyment by the uniformity of her life, her exemplary conduct before men, as well as by her constant attendance upon all the ordinances of religion.

In the month of July, 1823, I had the happiness of being united in matrimony with her who is now the mournful subject of my thoughts, and whose virtues I would, if possible, record for the benefit of others: but, though my knowledge of her was thus intimate, I am persuaded I can only estimate her worth "by its loss." Soon after our marriage, having spent a short time in visiting our numerous and kind friends, we set out in August for the state of Ohio. We arrived in September at Steuben, in the westerly part of New-York state. Being called, contrary to my expectations, to assist the Genesee conference in the establishment of a seminary of learning, which they were about to locate in Cazenova, we proceeded no farther on our journey at this time.

In the December following, my dear wife received the sorrowful tidings of the death of her excellent mother, who departed in great peace, leaving a testimony behind her that she had "fallen asleep in Jesus." She was, indeed, one of the best of women—a mother in Israel—and did much for the cause of Christ.

On the 10th of April, 1824, she was blessed with her first and only child. In July after, we attended the Genesee conference, in Lansing, on the east side of the Cayuga lake, where we had the happiness of meeting with our old friend and spiritual guide, Bishop Hedding. After spending a short time in Buffalo, we removed to Columbus, in Ohio, and from thence to Urbanna. Here we were kindly received and treated. But it was not long ere the fatal hectic, a family disorder, made its appearance on the cheek of my dear Rachel, and admonished me of the almost certainty that her stay with me would not be long. The disease making continual inroads on a constitution naturally slender, she was also soon convinced that her dissolution could not be far off. She therefore addressed herself to me in the following affecting and touching language:—"My very dear husband, I must now let you know what I have been trying to conceal from you for some weeks past. I shall live but a short time with you and the sweet babe whom you so much and so tenderly love. The pains and afflictions which I have borne for some time past, learn fast sinking under, and death only will deliver me from them. God has of late been very gracious to me, in filling me with peace, joy and glory. The Scriptures open to me with such streams of light, indescribable truth, and beauty, it seems like a vision of glory unutterable, and makes me think God is preparing me for the glory of heaven. Unless

this were the case, it seems as if these ravishing views would not be afforded me. This I take to be an evidence of His mercy and kindness to prepare me for my change. For some time past, I have been thinking my work is done. I have only a desire to live for your sake and the dear child—the little pledge of our love. When I have thought of leaving you both behind me, believe your Rachel when she tells you she has at times felt awful, under a pressing sense of those realities which, I confess to you, I have sometimes felt. The affections of your affectionate wife and the child's tender mother, opposing themselves to my better judgment and Christian faith and hope, it sometimes appears impossible for me to leave you; but God gives me the victory in these things, while I feel that his grace is quite sufficient for me even in this trying hour. I shall ever feel thankful to our heavenly Father for his kindness in joining us together in marriage. We have been happy in each other's affections: though it has been but a short time, we ought to be thankful to God for it. Come, you must try to dry up your tears. You may indeed feel, and you must mourn soon for me; and I am willing you should: only give me up freely to God, and let me die in peace: he will support you after I am gone from you. I have loved, and shall love you with my latest breath; and if departed spirits ever know their mourning friends, whom they have left on earth to feel and weep their loss, even you, my dear husband, shall not want for Rachel's spirit to administer to you in your affliction, and to sympathize with you in all your consolations. I am happy even now, while I am trying to comfort you in your adversity. Oh! the happiness—the views of glory I have, by faith in Jesus." Thus ended the dying saint, the affectionate wife, the tender mother. Can I ever forget this language? No: it is too deeply engraven on my heart ever to be erased.

We had recommenced house-keeping towards the close of the year. Our house was small, and, when I moved her into it, she smiled and said, "I see you have been trying to please me. It would indeed have been pleasing to me once; but I shall not enjoy it now, and your fond hopes will vanish away with me."

Knowing that she was in the midst of kind friends, who would administer to all her wants, and being desirous to fulfil some appointments for preaching, I left her for a few days. On my return home, I found her very sick, and seemingly near her eternal home. She seemed much affected while she said to me that "It seems as if I must die for want of breath; and the distressing pains seem like the pains of death. I have been praying to God to spare me until you returned. He has answered my prayer, and now I am happy and thankful for it. I told you some time ago that I must die, and now you see it is coming

to pass. You must be resigned to the will of God: he will support you. Now I shall want you to be with me until death. If I had strength, I would shout and praise my God."

After this I was with her almost constantly, day and night, until she took her departure for a better world. Her sufferings of body were very severe, but her confidence in God remained unbroken, and her peace flowed like a river. While I was standing by her bed at one time, she suddenly screamed with a loud voice, in the most excruciating pain and agony; and, on reviving a little, she said, "Surely my back is broken. This is the bitter pain of death; and I thought this was the last pang, and that I was sinking into eternity." I replied—"My dear, your sufferings will terminate with the present life." With much difficulty, for she seemed in the last agony of death, she responded—"My dearest love, shall I die to-day, and get through with all my sufferings in this vale of tears? This is what I have wanted, and prayed for. This would be good news and a blessed morning to me. Tell all my brothers and sisters, who have religion, to be faithful, and that their sister Rachel died happy in God; that, if they live holy, they will *meet her* and their mother in heaven. You must write to them that *this is* my dying request while going into eternity." Then, sinking on her dying hands, she said—"Yes, this is death. Mortality and the last pang is now coming. Do not bid me live any longer by your prayers, I entreat you. Glory! O, glory be to God! I want to tell you much about heaven and glory, but I cannot. O, glory, glory, glory!" She remained in this manner, rolling, and groaning, and praising God, until about half past 1 o'clock on Thursday afternoon, the 10th February, when she "breathed her life out sweetly there," in the 29th year of her age.

THOMAS ASBURY.

April 25, 1825.

MISCELLANEOUS.

EXPEDITION TO THE POLAR REGIONS.

(Concluded from page 305.)

Coasting the South of Southampton Island.

AT four, A. M., on the 31st of August, I kept away to starboard, and the compasses remained quite steady until we had fallen off about four points: all then flew round at the same moment; and when by the pole-star her head was N. W. by N., all again pointed north most correctly, as they had done before. These extraordinary changes in the deviation of the needle could not fail to cause me great anxiety during the long and dark nights, as I was unable, unless our head was north, to know when we approached the shore; and having

hitherto found the land so erroneously laid down, it was but natural to suppose that we should find the American coast also to the eastward of its assigned place....

As our run had been about fifty miles N. N. W., and as I expected to find the American shore east of its position in the charts, I conceived that this would be Cape Fullerton of Middleton, and therefore kept it on our larboard hand, intending to run past it at five or six miles, which was its distance at this time. We soon, however, came to fifteen fathoms, and I kept right away, but had then only ten; when, being unable to see far around us, and observing from the whiteness of the water that we were on a bank, I rounded to at seven, A. M., and tried to bring up with the starboard anchor and seventy fathoms chain, but the stiff breeze and heavy sea caused this to part in half an hour, and we again made sail to the northeastward; but finding we came suddenly to seven fathoms, and that the ship could not possibly work out again, as she would not face the sea or keep steerage way on her, I most reluctantly brought her up with three bowers and a stream in succession, yet not before we had shoaled to five and a half. This was between eight and nine, A. M.—the ship pitching bows under, and a tremendous sea running. At noon the starboard bower-anchor parted, but the others held.

As there was every reason to fear the falling of the tide, which we knew to be from twelve to fifteen feet on this coast, and in that case the total destruction of the ship, I caused the long-boat to be hoisted out, and, with four smaller ones, to be stored to a certain extent with arms and provisions.—The officers drew lots for their respective boats, and the ship's company were stationed to them. The long-boat having been filled full of stores which could not be put below, it became requisite to throw them overboard, as there was no room for them on our very small and crowded decks, over which heavy seas were constantly sweeping. In making these preparations for taking to the boat, it was evident to all that the long-boat was the only one which had the slightest chance of living under the lee of the ship, should she be wrecked; but every officer and man drew his lot with the greatest composure, although two of our boats would have been swamped the instant they were lowered. Yet such was the noble feeling of those around me, that it was evident that had I ordered the boats in question to be manned, their crews would have entered them without a murmur. In the afternoon, on the weather clearing a little, we discovered a low beach all around astern of us, on which the surf was running to an awful height, and it appeared evident that no human powers could save us. At three, P. M., the tide had fallen to twenty-two feet, (only six more than we drew,) and the ship having been lifted by a tremendous sea, struck with great violence the whole length of her keel. This we naturally conceived was the forerunner of her total wreck, and we stood in readiness to take the boats, and endeavour to hang under her lee. She continued to strike, with sufficient force to have burst any less fortified vessel, at intervals of a few minutes, whenever an unusually heavy sea passed us; and, as the water was so shallow, these might almost be called breakers rather than waves, for each, in passing, burst with great force

over our gangways, and as every sea 'topped,' our decks were continually, and frequently deeply flooded. All hands took a little refreshment; for some had scarcely been below for twenty-four hours, and I had not been in bed for three nights. Although few or none of us had any idea that we should survive the gale, we did not think that our comforts should be entirely neglected, and an order was therefore given to the men to put on their best and warmest clothing, to enable them to support life as long as possible. Every man, therefore, brought his bag on deck, and dressed himself, and in the fine athletic forms which stood exposed before me, I did not see one muscle quiver, nor the slightest sign of alarm. The officers each secured some useful instrument about them for the purposes of observation, although it was acknowledged by all that not the slightest hope remained. And now that every thing in our power had been done, I called all hands aft, and to a merciful God offered prayers for our preservation. I thanked every one for his excellent conduct, and cautioned them, as we should, in all probability, soon appear before our Maker, to enter His presence as men resigned to their fate. We then all sat down in groups, and, sheltered from the wash of the sea by whatever we could find, many of us endeavoured to obtain a little sleep. Never, perhaps, was witnessed a finer scene than on the deck of my little ship, when all hope of life had left us. Noble as the character of the British sailor is always allowed to be in cases of danger, yet I did not believe it to be possible that amongst forty-one persons not one repining word should have been uttered. The officers sat about, wherever they could find shelter from the sea, and the men lay down, conversing with each other with the most perfect calmness. Each was at peace with his neighbour and all the world, and I am firmly persuaded that the resignation which was then shown to the *will of* the Almighty was the *means of* obtaining his mercy. *At about six,* P. M., the rudder, which had already received some very heavy blows, rose, and broke up the after-lockers, and this was the last severe shock which the ship received. We found by the well that she made no water, and by dark she struck no more. God was merciful to us, and the tide almost miraculously *fell no lower.* At dark, heavy rain *fell, but* was borne with patience, *for it beat* down the gale, *and brought with* it a light air from the northward. At nine, P. M., the water had deepened to five fathoms. The ship kept off the ground all night, and our exhausted crew obtained some broken rest.

At four, A. M., on the 2d, on weighing the best bower, we found it had lost a fluke, and by eight we had weighed the two other anchors and the stream, which were found uninjured. The land was now more clearly visible, and the highest surf I ever saw was still breaking on it, and on some shoals about half a mile from the shore. Not a single green patch could be seen on the flat shingle beach, and our sense of deliverance was doubly felt from the conviction that if any of us should have lived to reach the shore, the most wretched death by starvation would have been inevitable. In standing out from our anchorage, which, in humble gratitude for our delivery, I named the "Bay of God's Mercy," we

saw the buoy of the anchor we had lost in ten fathoms, and weighed it by the buoy rope, losing therefore only one bower anchor. The ship being now somewhat to rights, I called the hands aft, and we offered up our thanks and praises to God for the mercy he had shown to us. All hands then turned in, and the ship lay quiet for the night.

Progress up the "Welcome."

A. M. of the 12th of September, we gradually began shoaling to thirty-two, thirty, twenty-six, and at four, A. M., to twenty-two fathoms; when, fancying we were near some part of Southampton Island, which we had not yet seen, I kept away a couple of points; but, at thirty minutes after four, saw steep, rocky and broken land, with many rugged islets off it, on our larboard bow, to which we must have been swept by some very rapid current or indraft: from its appearance, as it was not continuous to the southward, but trended away westerly, I am led to suppose it to have been Cape Montague, which is said to bound the northern entrance to the "Wager."

As the breeze freshened at daylight from the northeast, and we were only in seventeen fathoms, rocky bottom, at four miles from the islands, I tacked at five, and made all the sail we could carry, to work out of the indraft. We got but slowly off, for being so much below her bearings, the ship would not stand up under much sail, and towards noon saw Southampton Island to the eastward about eighteen miles. I was, for a time, in hopes of getting under its lee, but the wind soon increased to a gale, with cutting showers of sleet, and a sea began to arise. At such a moment as this we had fresh cause to deplore the extreme dulness of the Griper's sailing, for, though almost any other vessel would have worked off this lee shore, we made little or no progress on a wind, but remained actually pitching forecastle under, with scarcely steerage way, to preserve which I was ultimately obliged to keep her nearly two points off the wind. We, however, persevered in our endeavours to make easting under foresail and close-reefed maintopsail, but at thirty minutes after one, P. M., with our head N. N. W., we quickly shoaled from thirty to twenty fathoms, and as we could not see a quarter of a mile round us, in consequence of the heavy snow, I turned the hands up to be in readiness for wearing; but the next cast gave ten, and I therefore luffed the ship to, and let go both bower anchors, which brought her up with seventy and eighty fathoms. I then let go the sheet anchor under foot. From the time of striking low soundings until this was done, the sails furled, and lower yards and topmasts struck, half an hour had not elapsed. In this sad dilemma I would have endeavoured to wear the ship, although I knew not, from the thickness of the weather, how close we might be to the rocks, but this manœuvre was unfortunately the most difficult for her to perform; and, from her great depth in the water, she had, on many occasions, in strong gales, been a quarter of an hour in getting before the wind: but one alternative therefore remained; and valuable as our anchors were to us, and badly as the ship rode, I was obliged to attempt to bring her up. We found that the anchors held, although the ship was dipping bowsprit and forecastle under, and taking green seas

over all. These soon wetted every one thoroughly, and the lower deck was flooded before we could batten down the hatches. Thick falling sleet covered the decks to some inches in depth, and, with all the spray, froze as it fell.

We now perceived that the tide was setting past us from the north-east at the rate of two knots on the surface, but by its action on the lead-line, and even the deep sea-lead, which it swept from the bottom, it was running at a far more rapid rate beneath. This, in addition to the heavy set of the sea, strained the ship very much, and the bitts and windlass complained a great deal: the hands, therefore, remained on deck, in readiness for all emergencies. To add still farther to our anxiety, two or three streams of ice, having some very deep solid pieces amongst them, were seen driving down to us in the evening, and threatened the loss of our bowsprit, which at every pitch dipped quite under water, but it only fell on light pieces, and all the damage we sustained was the loss of the bobstays and larboard iron bumpkin. The tide appeared to slack at six, P. M., at which time we had thirteen fathoms and a half, and the ship rode somewhat more easily at her anchors. At midnight it was low water, eight fathoms and a half, showing a rise and fall of thirty feet. The night was piercingly cold, and the sea continued to wash fore and aft the decks, while constant snow fell. As the lower deck was afloat, our people and all their hammocks thoroughly soaked, no rest could be obtained.

Never shall I forget the dreariness of this most anxious night.—Our ship pitched at such a rate that it was not possible to stand even below, while on deck we were unable to move without holding by ropes which were stretched from side to side. The drift snow flew in such sharp heavy flakes that we could not look to windward, and it froze on deck to above a foot in depth. The sea made incessant breaches *quite* fore and aft the ship, and the temporary warmth it gave while it washed over us was most painfully checked by its almost immediately freezing on our clothes. To these discomforts were added the horrible uncertainty as to whether the cables would hold until day-light, and the conviction also that, if they failed us, we should instantly be dashed to pieces; the wind blowing directly to the quarter in which we knew the shore *must lie*.—Again, should they *continue* to hold us, we feared, *by the ship's* complaining so much forward, that the bitts would be torn up, or that she would settle down at her anchors, overpowered by some of the tremendous seas which burst over her.

During the whole of this time streams of heavy ice continued to drive down upon us, any of which, had it hung for a moment against the cables, would have broken them, and at the same time have allowed the bowsprit to pitch on it, and be destroyed. The masts would have followed this, for we were all so exhausted, and the ship was so coated with ice, that nothing could have been done to save them.

We all lay down at times during the night; for to have remained constantly on deck would have quite overpowered us. I constantly went up, and shall never forget the desolate picture which was always before me.

The hurricane blew with such violence as to be perfectly deafen-

ing; and the heavy wash of the sea made it difficult to reach the mainmast, where the officer of the watch and his people sat shivering, completely cased in frozen snow, under a small tarpaulin, before which ropes were stretched, to preserve them in their places. I never beheld a darker night, and its gloom was increased by the rays of a small horn lantern, which was suspended from the mizen stay to show where the people sat.

At dawn on the 13th, thirty minutes after four, A. M., we found that the best bower cable had parted, and as the gale now blew with terrific violence from the north, there was little reason to expect that the other anchors would hold long; or if they did, we pitched so deeply, and lifted so great a body of water each time, that it was feared the windlass and forecastle would be torn up, or she must go down at her anchors.—Although the ports were knocked out, and a considerable portion of the bulwark cut away, she could scarcely discharge one sea before shipping another, and the decks were frequently flooded to an alarming depth.

At six, A. M., all farther doubts on this particular account were at an end; for, having received two overwhelming seas, both the other cables went at the same moment, and we were left helpless, without anchors, or any means of saving ourselves, should the shore, as we had every reason to expect, be close astern. And here again I had the happiness of witnessing the same general tranquillity as was shown on the 1st of September. There was no outcry that the cables were gone, but my friend Mr. Manico, with Mr. Carr, the gunner, came aft as soon as they recovered their legs, and, in the lowest whisper, informed me that the cables had all parted. The ship, in trending to the wind, lay quite down on her broadside, and as it then became evident that nothing held her, and that she was quite helpless, each man instinctively took his station, while the seamen at the leads, having secured themselves as well as was in their power, repeated their soundings, on which our preservation depended, with as much composure as if we had been entering a friendly port. Here again that ALMIGHTY POWER which had before so mercifully preserved us, granted us his protection; for it so happened that it was slack water when we parted, the wind had come round to N. N. W., (*along* the land,) and our head fell off to northeast, or seaward: we set two trysails, for the ship would bear no more, and even with that lay her lee gunwale in the water. In a quarter of an hour we were in seventeen fathoms. Still expecting every moment to strike, from having no idea where we had anchored, I ordered the few remaining casks of the provisions to be hove overboard; for being stowed round the capstan and abaft the mizzenmast, I feared their fetching way should we take the ground. At eight the fore trysail gaff went in the slings, but we were unable to lower it, on account of the amazing force of the wind, and every rope being encrusted with a thick coating of ice. The decks were now so deeply covered with frozen snow and freezing seawater, that it was scarcely possible, while we lay over so much, to stand on them; and all hands being wet and half frozen, without having had any refreshment for so many hours, our situation was rendered miserable in the extreme.

Standing with our head to the northeast, we deepened the water, but increased the sea and wind, which latter was alone of sufficient strength to stave the larboard waist boat against the side of the ship, and also to damage that on the quarter by the same means.

At eleven, A. M., a wave filled and swept away the starboard waist boat, from which, most providentially, the lead's man had just been called, with her davits and the swinging boom.

In the afternoon, having well weighed in my mind all the circumstances of our distressed situation, I turned the hands up, and informed them that, having now lost all our bower anchors and chains, and being in consequence unable to bring up in any part of the Welcome; being exposed to the sets of a tremendous tide-way and constant heavy gales, one of which was now rapidly sweeping us back to the southward, and being yet above eighty miles from Repulse Bay, with the shores leading to which we were unacquainted; our compasses useless, and it being impossible to continue under sail with any degree of safety in these dark twelve-hour nights, with the too often experienced certainty that the ship could not beat off a lee-shore even *in moderate* weather, I had determined on making southing, to clear the narrows of the Welcome, after which I should decide on some plan for our future operations.

Conclusion.

Before I take leave of my readers, I hope I may be allowed to make a few observations respecting my shipmates, seamen as well as officers, whose conduct on all occasions was such as to entitle them to the warmest praise I can bestow. I may with truth assert that there never was a happier little community than that assembled on board the Griper. Each succeeding day, and each escape from difficulties, seemed to bind us more strongly together; and I am proud to say that, during the whole of our voyage, neither punishment, complaint, nor even a dispute of any kind, occurred among us.

THE WANDERING ALGERINE.

The following narrative is taken from the Panoplist of December, 1816.—It was written, we are informed, by the late Rev. David Rice, of Kentucky, deceased. It is introduced by the writer with the following paragraphs.

W. Luminary.

"I have long been of opinion that even the short account I am able to give of Salem, the Algerine, is worth preserving, and suppose that no person now living is able to give so full an account of him as myself, not having had the same means of information.

"Had Salem ever recovered his reason so far as to be able to write his own history, and give an account of all the tender and interesting circumstances of his story, it would undoubtedly have been one of the most moving narratives to be met with. All I can write is the substance of the story as related to me, most of it many years ago. I have been careful to relate every particular circumstance I could recollect, worthy of notice, and make no additions, and very few reflections of my own."

About the close of the war between France and England, in Virginia, commonly called Braddock's war, a certain man, whose name, as I have been informed, was Samuel Givens, then an inhabitant of Augusta county, in Virginia, went into the woods, back of the settlements, to hunt wild meat for the support of his family—a practice which necessity renders customary for the settlers of a new country. He took more than one horse with him, that it might be in his power to bring home his meat and skins.—As he was one day ranging the woods in quest of game, he cast his eyes into the top of a large fallen tree, where he saw a living creature move. Supposing it to be some kind of wild beast, he made ready to shoot it, but had no sooner obtained a distinct view than he discovered a human shape, which prevented the fatal discharge. Going to the place, he found a man in a most wretched and pitiable situation; his person entirely naked, (except a few rags tied about his feet,) and almost covered over with scabs—quite emaciated, and nearly famished to death. The man was unacquainted with the English language, and Givens knew no other. No information, therefore, could be obtained, who he was, whence he came, or how he was brought into a state so truly distressing.—Givens, however, with the kindness of the good Samaritan, took a tender care of him, and supplied his emaciated body with the best nourishment his present circumstances could afford. He prudently gave him but a little at a time, and increased the quantity as his strength and the power of digestion increased. In a few days the man recovered such a degree of strength as to be able to ride on horseback. Givens furnished him with one of those he had taken with him to carry home his meat, and conducted him to Capt. (afterwards Col.) Dickerson's, who then lived near the Windy Cave. Dickerson supplied his wants, and entertained him for some months, with a generosity that is more common with rough backwoodsmen—who are acquainted with the hardships of life—than among the opulent sons of luxury and ease.

The poor man considered that he had no way to make himself and his complicated distresses known, without the help of language;—he therefore resolved to make himself acquainted with the English tongue as soon as possible. In this his progress was surprising: he procured pen, ink and paper, and spent much of his time in writing down remarkable and important words, pronouncing them, and getting whoever was present to correct his pronunciation. By his indefatigable application, and the kind assistance of Col. Dickerson's family, he in a few months was so far master of English as to speak it with considerable propriety.—When he found himself sufficiently qualified for communicating his ideas, he gave the Colonel and others a most moving narrative of his various unparalleled misfortunes. He said his name was Salem; that he was born of wealthy and respectable parents in Algiers; that, when a small boy, his parents sent him to Constantinople, with a view to have him liberally educated there; and that, after he had spent several years in that city, in pursuit of learning, he returned to Africa to see his parents. After spending some time at home, he took leave of his parents, with a view to return

to Constantinople to finish his education. The ship in which he embarked was taken by a Spanish man of war or privateer, and Salem thus became a prisoner of war. The Spaniards were at this time in alliance with France against England. Falling in with a French ship bound to New-Orleans, they put him on board this vessel, which carried him to the place of his destination. After living some time among the French at New-Orleans, they sent him up the rivers Mississippi and Ohio to the Shawnee towns, and left him a prisoner of war with the Indians, who at that time lived near the Ohio. There was at the same time a white woman (who had been taken from the frontiers of Virginia) a prisoner with the same tribe of Indians. Salem inquired of her by signs whence she came. The woman answered by pointing directly towards the sunrising.—He was so far acquainted with the geography of America as to know that there were English settlements on the eastern shore of this continent, and he rightly supposed the woman had been taken prisoner from some of them. Having received this imperfect information, he resolved to attempt an escape from the Indians to some of these settlements. This was a daring attempt, for he was an entire stranger to the distance he would have to travel and the dangers which lay in his way: he had no pilot but the sun, nor any provisions for his journey, nor gun, ammunitions, or other means of obtaining them. Being thus badly provided for, and under all these discouraging circumstances, he set out on his arduous journey through an unknown mountainous wilderness of several hundred miles.—Not knowing the extent of the settlements he aimed at, he apprehended danger of missing them should he turn much to the north or south, and therefore resolved to keep as directly to the sunrising as he possibly could, whatever rivers or mountains might obstruct his way. Through all these difficulties Salem travelled on, until the few clothes he had were torn to pieces by bushes, thorns and briers. These, when thus torn, and fit for no other service, he wrapped and tied about his feet, to defend them from injuries.—Thus he travelled, naked, until his skin was torn to pieces with briers and thorns, his body emaciated, his strength exhausted with hunger and fatigue, and his spirits sunk under discouragements. All he had to strengthen and cheer him was a few nuts and berries he gathered by the way, and the distant prospect of once more seeing his native land. But this pleasing prospect could animate him no longer, nor could these scanty provisions support him. His strength failed, and he sunk into despair of every thing but ending a miserable life in a howling wilderness, surrounded by wild beasts! Finding he could travel no farther, he fixed upon the top of the tree where Givens found him, as the spot where his sorrows and his life must end together. But God, whose providence is over all his creatures, had other views. While Salem was dying this lingering, painful death, and was scarce able to move his feeble limbs, relief was sent him by the beneficent hand of Givens. He is again restored to life, and hope once more revives and animates his sinking heart.

No doubt Col. Dickerson was sensibly touched with his moving tale of wo, and the generous feel-

ings of his humanity greatly increased. I infer it from his conduct; for he furnished Salem with a horse to ride, treated him as a companion, and took him to visit the neighbours and see the country. He accompanied the Colonel to Staunton, where the court of Augusta county sat, and where the inhabitants of the country were assembled, it being court day. Among the rest was the Rev. John Craig, a Presbyterian minister of the Gospel, who resided a few miles from town. When Salem saw Mr. Craig, he was struck with his appearance, turned his particular attention to him, and, after some time, came and spoke to him, and intimated a desire to go home with him. Mr. Craig welcomed him to his house, and then, or afterwards, asked him why he desired to go home with him in particular, being an entire stranger whom he had never seen before. Salem replied:

"When I was in my distress, I once in my sleep dreamed that I was in my own country, and saw in my dream the largest assembly of men my eyes had ever beheld, collected in a wide plain, all dressed in uniform, and drawn up in military order. At the farther side of the plain, almost at an immense distance, I saw a person I understood to be one of great distinction; but, by reason of the vast distance he was from me, I could not discern what sort of a person he was. I only knew him to be a person of great eminence. I saw, every now and then, one or two of this large assembly attempting to go across the plain to this distinguished personage; but, when they had got about half way over, they suddenly dropped into a hole in the earth, and I saw them no more. I also imagined that I saw an old man standing by himself, at a distance from this large assembly; and one or two of the multitude applied to him for direction how to cross the plain with safety, and all who received and followed his directions got safe across. As soon as I saw you," added Salem, "I knew you to be the man who gave those directions; and this has convinced me that it is the mind of God that I should apply to you for instructions in religion. It is for this reason I desire to go home with you. When I was among the French, they endeavoured to prevail on me to embrace the Christian religion; but, as I observed they made use of images in their religious worship, I looked on Christianity with abhorrence—such worship being, in my opinion, idolatrous."

Mr. Craig cheerfully undertook the agreeable work he seemed called to by an extraordinary providence. He soon found that Salem understood the Greek language, which greatly facilitated the business. He furnished a Greek Testament; *Salem spent his time cheerfully in reading it*, and Mr. Craig his leisure hours in explaining to him the gospel of Jesus Christ.—In the space of about two weeks he obtained what Mr. Craig esteemed a competent knowledge of the Christian religion. He went to Mr. Craig's house of worship, *made a public profession of Christianity, and was baptized in the name of the adorable Trinity.*

Some time after this, Salem informed Mr. Craig that he was desirous to return to his native country, and once more see his parents and friends. Mr. Craig reminded him that his friends and countrymen, being Mahometans, entertained strong prejudices against the Christian religion; and that,

as he now professed to be a Christian, he would probably be used ill on that account; and that here in America he might enjoy his religion without disturbance: to which Salem replied that his father was a man of a good estate, and he was his heir; that he had never been brought up to labour, and knew no possible way by which he could obtain a subsistence; that he could not bear the thought of living a life of dependance upon strangers, and being a burden to them; that he was sensible of the strong prejudices of his friends against Christianity; yet he could not think that, after all the calamities he had undergone, his father's religious prejudices would so far get the better of his humanity as to cause him to use his son ill on that account; and that, at all events, he desired to make the experiment. Mr. Craig urged that the favourable regards of his friends and a good estate, on the one hand, and a life of poverty and distress, on the other, might prove a too powerful temptation to renounce that religion he now professed to believe true, and to return again to Mahometanism. Salem said, whatever the event might be, he was resolved never to deny Jesus.

When Mr. Craig found that he was fully resolved, he applied to some of his neighbours, and, with their assistance, furnished Salem with as much money as they supposed sufficient to defray his expenses to England, from whence he said he could easily get a passage to Africa. He furnished him also with a letter to the Hon. Robert Carter, who then lived in Williamsburg, and was noted for his beneficence to the poor and afflicted, requesting him to procure for the bearer an agreeable passage in some ship bound to England. Mr. Carter did more than was requested of him: he furnished Salem plentifully with sea stores. Being thus provided for, he set sail for England with the flattering prospect of being once more happy in his own country, and in the arms of his affectionate parents. For many months no more is heard of him by his American acquaintance.

How long after this I do not recollect, perhaps some years, the poor unfortunate Salem returned again to Virginia, in a state of insanity. He came to Williamsburg, and to the house of his old benefactor, Mr. Carter. His constant complaint was that he had no friend, and where should he find a friend? From which complaint the cause of his present very pitiable situation was *easily* conjectured:—his *father* was not his friend. Notwithstanding the derangement of his mental powers, he had certain lucid intervals, in which he so far enjoyed his reason as to be able to give a pretty distinct account of his adventures after he left Virginia. He said he had a speedy and safe passage to England, and from thence to Africa; and that, on his arrival, he found his parents still alive; but that it was not in his power long to conceal from them that he had renounced Mahometanism, and embraced the Christian religion; and that his father no sooner found this to be the case than he disowned him as a child, and turned him out of his house. Affection for his parents, grief for their religious prejudices, and his own temporal ruin, tormented his tender heart. He was now turned out into the world without money, without a friend, without any art by which he could obtain a subsistence. He left his own country,

the estate on which he expected to spend his life, and all his natural connexions, without the most distant prospect of ever seeing or enjoying them more. He went to England, in hopes of there finding some way to live—where he could enjoy his religion when every other source of comfort was dried up; but having no friend to introduce him to the pious and benevolent, he found no way to subsist in that country—on which he resolved to return to America, it being a new country, where the poor could more easily find the means of support. In his passage to Virginia, while he had probably no pious friend to console him in his distresses, nor to encourage and support him under them, and while he had little to do but pore over his wretched situation, he sunk under the weight of these complicated calamities into a state of insanity.

Though Salem's great distress was that he had no friend, and he was constantly roving about in quest of one, yet of friendship he was incapable of enjoying the advantages. In pursuit of his object he went up to Col. Dickerson's; but to no purpose. From thence he wandered away to the warm springs, where was at that time a young clergyman of the name of Templeton, who, having understood something of his history, entered into conversation with him. He asked him, among other things, whether he was acquainted with the Greek language: to which he modestly replied that he understood a little of it. Mr. Templeton put a Greek Testament into his hand, and asked him to read and construe some of it. He took the book and opened it, and when he saw what it was, in a transport of joy he pressed it to his heart, and then complied with Mr. Templeton's request. By these actions he showed his great veneration for the sacred Scriptures, and how long he had retained the knowledge of the Greek in circumstances the most unfavourable.—From the warm springs he went down to Mr. Carter's, (who by this time had removed from Williamsburg to his seat in Westmoreland county,) in hopes that that gentleman would act the part of a friend, as he had formerly done: but still, poor man, he was incapable of enjoying what he greatly needed and most desired. He soon wandered away from Mr. Carter's, and was taken and carried to the madhouse in Williamsburg.

The above account I received from Mr. Craig, Mr. Carter, and Mr. Templeton; and it is the substance of all I knew of Salem before I came to reside in this state. Since my arrival here, I have seen several men who were personally acquainted with him while in a state of derangement. They say he was commonly inoffensive in his behaviour, grateful for favours received, manifested a veneration for religion, was frequently engaged in prayer, and that his prayers were commonly, though not always, pretty sensible, and tolerably well connected; that he appeared to have the temper and behaviour of a gentleman, though he was in ruins; that he went roving from place to place, sometimes almost naked, for want of sense to keep on the clothes he had received from the kind hand of charity, until he was taken with the sickness which put an end to his sorrows; that when he was taken sick his reason was restored, and continued to his last moments; that the family where he lay sick and died treated him with great tenderness, for which he expres-

ed the utmost gratitude; and that, at his own request and importunity, no persons sat up with him on the night in which he died. It appears, however, that he died with great composure, for he placed himself, his hands, his feet, and his whole body, in a proper posture to be laid in his coffin, and so expired.

From the Wesleyan Methodist Magazine.

ORIGINAL LETTER OF THE LATE REV. JOSEPH BENSON.

To Mr. W. CHURCHEY, *Attorney, near the Hay, in Brecknockshire, S. Wales.*

MY VERY DEAR FRIEND—It is time for me to acknowledge the receipt of your last kind favour, and to thank you for the useful information contained in it. This I should have done before now, had I not waited, in vain I perceive, for an opportunity of writing to you without putting you to the expense of postage. But if I delay any longer you will doubtless begin to entertain hard thoughts of me, and impute my not writing to some other cause—to forgetfulness or disaffection; and you must know I do not wish to be suspected of either, especially respecting you, my friend, my benefactor, my brother. I wish still to behave, and to be thought by you to behave, in a manner suitable to these relations: I wish still to be, both in reality and appearance, faithful, grateful and loving, and that with purity, constancy and perseverance; exercising these dispositions from a pure and disinterested principle, and without any interruption. But even for this I am not sufficient of myself: my sufficiency is of God. May his holy inspiration be the source of every human as well as divine virtue in me! Away with those virtues (so called, though they ill deserve the name) which do not spring from the love of God and the influence of the Holy Ghost!

Mr. Wesley has been with us in this kingdom since I wrote to you last, and he gave me a very good account of the loving and catholic spirit of Lady H. I hope with you that she will yet join zeal with Mr. Wesley. O, what a pity it is that all who love the Lord Jesus in *sincerity* do not freely and heartily, *without any* suspicious jealousy or reluctance, unite together against the common enemy of all, I mean sin, that Apollyon sin! O, what a pity it is that they should ever provoke one another to any thing else but to love and good works! Let us show others the way by our example, and help them as much as possible by our prayers and advice!

I never was more taken with Mr. Wesley than when he was last here. Being constantly with him a week, I had an opportunity of examining narrowly his spirit and conduct; and I assure you I am more than ever persuaded he is a *nonesuch*. I know not his fellow, first, for abilities, natural and acquired; and, secondly, for his incomparable diligence in the application of those abilities to the best of employments. His lively fancy, tenacious memory, clear understanding, ready elocution, manly courage, indefatigable and active industry, really amaze me. I admire, but wish in vain to imi-

tate his diligent improvement of every moment of time; his wonderful exactness, even in little things; the order and regularity wherewith he does and treats every thing he takes in hand; together with his quick despatch of business, and calm, cheerful serenity of soul. I ought not to omit mentioning here, what is very manifest to all who know him, his resolution, which no shocks of opposition can shake; his patience, which no length of trials can weary; his zeal for the glory of God and the good of man, which no waters of persecution or tribulation have yet been able to quench. Happy man! Thy time of temptation and affliction is almost come to a period, and joy and quietude await thee! Long hast thou borne the burden and heat of the day, amidst the insults of foes and the base treachery of seeming friends; but thou shalt now rest from thy labours, and thy works shall follow thee! In despite of thine enemies, who have long enviously slandered and maligned thee, nay, to their utter and everlasting confusion, God will "bring forth thy righteousness as the light, and thy just dealing as the noonday!"—Thou shalt receive honour and glory at the appearance of the Chief Shepherd, whose flock thou hast faithfully fed. Yes, having turned many to righteousness, thou shalt shine as the stars for ever and ever!

If I did not know my friend to be (like myself) a little too sanguine, I should wonder at some parts of your last. But knowing you generally conceive, talk and write in hyperboles, I can make all proper allowance for some apparently extravagant expressions in your last. I do not fully understand what you mean or aim at by the sentiments which you say you have "broached, new to the Calvinists, and half new to the Methodists." If you mean to deny or enfeeble the doctrine of our original and universal depravity, guilt and helplessness, defended, illustrated and proved at large in Mr. Fletcher's late Appeal, I fully disapprove, and vehemently reclaim: but if you only intend to maintain that "the true light enlighteneth every man that cometh into the world," and that "the saving grace of God hath appeared to all men," through whose influence all men may renounce "ungodliness and worldly desires, and live soberly, righteously and godly in this present world," I have nothing to object, as I see nothing here but what I have firmly believed and preached from the beginning. I know not that we have ever said, "there is no grace (i. e. no favour of God towards us, nor influences of his Spirit upon us) before justification." But sure I am the Scripture gives no reason to think we are entitled to heaven before justification.—Think soberly, and take care of affecting singularity.

I am glad you are in a comfortable state of soul. This is owing to that justification which "implies a sense of pardon." May the Lord continue it! He will, if you continue to live by faith. I bless God, I hope I improve in grace and knowledge, and also in bodily health, which I am enabled to employ wholly in his service. We are at present prospering much here; our congregations being very good, and the society very lively, and several added to our number. To His name be the praise! I have been in Edinburgh about five weeks since I left Glasgow, and shall stay till conference, if not longer; for I stay in this cir-

cuit (I understand) another year. I am vastly in love with this city and Glasgow. I assure you, you are no despicable poet: your Ode on Easter-day I shall gladly receive.

Mr. Wesley tells me that Mr. I. is master at Lady H.'s college. I know him well, and beg you will give my very kind love to him, and tell him I shall be glad to hear from him. My love to Mrs. Churchey, Mr. and Mrs. Bold, and all inquiring friends at Brecon and every where: especially and particularly remember me to Mr. and Mrs. Jones, of Penkerrig, and all the family, and tell me how they do, and Mrs. Phillips, at Builth.

I lately received a very kind and improving letter from Mr. Fletcher. Blessed man! Your observations upon the married preachers, with great families, small fortunes and gifts, are very just. I wish you would *write* a fair representation of their case to Mr. Wesley, or any preacher of weight, whom you know. I shall not be at conference. Adieu. Write to me soon. I am, &c.

J. Benson.

(*No date.*)

From the Wesleyan Methodist Magazine.

THE CEYLON CROW.

The name of this bird in Tamul is an evident attempt to imitate the noise which it makes, Kaakam, or Kaa-kai; and this attempt is often made by the Tamuller with considerable success. The crow in size resembles the English jackdaw, but is far more cunning and useful. In Ceylon there is perhaps no animal of the same size that is of equal importance; a wise and kind Providence having evidently sent it to prevent fever and disease. In such a climate, where putrid substances so soon taint the air, its great value may in some degree be appreciated, as it scarcely allows any impure substance to remain long on the ground; and there is no animal, except its own species, on which it will not prey. The crows of Ceylon, instead of taking up their abode in fields and woods, live in villages and towns, and are as familiar with us as common sparrows are in England. In the jungle we now and then see a straggler, particularly if there be a dead elephant, or any other animal near. There are *few things* which excite more of the attention of a newly-arrived Englishman than these birds, perched on the doors and windows, or entering into the houses in search of food. An English sailor, who is not very delicate about his conduct in the streets, no sooner sees them than he commences an attack; but the crow is far too active and cunning for him. It has often been said that a certain number of them occupy, as a kind of right, one person's premises; and I know that one crow, with a broken beak, was a daily visiter for more than twelve months at the Mission-House of Trincomalee. The natives of Ceylon generally carry their burdens on the head: thus, when they return from market with fish, rice or fruit, they take a stick in one hand to keep off these impudent depredators, or they would have nothing left before they arrived at home. Young chickens and ducks are with them an easy prey: they pounce down upon them, and car-

ry them off like a hawk; and there is nothing weaker than themselves that they will not attack, and, if possible, destroy. In the wet season there are hundreds of frogs croaking on every hand; (which to a stranger is very disagreeable;) and these reptiles often come into the house in great numbers: but to them also the crow is a formidable enemy. When the frog perceives his foe approaching, he bloats himself with wind, and endeavours to secure amongst the grass those parts which are most penetrable; but the crow hops round the victim, and every now and then gives a peck, until he has perforated the skin: after this, the frog, by fruitless attempts to inflate himself, becomes exhausted, and the crow carries off his prey to the top of a tree.

The instinct of this bird seems occasionally to border on reason, as its actions are apparently adapted to circumstances of an accidental nature. If there be any plot suspected, an old crow lights upon the eave of the verandah, puts his head so far down as to be able to discover what is going forward, and if there be any thing new, any thing he cannot comprehend, the alarm is given, and they all betake themselves to a place of safety. It is truly amusing to see them assist each other to get rid of the insects which live in their down: one crow bows his head, and the other takes them out with his bill. I once remember to have seen some of these cunning creatures greatly overreached, and in a way quite novel to them. A gentleman, who had been preparing the skins of some beautiful birds, in order to send them home, after having deposited the necessary drugs to preserve them from insects, placed them in the sun to dry. In the course of an hour he returned, but his skins were gone. The gardener was called, and accused of having taken them away. "No, Sir," said the poor man, "they are there;" pointing to a tree where the crows were pulling them to pieces.—Stones were thrown at them, but it was too late: the feathers were all gone. The gentleman said, "I will punish you for this." He went into the house, and mixed a large quantity of tartar emetic with some boiled rice and milk, which he placed in the garden; and the crows, after some hesitation, consumed it. In the course of a few minutes they began to look at each other, seeming to think that all was not right, and then became dreadfully sick; but, after drinking plentifully of water, they soon recovered. This lesson made a deep impression on them, and for a few days nothing could induce them to come near the house. At last, however, hunger overcame all their scruples, and they resumed their former practices; and I doubt not but that, if other skins had been placed there, they would have met with the same fate.

But, cunning as this bird is, there is not perhaps a greater coward in creation. The least thing imaginable excites his suspicion and fear. I have seen a bird about the size of a sparrow make him fly off with the greatest precipitation. The sympathy they bear for each other is really striking. If one of their number be wounded, or shot, or in the possession of a man, vast numbers will come from every quarter, and disturb the whole neighbourhood.

From the perusal of this account some may have been inclined to smile at the varied traits of character manifested by this bird.—They may, however, see an ad-

mirable arrangement of Divine Providence. First, let it be remembered that in Ceylon every family must kill something daily; and if the offal were not buried, (which it never would be unless the master of the house looked after it himself,) it would prove highly injurious to health in that warm climate. Secondly, the kite, though very useful in this respect, yet not being a quarter so numerous, and at the same time being far more shy than the crow, impure substances would unavoidably remain on the ground. Lastly, the peculiar cunning of these birds preserves them from being taken, although they are always about the houses; and to shoot them is exceedingly difficult, unless both the person and gun be concealed.—Here then we see, in what some would call a little thing, a striking display of the wisdom and goodness of God.

Jos. Roberts.

Jaffna, Oct. 8, 1824.

"DOCTRINES OF GRACE."

Perhaps no words have been more abused than these. They have been made to designate, by some theological writers, almost exclusively the doctrines taught by Mr. John Calvin—thereby insinuating that all those who have dissented from his *peculiar* and distinguishing tenets were deniers of the doctrine of *salvation by grace alone*. But perhaps it is not generally known, or, if known, not duly considered, that when it is said such a one held to the "doctrines of grace," he not only believed in salvation by grace, but also in the predetermined and fixed purpose of Almighty God to exclude a part (one half, or more) of the human family from the grace of salvation altogether; and that this fixed and unalterable purpose was formed before the foundation of the world, without any respect to, and entirely independent of any conditions performed or to be performed by the unhappy objects of this "dire decree." Were this counterpart of those beloved "doctrines of grace" brought into view as often and with the same prominence as are the other parts of the system, it is thought that considerate people would conclude that the epithet, "doctrines of wrath," might as justly and appropriately distinguish the system as "*doctrines* of grace."

Grace signifies *favour*—a favour bestowed on a person who cannot either *claim* it on the principle of *justice*, or *deserve* it on account of his *worthiness*; and hence, by the "doctrines of grace," when used to designate the system of truth as revealed in the gospel, we *ought* to understand as signifying the unbounded and unmerited favour of God, manifested to a fallen world in Christ Jesus, by which a way has been opened, in consistency with the divine perfections, for the present and eternal salvation of sinners; and therefore the "free grace of God" is that grace which is *freely* and *sincerely* offered in the name of Christ to every child of fallen Adam, and which they are invited to accept "without money and without price," and, on condition of their accepting and faithfully improving, saves them from their sins here, and fits them for an everlasting inheritance. The "doctrines of grace," therefore, ac-

cording to the Scriptures, are those truths which unfold, illustrate and defend the willingness of Almighty God to save sinners by grace, through faith in the Lord Jesus, from all their sins—to sanctify them by the blood of the Everlasting Covenant, and to make them partakers of His glory. And these doctrines are held and taught by the Arminians and by the Methodists.

This being the fact, we would ask, by what justifiable reason can any man insinuate that the "doctrines of grace" are only promulgated by those men generally denominated Calvinists? In teaching the doctrine of the vicarious sacrifice of Christ, the necessity of regeneration by the Holy Spirit, as arising from the hereditary corruption of human nature, justification by faith in the atoning efficacy of Christ's blood, they teach nothing more than what is acknowledged and taught by their brethren of other denominations: and must those brethren be proscribed as heretics, because they demur at the chilling doctrine of an unconditional reprobation! This is that prominent and absurd feature of the system at which we look with so much incredulity, and not those heart-cheering truths which proclaim the "unsearchable riches of Christ" in the redemption and salvation of a lost world.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

MAINE CONFERENCE.

Our readers will recollect that this conference was set off from the New England conference last year. It consists of three districts, and was held at Gardner, July 7, 1825. There were no preachers admitted on trial; but there were four ordained deacons, three returned supernumerary, and one superannuated.

Numbers in society this year, . . .	6,960
last year, . . .	6,466
Increase this year, ...	494

Stations of the Preachers.

Portland District.—*David Hilburn*, P. E. Scarborough—*Philip Ayer*. Portland—*Ephraim Wiley*. Kennebunk—Aaron Sanderson, Melvill B. Cox, sup. Gorham—*Phineas Crandall*. Buxton—*John S. Ayer*. Baldwin—*John Briggs*. Gray—*James Jaques*. Poland—*Job Pratt*, John Shaw, sup. Bethel—*Daniel Wentworth*. Livermore—*John Atwell*. Strong—*Elisha Streeter*, David Copeland. Readfield—*Benjamin Burnham*, *Caleb Fogg*. Durham—*True Page*, Silas Frink. Winthrop—

Kennebeck District.—*Eleazer Wells*, P. E. Hallowell—*Stephen Lovell*, Caleb D. Rogers. Fairfield—*Philip Munger*. Industry—Ezekiel Robinson. Norridgwock—*Abraham Halway*. Exeter—*Otis Williams*. Unity—Thomas Smith. Vassalborough—*Henry True*, *David Hutchinson*. Pittston—*Peter Burgess*. Bristol—*Benjamin Jones*. Georgetown—William S. Douglass. Bath—*Wilder Mack*.

Penobscot District.—*Joshua Hall*, P. E. Hampden—*Heman Nickerson*. Belfast—*Ezra Kellogg*. Thomaston—*Sullivan Bray*. Union—*David Stimson*. Vinalhaven—Jesse Stone. Orrington—*Joshua Nye*. Penobscot—*John Lewis*. Columbia—David Richards. Dennysville—Gorham Greeley, elect. St. Croix—Josiah Eaton.

Ebenezer F. Newell, Conference Missionary.

Prescatteques Mission—*Oliver Beale*.

HIGHLAND MISSION.

Letter from the Rev. Laban Clark *to the Editors, dated July 27, 1825.*

On the 22d and 23d, at a quarterly meeting in the Highland mission, I found our missionary, Rev. J. B. Matthias, in good spirits; and the work of God is still progressing in the mountains. I herewith present you with his quarterly report, which was made out previous to the quarterly meeting.

Our meeting was solemn, and, I trust, profitable. There were many in our love-feast who never saw one before; and the young converts bore a good testimony of the gracious work of God upon their hearts. Before the sacrament of the Lord's Supper was administered, nine men, whom I judge were heads of families, came forward for baptism; and being asked if they had any choice as to the mode, they answered they were satisfied with pouring. Here I took occasion to make some remarks in relation to the mode of baptism. I observed it was indifferent whether we were baptized by *immersion*, *pouring*, or *sprinkling*, inasmuch as the Scriptures said nothing expressly concerning the mode, only that we should be baptized with water; that those who plead for *immersion* as the *only* mode, draw their proof from such passages as describe their "going down into the water," their "coming up out of the water," and the Apostles as baptizing where there "was much water." But in these passages there is no positive proof of *immersion*; for their going down into the water, &c., was only a circumstance which attended their baptism, but made no part of their baptism; otherwise they must prove that not only the *subject* was immersed, but also the *administrator*, at the same time—for it is expressly said of Philip and the eunuch, that they *both* went down into the water, and they *both* came up out of the water; and therefore the most that can be claimed from such texts of Scripture, in favour of immersion, is *inferences* or *presumption*. Then, admitting that, out of one hundred cases, we have such inferential proof or a plausible probability that ninety and nine were immersed, and one case where the same inferential proof and plausible probability is found in favour of some other mode, or that in that one case immersion *could not* be practised, the argument for immersion *only* is overthrown. I then referred them to the case of the jailer, and challenged the ingenuity of man to make out fairly a plausible probability that he could have been immersed. It was done *at midnight*—*in the jail*. That it was done *in the jail* is certain, for the apostles would not go out until the magistrate "came and fetched them out;" and that there should be a fount suitable for baptizing in a heathen jail, where they had shut up the apostles for preaching, is an absurdity too palpable to be believed.

I observed that some make a claim of express proof for immersion in the word *baptism*; and, to give plausibility to their claim, they take shelter under the Greek term, which I assured them (as I had a right to know) was no more express for one mode only than our English word is; unless they argue, as some have done, that the lexicons give three definitions to the word, and that their first definition is immersion, and therefore it means immersion only, i. e. that the other two definitions mean nothing. When they say immersion is valid baptism, we have no disagreement with them; but when they say *nothing else* is baptism, we think it savours too much of popish infallibility, and saying *we* reason right, and *every body* else wrong.

While making the above remarks there was the deepest attention, and through the whole of our administration great solemnity and much good feeling were manifested. I have no doubt but much good will result from our meeting. Brother Matthias carries the missionary fire, and God is giving him souls as the reward of his labours.—Yours in Christ Jesus,

L. Clark.

MOHAWK MISSION—UPPER CANADA.

Extract of a letter from the Rev. William Case *to the Editors, dated July 22, 1825.*

The prosperity of the work is considerable in this and the upper district. The Indian mission is beyond all calculation prosperous. It is contempla-

ted that *four* schools must go into operation the ensuing fall, if the means can be obtained. Our influence with the Indians, with the popularity of the school, is daily increasing. They are almost every where offering their children for instruction. A great work is still going on among these people on the Grand river. Twelve of them, it is said, were converted at one meeting lately. The number in society is increased to seventy. A more particular account will be forwarded you soon.

From the Wesleyan Methodist Magazine.

ANNUAL MEETING OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

The sermons before the society were preached by the Rev. Daniel M'Allum, M. D., on Thursday evening, April 28, at the City-Road chapel; by the Rev. Adam Clarke, LL. D., on Friday forenoon, April 29, at Great Queen-street chapel; and by the Rev. Robert Newton, president of the conference, on Friday evening, at Hinde-street chapel. Sermons were also preached, and collections made in behalf of the missions, in all the Wesleyan chapels in London and its immediate vicinity, on Sunday, May 1.

The attendance of persons at the annual meeting was, as usual, very numerous, and on no former occasion was a more lively interest in its proceedings manifested.

The meeting was opened with singing and prayer, after which Joseph Butterworth, Esq., M. P., was called to the chair.

The chairman said—"On this very solemn occasion, my Christian friends, when we are assembled for the purpose of contributing our endeavours to spread the tidings of salvation throughout the earth, it certainly becomes us to cultivate a spirit of prayer and of praise; and especially when we consider the blessings we enjoy as a nation and as individuals, and the light of the gospel with which we have been so long and so largely favoured, and contrast it with the gross darkness which prevails over so large a part of the world.

"We shall, no doubt, as we are assembled to hear the report of the Wesleyan Missionary Society, find that we have abundant reason to rejoice in the illumination of many of those who formerly sat in darkness in the remote parts of the earth; and shall receive gratifying accounts of the success which Almighty God has vouchsafed to the labours of his servants abroad, who are connected with this society. But as the earth is more and more explored, as we trace more extensively the wildernesses of the African continent, of South America, and other distant regions of the earth, we shall still see reason to lament the ignorance and wickedness of our fellow creatures, and be called to make greater exertions. I shall not anticipate the details of the report which will be read, and fully explain the proceedings of the society. But with respect to the exertions of our friends at home, we have the satisfaction to find their endeavours have not slackened, but that the funds have increased between two and three thousand pounds in the course of the year, independent of the munificent benefaction of ten thousand pounds from an individual. But while we have these reasons of triumph and comfort, sources of mourning and regret have been opened by the loss of several friends, who have departed this life during the last year.—One venerable man, the Rev. Walter Griffith, who was with us on this platform at the last anniversary, and whose labours were so unwearied, and constant, and eminent, particularly in the missionary cause, is now reaping the reward of his labours. But he finished his course, as such a life as his might lead us to expect, in peace and joy.—Some of us have also been the subjects of affliction during the past year; but though the Lord has chastened and corrected us, he has not given us over to death, and I trust our spared lives will be dedicated to his glory. We last

some hopes of seeing our excellent friend, Mr. Thompson, of Hull, formerly one of the treasurers of the society, present with us to-day; but increasing years and infirmities have prevented him. The meeting will, however, hear a letter from him, which has been addressed to one of the secretaries. I will not take up more of your time than to make one remark, that in no period in our country's history has she enjoyed so much religious liberty, and so many religious privileges; and it therefore becomes us to improve the opportunities we have of spreading the gospel throughout the earth. If we neglect them, and suffer our zeal for extending the influence of the blessed gospel, the source of all our best enjoyments and richest hopes, to grow cold, God may take those privileges and blessings from us which we now in such abundance enjoy. The day is the time to work, lest the night overtake us, when no man can work."

The following is the letter from Mr. Thompson:—

"*Cottingham, near Hull, 30th March*, 1825.

"My dear Sir—It would give me great pleasure to see my friends in London once more before I meet them in the kingdom of our Father; but my threescore years and ten are run out, and nearly my strength also, and I am unable to travel more than a few miles from home without much suffering of various kinds.

"I rejoice, however, that, although God is calling the old men to give an account of their stewardship, he is raising up a blessed company of more than double the number of young men, to extend the bounds of his government; and I trust that the Methodist missionaries will increase as they have increased, and that God will spread them among the people in far countries.

"I have sometimes thought that, after a few years, the zeal and activity of some of the missionary societies may decrease: but I wish to reject all such disbelieving anticipations; and I am confident that, so long as the power of godliness is experienced among the Methodists, so long will they feel the infinite value of souls, and so long will their exertions be continued to save them. There is, indeed, a gracious pledge of this in the fulfilment of the promise, which many thousands of persons in England have experienced, that while they have attended missionary meetings, and have united in the means for *watering* others, their own souls have been abundantly *watered*: and whatever may be the success of the missionaries abroad, it is certain that a great blessing has attended missionary meetings at home.

"I beg my affectionate remembrances to the preachers and the other brethren who are around you; and, although I cannot be present with you on the 2d of May, "God forbid that I should sin against the Lord in ceasing to pray for you.

"I am, most truly,

"My dear Sir,

"Your obedient and affectionate servant, THO. THOMPSON.

"*Rev. G. Morley.*"

Our limits oblige us to select a few only of the addresses which were delivered on this very interesting and delightful occasion.

The Rev. Robt. *Newton*, president of the conference, moved the first resolution in a very impressive speech—"*That the report now read be received, and printed under the direction of the committee.*"

The Rev. J. Clayton, senior, seconded the resolution, and said—

"I stand up here to-day under peculiar circumstances. It is more than half a century since it pleased God to call me out of darkness into marvellous light. At that period the religious world was disturbed by the spirit of acrimonious controversy; but that spirit has now gradually subsided, and instead of a spirit of controversy, a spirit of forbearance and charity is very generally prevailing. In this I feel peculiar satisfaction: the annual and periodical correspondence of Christians has, I perceive, greatly enlarged their hearts, excited their zeal, and promoted their designs, of which this assembly is a full proof; and what does this union of Christians propose? Not the establishment of particular modes of worship, but the conversion, as the report states, of a perishing world to Christ: an object surely of the first importance, you will all agree, to yourselves and to your fellow creatures; for 'he that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.' I recollect a remark of President Ed-

wards on the revival in New-England: he said nothing more affected his congregation than recitals of the prevalence of the work of God in other places; and surely the recitals of the report you have heard must have affected all your minds, and encouraged you to greater exertions in your work. I am persuaded it is no presumption to expect growing success, and I found my expectation on the prophecies not yet fulfilled, and especially on the great transaction on Mount Calvary. Nothing yet has resulted from that great event, the sufferings of the Son of God, fully adequate to the dignity of his person, and the infinite atonement he there offered; the full effects of that sacrifice have not yet been exhibited, as I am persuaded they will be; for he is "the Lamb of God, which taketh away the sin of the world." Our success is, therefore, founded both upon the prophecies of Scripture, and upon the sacrifice of our Lord. I must be allowed to suggest one caution against human dependance. When the ark was depended on, the ark itself was taken in battle; and if your large subscriptions to the fund should alienate your dependance on the Spirit of God, they may likewise fail. I have to entreat you not to withdraw in the least your dependance on this great Agent, whose operation alone can ensure the success of your work. I am happy to see so many young persons present to-day, and to them I would say, You have heard that several excellent and useful persons have been lately removed by death from their posts of usefulness, and thus you have been reminded that the fashion of this world passes away. But what are you but the future hope of the church? Could you bear it said that even the children of pagans are so desirous to receive instruction, and not feel a wish to meet their desires? It is not long since some of you first received the doctrines of Christianity, and were taught the way of salvation; and your fellow youth in distant lands are waiting to receive the same privilege. We hope, therefore, that the treasurer's account will be swelled by your exertions and contributions in the ensuing year. With respect to your missionaries, I trust they will ever go forth with the pure word of God. It is said of seasoned timber that it will neither warp nor rot; and so it is with the pure, tried word of God. Let them go forth with that, and nothing else; and God will continue to bless and prosper them. For with respect to displays of mere human eloquence, if you wrap a sword up in silk, you take away its edge; and if you paint a diamond, you take away its splendour. I therefore pray God that this may not be the case with them. I most cordially second the motion, and may the Lord establish the work of our hands upon us; 'yea, the work of our hands establish thou it!'"

The second resolution—"*That the success which it pleases Almighty God to continue to the efforts of this and other societies for the diffusion of the knowledge of Christ, in different parts of the world, calls for the grateful thanksgivings of this meeting, and is a powerful motive to persevering and enlarged exertion in the same sacred cause,*"—was moved by the Rev. Dr. Morrison, from China, who, after some general observations, said—

"The Chinese, among whom I spent so large a portion of my life, affirm that 'the whole world is but one family;' and how much more should we Christians act under the influence of that sentiment! The report read this day, and the meeting of Christians in this place, go far to show that the period is fast approaching when we shall all consider ourselves brethren; and that the necessity of united exertion is great. In former times, some persons who travelled into distant lands affirmed that the people there did not need our spiritual assistance; that they looked cheerful, and were happy, and very innocent. But better acquaintance with them has brought us to a better understanding of the case. Throughout the whole world the prevailing superstitions show that the human mind is restless, unsatisfied, and anxious. Though many of their superstitions are frivolous and foolish, yet most of them are sanguinary and cruel; and they show that men's minds are conscious of transgression. They give the very fruit of their bodies for the sin of their soul. The Indian widow gives up herself to destruction with the body of her husband, and is mingled with his kindred dust. All those baseless notions which exist in the human mind till illuminated by divine revelation, manifestly show that the human mind is anxiously saying, 'What shall I do to be saved?' It is so in secret, and on

a sick bed, and in the hour of death. Among the Chinese the anticipations of death are distressing: their imagination has invented no fewer than ten hells: one consists of hills stuck full of knives; another of an iron boiler filled with scalding water; a third is a hell of cold ice: in another the punishment is pulling out the tongue of those that tell lies; another is a hell of poisonous serpents; in another the victim is drawn into pieces; another is a hell of blackness and darkness; and you may hear some praying, 'May I not fall into the hell of swords;' and others, 'Into this or that place of torment.' I bring this forward to show that they are crying out, 'What shall I do to be saved?' And since Christians know the right way of salvation, and the most high God hath given to us the knowledge of the way of salvation by Christ Jesus, whatever infidels and the enemies of Christianity may say, I ask any one who professes the least regard to Christ whether *he* can say, 'Exert not yourselves to the utmost to carry the gospel to every human creature.' It is a Chinese expression, 'Correct yourselves, and reform others;' and we Christians in this land may learn from this, first, to receive the message of the gospel ourselves, and submit to the Redeemer, and then set about the reformation and conversion of others. We must accept of this great salvation, or all our missionary zeal will evaporate as enthusiasm. Large sums of money are indeed necessary to carry missionary plans into full effect; but the heathen still outdo us in religious liberality. In China dramatic exhibitions are one of the modes by which they honour their gods; and even for this small part of their superstition, in eighteen provinces not less than two hundred millions of dollars are expended annually on these religious plays: and, in addition to this, we may take into the account the immense number of their idols; for every temple has many idols, and every street, every shop and every house has its idol; and to these incense must be offered every morning and evening; for which the people willingly pay. O, how lamentable is it that we, who know better, should not exert ourselves more to convey the gospel to every creature, since this is not only our duty, but our privilege!"

The Rev. W. Patton, of New-York, seconded this resolution in a copious and able speech.

The third resolution was—"*That the happy effects which have followed the patient and persevering labours of missionaries in the West India colonies, and the still neglected and uninstructed condition of the greater part of their negro population, give to those missions which are specially devoted to the religious benefit of that class of our fellow subjects, a particular claim upon our affectionate and liberal encouragement.*"

This was moved by James Christie Esten, Esq., chief justice of the Bermudas, in the following address:—"I feel it necessary to plead to be heard with indulgence, as this is the first time I ever had the honour of addressing an assembly on this great, this glorious, this religious cause. I come from a distance, like the gentleman who has just sat down; not, however, from a foreign country, but from an island which has felt the influence of the gospel from the exertions of this society. I have, in the Bermudas, watched with pleasure the stream which has watered the West *India* islands, and especially the black population. Bermuda, though but a small portion of the world to which this society has directed its efforts, is yet a very interesting part of it, and it is so in this respect, that our slaves bear a distinct character. We are not sufficiently agricultural to drive those poor creatures to excessive labours: they are domestic servants in our island, or employed in fishing; and I think I shall interest this assembly by stating, as a proof of their kind treatment, that many of them were, at different times during the war, taken by the enemy, but that they invariably found their way back to their owners. I remember one instance, when eighty slaves were captured by the enemy, and seventy-nine of them came back to their owners, and the eightieth died, or he would also have returned.—The islands called the Bermudas contain about ten thousand inhabitants; and about five thousand of them are black or coloured. The missionaries of this society have been very beneficially employed there. I this morning read a sermon preached before this society, in which the author, speaking of that pitiful philosophy which would degrade blacks below the standard of men, states that to be capable of loving

God is an infallible standard of humanity. I cordially agree with that sentiment, and I have seen that proof unequivocally furnished by poor blacks, brought under Christian instruction. Of this the instances are numerous; and I have the pleasure to mention an instance in the Bermudas both of intellectual and religious culture. We have a slave, a member of the Wesleyan Society, a young man of twenty-five, whose name is Edward Frazer.—He received no education but in the house of his master and mistress; and yet he has made himself master of the first six books of Euclid; has read the writings of Locke, and of most of the standard divines of the church of England; and great as the powers of his mind are, his heart is equally interested, and I do believe him to be a real Christian. When he has heard of some white people whose lives did not agree with their profession, he has gone and conversed with them, and in one or two instances his interviews have done good. His visits to the sick have also been remarkably useful. I have brought home a sermon written by that slave, which I shall have great pleasure in handing to the chairman. My motion respects the Wesleyan missions in the West Indies, and I am delighted with the progress that appears to be making in those islands. An allusion has been made to the time when the missionary, Stephenson, was persecuted in Bermuda. At that time, to the shame of the colony, there was a law which made it criminal to preach the gospel, and he was indicted. I stepped forward voluntarily to defend him, and I have often thought of that circumstance of my life as one calculated to afford me the greatest pleasure. He was condemned to fine and imprisonment, and I visited him in prison. I am happy to say that that law terminated at the end of one year, and never has been renewed; and I may venture to say it never will be renewed, because very different sentiments prevail on the subject of religion to what did prevail at that time: and I am happy to say that, with respect to the chapel built by the Methodists, the greater proportion of the subscribers are of the church of England. There are nine churches and nine parishes; but the churches are so small that they will not contain more than the white population; and therefore the opinion is gaining ground every day, that if the blacks are to receive religious instruction, it must be by the Wesleyan Methodists; and those young men who belong to the Wesleyan Methodist Society will be most active in carrying forward their work. Your missionaries have encountered every difficulty, and have prepared the way for the labours of the church of England in the West Indies, to which I belong; they have preceded the march of the establishment; and whatever success may crown the labours of the clergy, much of the praise of it will belong to the Wesleyan Methodists. The gentleman who has just sat down detailed many of the advantages to be derived from these missionary societies; and I think, to bring together people of different countries, all engaged in the same cause, and people of different sentiments, who never met before, must greatly diminish those asperities which have prevailed too much among them. I have seen this effect among the inhabitants of our little colony. Before 1819 there was among them much standing aloof, and much indifference, if not prejudice; but since those societies have been founded, I may trace all the good effects which have followed. Your society was indeed before then in existence there; but in that year there was a Bible society formed, and a society for promoting Christian knowledge, and for schools; and now there are schools in every parish.—There are 250 blacks in the Wesleyan schools, 100 in the Presbyterian, and 75 whites (or natives rather) in the day-school, and 50 more are educated by the young ladies of the parish; and thus 475 whites and blacks, adults and children, are now educating. Since that time religious prejudices have all subsided. I heartily rejoice to hear the report which has been read this day, and that so great a degree of success has attended the missionary exertions of this society."

[To be concluded in our next.]

OBITUARY.

MEMOIR OF THE REV. JAMES AVIS.

James Avis was born on the 7th of January, 1795, near Shepherd's Town, in Jefferson county, Virginia. In the early part of his life he was taught by his mother the necessity of fearing God and pursuing a virtuous course of life. These instructions, under the blessing of God, produced on his mind impressions of which he never got clear. But, through the influence of bad company, to which youth are so much exposed, he was led into some irregularities after he got from under the eye of his affectionate mother. The voice of conscience, however, continued to speak to his heart a language which he well understood, and he frequently resolved on reforming his life; but at length, having undergone much concern for his soul, he settled down in the opinion that religion consisted in nothing more than a serious resolution to reform his life, which reformation he persuaded himself he had effected. In consequence of this he had nearly resolved to attach himself to a people who he afterwards thought were resting satisfied with only a name to live. About this time Mr. Hamilton Jefferson (a minister from Baltimore conference) came into those parts; and being advised to hear the Methodist ministers, of whom he had heard many unfriendly reports, he (brother Avis) resolved to hear and judge for himself. And under the preaching of this man of God he became convinced of the insufficiency of the foundation on which he had builded his hope of salvation, and was induced to seek, in a different way to what he had ever done before, for the pearl of great price. A few weeks after this he attended a campmeeting, held not far from Leesburg, in Loudoun county, Virginia, when it pleased God to deliver his guilty soul from the bondage of sin and death.

Not long after this happy change, he felt conscious that a dispensation of the gospel was committed unto him. In obedience to the heavenly call he commenced travelling with the preachers on the Loudoun and Berkley circuits, and then with the Rev. Joseph Frey on the Carlisle district, and with several other preachers in other circuits, till at length, being received on trial in the Baltimore conference, he was stationed in 1820 on Monroe circuit. In 1821 he was sent back to the same circuit, where he remained until the month of September, when he was appointed from the Kentucky conference (held in the town of Lexington) to travel Green river circuit. He continued within the bounds of this conference a part of the two following years, and then was transferred back to the Baltimore conference, with a request from the bishop to take the Richmond station until the sitting of the Baltimore conference; but as his services were more needed on the Columbia circuit, he concluded to go there, and finally to take an appointment *from the Virginia* conference: accordingly, at the conference held in Petersburg, in March, 1824, having travelled four years, he was ordained an elder, and, by the special request of the people, was sent back to Columbia circuit.—Here his labours were greatly blessed, so that between three and four hundred were added to the church during his ministry among that people.

Our brother Avis was a man of unquestionable piety, great zeal, and indefatigable in his labours, so much so that his great exertions to win souls to the Redeemer's kingdom were supposed to be the principal cause of his sudden dissolution. His sickness was of short duration, being unwell only a day or two prior to his death, and having exhorted the same day, on the night of which he died.

His death was greatly lamented by all the lovers of Jesus who had the pleasure of his acquaintance, and all others who were capable of appreciating his inestimable worth. He died at the house of the Rev. John Goodman, in the 29th year of his age.

MEMOIR OF THE REV. SAMUEL CUSHION.

Samuel Cushion was born in Frederick county, in the state of Maryland, March 21st, 1796. He was from his childhood seriously impressed with the thoughts of eternity. When about twelve years of age, his impressions

were of such a nature that he resolved to seek the salvation of his soul, and in March, 1814, he was able to testify from experience that God, for Christ's sake, had pardoned his sins. In March, 1817, feeling it his duty to do something for the salvation of his fellow men, he obtained authority to exhort, and, in October following, a license to preach; soon after which he was employed by the presiding elder, and sent to Somerset circuit, where he travelled until the ensuing Baltimore annual conference, at which, being duly recommended, he was received on trial in the spring of 1818, and appointed to the Monongahela circuit—in 1819 to Westmoreland, where it pleased the great Head of the church to acknowledge his labours in the conversion of many souls. In 1820 he was sent back to the same circuit, where he changed his situation by marriage. In 1821 and 1822 he was appointed to Lancaster circuit. This year he suffered much from bodily affliction, which he bore with Christian fortitude. Here the fruit of his labours was seen again to the pulling down of strong holds. In 1823 he obtained a location, but, being dissatisfied in this circumscribed sphere, and concluding to go within the bounds of the Virginia conference, he attended at Petersburg in March, 1824, and offered his services to travel again, and being readmitted, was sent to Gloucester circuit, where he entered with much zeal upon his work, and laboured with usefulness till the 7th of July, when he preached his last sermon on Jerem. viii, 22—stating at the same time that perhaps it would be the last sermon he should ever preach. The next morning he was taken sick at the Rev. P. Billups', where he continued to linger for a few days, and then departed this life in peace.

The piety of our brother Cushion was highly approved by those who knew him best. His zeal according to knowledge, and his industry in serving the church, and his ardent desire for the salvation of souls, were such as urged him frequently beyond his strength.

"But his languishing head is at rest,
Its thinking and aching are o'er;
His quiet, immovable breast
Is heaved by affliction no more."

POETRY.

For the Methodist Magazine.

STANZAS

On hearing of the success of the Wyandot Mission.

Glory to God!—the morning star
Has roll'd its orb of peerless light
Upon our savage tribes afar,
Groping in shades of mental night:
Transported they behold its beams,
Which o'er their night of chaos gleams.

Our western wilds begin to bloom,
Touch'd by its vivifying power;
The red man breathes the rich perfume
Exhaled from Sharon's lovely flower:
He wond'ring turns, with raptured eye,
And feels that God and heaven are nigh.

Columbia's Indian, trembling, bends,
And listens to the gospel sound;
His harden'd heart of marble rends;
His contrite tears bedew the ground:
Sudden the azure arch of heaven
Is pierced with cries of sins forgiven.

The warrior's cheek is wet with tears;
He throws his scalping-knife away;
No more the object of our fears—
No more the terror of the day:
The battle-axe is buried near
The spot where fell contrition's tear.

The chase has lost its charms for thee,
Thou Wyandot of wand'ring race;
Thy soul is moved with sympathy,
And soften'd by the power of grace:
Those social joys, to us so dear,
Begin thy savage heart to cheer.

No more is heard thy murd'rous yell
To echo o'er the distant hills,
And war-whoop's terrifying swell
No more the blood with horror chills;
But hymns of praise devoutly rise,
Like holy incense, to the skies.

The sunburnt chief, of rugged brow,
Which long has braved the hand of time,
Bows to the humble sceptre now,
And clasps with joy the hallow'd shrine;
By faith he claims the richest prize
That's found in yonder paradise.

Joy beams within his piercing eye,
Which paints the image of a soul
Where all those hidden virtues lie
Which charm and beautify the whole:
Those cruel sports of joy he spurns,
And for immortal glory burns.

The moral beauties of the mind
At last have his attention caught:
Delighted in himself to find
Pleasures from uncorrupted thought;
The fugitive of savage race
Can now eternal beauties trace.

Long, long has been the dreary night
Of moral darkness o'er thy soul;
Yet now the rays of dawning light
Thy intellectual powers control:
Darkness begins to pass away
Like clouds before the rising day.

Perhaps ere long the Indian mind
Will soar on fancy's ardent wing,
And in these regions far behind
Leave us our duller notes to sing:
That soul, with native vigour fraught,
May far outstrip our reach of thought!

Their native eloquence may flow
Like music to the ravish'd ear,
Till distant lands their fame shall know,
And sigh the Indian voice to hear:
Truth from their lips may force its way,
And conquer with resistless sway.

Soon may the gospel news extend,
Till all the tawny tribes embrace
Christ, the untutor'd Indian's friend—
A friend to all the human race:
May every being soon proclaim
The glory of a Saviour's name,

MIRANDA.

Baltimore, April 11, 1825.

From the Family Visiter.

THE SPIRIT'S SONG.

As late I lay on my couch reclined,
Revolving thoughts in my pensive mind,
At dawn of day,
While Fancy wove her enchanted wreath,
I heard a voice at my casement breathe
This soothing lay:

"Come, sister spirit of mortal birth,
Ethereal essence enshrined in earth,
Thy rest forsake:
Let slumber flit from thy languid eyes,
And let the light of thy soul arise—
Awake, awake!

"I long have guarded thy couch of rest
From the visits of each unhallow'd guest
That roams in air:
From the spirits that shed malignant blight,
From the baleful dews of unwholesome night,
I have kept thee fair.

"Awake! but come away with me,
Nor let thy thoughts to pleasure flee
With the passing hours:
Those joys will fleet like the mists of morn,
When the earliest breath of the rising dawn
Its fragrance pours.

"Oh! come away from the gaudy throng,
And list no more to their syren song
That lures thee now:
Their halcyon moments will soon be past,
And pleasure's garland will fade at last
On thy fever'd brow.

"The stars have sunk from the fervid ray
That kindles around the orb of day;
And the hour is here
When all who bend at the shrine of love:
And waft the tributs of praise above,
Are hovering near.

"The breeze is fresh on the mountain brow,
The spangled blossom adorns the bough,
And the strain is sweet
That rises at nature's altar high,
Beneath the dome of the azure sky,
Where spirits meet.

"There blooms not on earth a single flower
But feels the charm of this holy hour,
When all are blest,
And spreads its blossoms of mingled hues
To catch the balm of the morning dews
Within its breast.

"Oh! come and give thy earliest thought
To Him who has all this wonder wrought
With matchless skill;
So may His care preserve thy life
Through its various scenes of joy and strife,
And bless thee still!"

ST. PAUL.

The following beautiful extract is from an English prize poem on Athens.

Here where wild Fancy wondrous fictions drew,
And knelt to worship till she thought them true;
Here in the paths which baneful error trod,
The great apostle preach'd the unknown God.
Silent the crowd were hush'd; for his the eye
Which power controls not, sin cannot defy;
His the tall stature and the lifted hand,
And the fixed countenance of grave command;
And his the voice which, heard but once, will sink
So deep into the hearts of those that think,
That they may live till years and years are gone,
And never lose one echo of its tone.
Yet, when the voice had ceased, a clamour rose,
And mingled clamour rung from friends and foes;
The threat was muttered, and the galling gibe,
By each pale sophist and his paltry tribe:
The haughty stoic passed in gloomy state,
The heartless cynic scowled his grovelling hate,
And the soft garden's rose encircled child
Smiled unbelief, and shuddered as he smiled.
Paul tranquil stood, for he had heard—could hear
Blame and reproach with an untrembled ear:
O'er his broad forehead visibly were wrought
The dark, deep lines of courage and of thought.
And if the colour from his cheek was fled,
Its paleness spoke no passion and no dread.
The meek endurance and the steadfast will,
The patient nerve that suffers and is still,
The humble faith that bends to meet the rod,
And the strong hope that turns from man to God
All these were his, and his firm heart was set;
He knew the hour must come—but was not yet

THE RAY THAT BEAMS FOR EVER.

There is a bloom that never fades,
A rose no storm can sever—
Beyond the tulip's gaudy shades,
A ray that beams for ever.

There is a charm surpassing art,
That speaks in every feature—
That twines around the feeling heart—
It is thy charm, O Nature!

Then, stranger, if thou fain wouldst find
The rose no storm can sever,
Go seek it, stranger, in the mind—
The ray that beams for ever.

The Methodist Magazine.

NO. 10.] FOR OCTOBER, 1825. [VOL. 8.

DIVINITY.

SUBSTANCE OF A SERMON DELIVERED APRIL 7, 1824,

At the anniversary of the Albany Female Auxiliary Missionary Society,

BY THE REV. TOBIAS SPICER.

"And the gospel must first be published among all nations."—*Mark* xiii, 10.

The destruction of Jerusalem and the end of the world were two remarkable events foretold by the Saviour; but before the former there should be a day of pentecost, at which time there should be people from every nation under heaven dwelling at Jerusalem. The apostles on this occasion were to be endowed with power from on high to preach the gospel to them; and every one should be enabled to hear of the wonderful works of God in his own language. It is to this circumstance, probably, our text first alludes: but as the destruction of Jerusalem was typical of the destruction of the world at the last day, so pentecost was typical of the general spread of the gospel which should certainly precede it. It is in this event that our Saviour's words will be fully accomplished. The gospel must first be preached to all nations, and then shall the end come.

The word "gospel" is applied to that divine revelation which is given to us in the scriptures of truth, which relates to the plan of salvation through a Redeemer. The word is Anglo-Saxon, and is made of two words—"God," which signifies "good," and "*spell*," which signifies "*speech*," "*narrative*," "*news*," or "*charm*." It is probable this title was given to the preaching of the apostles, on observing the wonderful effects which it produced. The people had been accustomed to hear their idolatrous priests deliver speeches, by which they had been taught to believe that a spell or incantation was laid on the people. Now, it would be very natural for them, when they saw sinners converted from the errors of their way, by means of the word preached, to conceive that God had charmed them, and exclaim, "This is 'God's spell,'"—or, as we say, "gospel."

In illustrating the words of the text, I design—1st, Briefly to notice some of the peculiar excellencies of that system which is called the gospel; and, 2dly, show the propriety of publishing it to all nations, particularly to the nations of Indians in this country.

I. Let us first notice some of the peculiar excellencies of that system which is called the gospel.

I will venture to say, without fear of successful contradiction, that the gospel possesses abundant evidence of its divine original. But on this occasion I do not deem it at all necessary to enter into arguments to establish this point: it must suffice to say that its external and its internal evidences are sufficient to convince any man who will carefully examine; and we are by no means to suppose that it is owing to their superior talents or information that men now-a-days are found to reject the gospel, or deny its being a system of divine revelation; but it is because they do not attend to the evidence by which it is supported. Who are its opposers? It is true we find some of them among the learned; but it is an honour to the gospel that we can say that generally its opposers are those whose life the gospel condemns, and they oppose it more on this account than on account of its want of evidence.

The gospel gives *instructions* of the most interesting and important nature. It enables us to form just views of the character of God. It is here only we can obtain correct views of his *moral* perfections. It is in the gospel that we see our relation to God. Here we discover ourselves the subjects of his moral government, and sinners before him; and it is here only that we find the method he has established, by which to save a ruined world. Here is displayed the necessity, nature and extent of the atonement. Here that which angels desired to look into is clearly exhibited, and that which man needs most to know is brought within his reach. Yes, my brethren, instructions which relate to the welfare of both body and soul, and embrace his felicity in time and eternity.

In the gospel *duties* are required. We must not consider the gospel merely as proclaiming good news, or so exhibiting the grace of God as to exclude the duty of man. The gospel requires repentance of every sinner. It commands all men every where to repent. This duty implies *sorrow* for past sin, turning from evil practices, and calling on the name of the Lord for pardon. The gospel also requires that men believe in the Lord Jesus: that is, that they receive him as their prophet to teach, priest to atone, and king to rule over and protect them; that they confide in his providence for all their temporal blessings, and in his grace for all their spiritual mercies. It requires that men deny themselves of all ungodliness, and live soberly, righteously and godly in this present world.

The gospel requires of *rulers* that they bear not the sword in vain—that they be a terror to evil-doers, and a praise to them who do well. It requires of *subjects* that they obey them that have the rule over them—to live *quietly*, peaceably and honestly,

in all godliness. *Masters* are instructed in their duty towards their servants, and *servants* towards their masters. Parents are taught how to bring up their children, and children are taught their duty to their parents. The rich are taught *liberality* to the poor, and the poor to be *content* with such things as they have. The afflicted are taught *resignation*, and the sorrowful where to look for comfort. The gospel teaches us to *love* our *enemies*, to pray for and forgive those who despitefully use us.

The gospel affords great and precious *privileges*. It is the power of God unto salvation unto every one that believeth. It brings pardon and comfort to every true believer. The penitent sinner may here find peace to his troubled conscience.—They that labour, and are heavy laden, may find rest to their souls. This privilege is appreciated by none but such as have felt themselves sinners, and have understood the meaning of St. Paul—"O, wretched man that I am!" To such the sound of mercy is most welcome. Nor is reconciliation to God the only privilege the gospel brings. We may also be restored to his image; for it assures us that the blood of Jesus Christ "cleanseth from all sin." It brings us into communion with God.

What an astonishing effect has the gospel produced in our world since its introduction! To what a dignity is it calculated to raise man! What a source of comfort does it open to the afflicted! and how forcibly do its excellencies recommend it to the attention of fallen man!

II. Having briefly noticed some of the peculiar excellencies of the gospel, I shall now proceed secondly to show the propriety of publishing it to all nations on the earth.

It may perhaps be said by some, that if the heathen nations are not absolutely excluded from salvation in consequence of their ignorance of the gospel plan—if such as fear God, and work righteousness according to the light they enjoy, may be accepted of God for Christ's sake, where is the propriety of sending the gospel to them? To this it may be answered, that the light which the heathens enjoy is, when compared to the light of the gospel dispensation, as the feeble rays of the moon when compared to the bright beams of the sun. The heathens then may be compared to so many travellers in a dark and dreary wilderness. Now, if but the feeble rays of the moon were to be darted through the gloom, it would indeed be a great blessing, and some would thereby, it is probable, find their way to their much desired home, but more would probably perish; but if the morning sun were to burst from the chambers of the east, thousands of those wandering fugitives would make their escape, who would otherwise have been numbered among the thousands that would have perished. Thus let the glorious gospel of Christ shine directly upon the minds of these benight-

ed nations, and myriads, who now sit in comparative darkness, would see the way of life clearly, and walk in it, who otherwise would have perished eternally.

The language of our text is *prophetical* and *imperative*. The Saviour commands what must be—what the Christian churches must do: they must exert themselves to spread the knowledge of the gospel among men. And he foretells what shall come to pass: this gospel *shall* be preached to all nations. He has undertaken the cause himself, and, by one means or another he will accomplish this gracious design. Would he command that the gospel be preached to all nations, if this course were not most for his glory, and best for his creatures?

No sooner was his mandate heard than his disciples commenced its execution. The prediction of Daniel the prophet was eminently fulfilled. Many ran to and fro, and knowledge was increased. Jerusalem, and many of the countries round about, soon felt the saving power of the gospel. A great change soon took place in the moral state of society; and although the precious doctrines of the gospel have not had so universal an influence, or so entire control over the world as they justly deserve, yet there has been no age since their first introduction but the world has been much better by means of the gospel than it otherwise would have been.

When a dark cloud hovered over the Christian church, and superstition had well nigh destroyed for a time the sacred influence of gospel truth, God raised up men who withstood the current of popular error, reformed the church of some of its grossest abuses and superstitions, and brought religion to a nearer conformity to the Bible; and when infidelity was making rapid strides through Europe, and dead formality was taking the place of vital religion, the Lord raised up a standard—a Fletcher to pour a flood of *sentimental* light into the church—a Wesley to revive the *experience* and *practice* of primitive holiness. This great revival, which commenced in the eighteenth century, was not confined to one part of the world, nor to any one denomination of Christians. The example of a Wesley and of a Coke, of a Whatcoat and an Asbury, has aroused the Christian world. The missionary economy established by Mr. Wesley commands the admiration of all where it is known. Almost all denominations begin to be fired with missionary zeal. They begin to imitate these great and good men, and their successors, by sending their missionaries into different parts of the world. May they imitate them in their spirit and success in turning many from sin to serve the living God.

The economy of the people called Methodists has been missionary from the beginning. It is as regular and systematic as

the movement of a clock. It is admirably calculated to carry the gospel to the poor and destitute.

But notwithstanding the peculiar excellency of the plan, it was found that it did not embrace all the destitute in our widely extended country—that many places our travelling preachers, in their regular plan, could not supply; but especially the Indian tribes of our western frontiers could not be embraced in our present plan of operation, for reasons which are very obvious. To carry the gospel to them would be vain, unless we could also reclaim them from their savage state. The arts of civil life must be introduced among them, and their children must be instructed to read. In order to accomplish this, missionaries must reside among them; but at present they either cannot or will not support missionaries: their support must come from another source. In order to raise funds for this purpose, a missionary society has been formed under the patronage of our general conference, and our friends throughout the United States have been invited to form auxiliaries to the parent society, to enable our annual conferences more effectually to publish the gospel among the destitute throughout the United States and elsewhere. Several missionary stations are already established among the Indians, which appear to be owned by the great head of the church. The Cherokees, the Mohawks, the Wyandots and the Creek Indians have been visited, and are now enjoying the labours of faithful men of God, who count not their lives dear unto themselves. One of them writes thus: "O, I could endure hunger, or sit down to their humble fare, or lie down in Indian wigwams all my life, to be employed in such a work as this."

If the gospel is of a divine original; if it is a revelation of good news to a guilty world; if it instructs man respecting his duty to God and his fellow creatures; in a word, if it is so admirably calculated to enlighten the benighted understanding, to transform the heart, and to regulate our whole conduct through this life—if it pours into the mind such unspeakable comfort through all the varying trials of human life, and opens such a glorious prospect beyond the grave: then surely the gospel ought to be published to all nations. This is what the gracious God has designed, and for which he is now in a very glorious manner preparing the way, and which he will soon accomplish, in spite of all the opposition of wicked men and fallen angels.

God accomplishes this gracious design by the use of means, and he calls on us to contribute toward this glorious object.—It is therefore our duty to assist in sending the gospel to these destitute Indians especially; for in so doing we accord with the example and command of Jesus Christ. It was said of him that *he went about doing good;* and the greatest act of kindness he

performed was his preaching the gospel to the poor. "Go, preach the gospel to every creature," was almost the last sentence that fell from his gracious lips previous to his ascending up on high, and leading captivity captive.

To send the gospel to the *destitute* is a debt we owe to our country, as good citizens. The population of our country is rapidly increasing, and our exertions to promote their spiritual interest should increase in proportion. Those tribes which have hitherto been the terror of our country,—the histories of whose cruelties are enough to chill one's blood,—by the evangelizing influence of the gospel may become our brethren. What lover of his country, what philanthropist, what good citizen, but would desire such an event as this? To aid in sending the gospel to the destitute is a debt we owe our European brethren, who published the gospel to us. Before our country was free from the government of Great Britain, and during the revolutionary struggle, religion was in an exceeding low state in this country. Our European brethren sent to us the heralds of the cross. For the religious privileges we enjoy, we are, under God, indebted to them; and as we cannot repay *them*, let us pay our debt by sending the gospel to the destitute *in our own country*, and elsewhere.

In using our best endeavours to spread the gospel to all nations, we act in accordance with a vast body of Christians, of different denominations. There has never been a time since the gospel was first introduced among men, when the Christian world has felt such a lively interest in spreading its sacred influence: and shall we stand, and look on, and see others engaged in so glorious a work, and take no part ourselves? Can we compose ourselves to an entire indifference, when the Macedonian cry is heard in every direction—"Come over, and help us."

That it is our duty to turn our attention to the destitute of our own country, will appear, if we consider the encouragements they hold out to us. Here, even among the Indians, we have not to combat with idolatry, as among many other nations.—They are exceedingly superstitious, but they are not idolaters. They believe in the Great Spirit, that he exercises a government over men, and that they are accountable to him. Here then that powerful barrier which exists among all the heathens of the east, exists not.

Look, moreover, at the success which has already attended the exertions of missionaries. "Can these dry bones live?" is an inquiry very natural to one who casts his eye over the moral state of many of the Indian tribes. The best answer that can be given to this question is to recur to facts. In numerous instances, while the Christian prophet has prophesied to them in the name of the Lord, *bone has come to its bone—they have been*

clothed with sinews and flesh; and God has breathed into them the breath of life, and already a great army has been raised up. To God be all the glory!

The propriety of publishing the gospel to the destitute will appear, if we consider that in this way we may be instrumental of enlarging the Redeemer's kingdom, of causing joy among the angels in light, and of saving a multitude of sinners from eternal perdition. This argument will have weight with all who believe in a *free* salvation, and that God often saves men by means of men.

Although salvation is not exclusively confined to the preaching of the gospel, nevertheless the preaching of the gospel is God's most *ordinary* and *effectual* means of salvation. What a powerful motive this! He that shall be the means of "converting a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." "He that winneth souls is wise, and shall shine as the stars in the firmament, for ever and for ever." Amen.

BIOGRAPHY.

From the Wesleyan Methodist Magazine.

MEMOIR OF THE LATE MR. ROBERT SPENCE, OF YORK, BY THE REV. A. E. FARRAR.

It is a subject of deep and unfeigned regret that so many of the fathers of our various societies, men whose lives teemed with incident,—whose characters were pre-eminent exemplifications of divine grace,—and their history connected with the rise and progress of the great revival of religion in the last century, should have retired from the church and the world to God, without leaving behind them those particulars of their experience which would have furnished to the present generation of Methodists the records of the first period of our existence as a connexion. One such man was he whose name stands at the head of these pages; but whose interesting story he has left to be compiled from observation and recollections, aided only by a very few documents which the partiality of friendship has preserved; for he could never be prevailed upon, probably for fear of being unawares betrayed to seek praise of men, to write much of himself. The principle must be approved; but the omission to which it necessarily gave rise in this case has deprived the church of a fund of edification and instruction.

Robert Spence was born at Stillington, near York, on the 8th of March, 1748, O. S. His father was a blacksmith, and died when Robert was only about sixteen months old—leaving

his mother, with the care of three children, in circumstances of great destitution. To the "sentimental" Sterne, who at that time, with the rectory of Sutton, held the living of Stillington, it is understood that Robert was indebted for the rudiments of a humble education. He certainly for some time filled a menial situation in the family of that eccentric clergyman; and from thence was recommended to a gentleman of rank in the neighbourhood, who took him into his stables, and in a few years made him his coachman: a post in which he continued, until, by the attainment of religion, he appeared to forfeit, with the favour of his master, his prospects for life; and in consequence of suffering for righteousness' sake, was led into that line of providential movement which raised him from the humble station of a servant in livery to the rank of a respectable citizen. So true it is that many of our greatest blessings take their rise in disappointments.

"At a very early period of my life," says he, in a small memorandum written upon his 64th birthday, "the good Spirit of God was very evidently and sensibly at work with me. When about seven or eight years old, my heart at several times was divinely impressed. Under these sacred softenings I shed many tears, and made many resolves. These continued until I was about thirteen, when I went into a family where God was not known, and then I lost all: I broke through all restraint, and became outwardly wicked. About the age of fifteen and a half I was powerfully awakened to a sense of my danger: soon afterwards I joined the Methodists, and became serious. On Easter Sunday, 1765, I received a sense of pardon. I then began to talk to all around me, and recommended religion with all my might. I was laughed at, and pronounced a madman. Some said, 'We shall see what he will be in two years:' about seven and forty have now elapsed since that period, and, having obtained help of God, I continue unto this day."

"The word of the Lord was precious in those days;" and had it been more frequently preached in its simplicity, the situation of our young friend appeared to have placed him out of its track; but, providentially, an elder brother had been introduced to the ministry of the gospel by the Methodist preachers, and became savingly acquainted with the truth as it is in Jesus; and to the instructions and warnings of this brother, principally conveyed by letter, for he was settled near Tadcaster, Robert owed, under God, his first powerful convictions. When he obtained mercy he was attending a member of the family in which he served at one of the churches in York; and while bearing her books behind her to the Lord's table, the merit of his dying Saviour was powerfully applied to his soul: the Lord was "made known to him in the breaking of the bread." Another young man, at that

time also in livery, (our late valuable friend, G. Clarke, of Whitby,) was soon afterwards awakened under the ministry of Mr. Murlin, and, becoming Robert's companion, he "strengthened his hands in God." He presently found the need of every assistance, for his Methodism alienated from him the affections of the family with whom he resided, and lost him his place; and when he subsequently applied for different similar situations, though his good character proved a ready introduction to his applications, yet as he made it a point of conscience to state, before a final agreement, his religious profession, he as uniformly ultimately failed. *Our* Christian denomination was at that period associated with every thing monstrous. This, though extremely painful at the time, he lived to perceive to be gracious prevention; for had he succeeded in his wishes, he had probably been shut out from that path of success which afterwards opened to him; and the snares attendant upon servitude in opulent families might have withdrawn him from devotedness to his divine Redeemer.

The most striking instances of the care of a particular Providence are furnished in the history of individuals. That the world is not abandoned to the sport of a blind chance, or governed by a mere mechanical agency, but by the immediate and constant interposition of the Divine Being, and that his peculiar attentions are devoted to his own people, are truths supported by powerful evidence. It is but trifling to object our comparative insignificancy; for when we consider the divine ubiquity, that "He filleth all in all," no object can be considered too minute for his attention: and He can with the same ease superintend "the excursions of an archangel and the flutterings of a bee," wheel the planets on their orbits, and direct the smallest corpuscle of blood that flits through the minutest vein of the most insignificant animalcule; and though many of his proceedings are deeply mysterious, their reference to an ultimate purpose, and reservation to a future explanation, silence doubts, and impose the most implicit resignation. "What I do thou knowest not now, but thou shalt know hereafter." Enough, however, is now known, to warrant the fullest assurance that, though "clouds and darkness are round about Him, justice and judgment are the habitation of his throne." "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight"—is a promise descriptive of many of his dealings with his servants, and which, in the case of our deceased friend, was literally accomplished.

In the discouraging circumstances to which we have referred, he turned his attention to bookbinding; and his brother John, already mentioned, (and who himself afterwards became a re-

spectable ironmonger and useful local preacher in Hull,) paid a small gratuity to a person in York to instruct him. This man, soon after the close of Robert's engagement to him, removed to London, and began business in the sale of old and second-hand books; and informed Robert, in whose welfare he seems to have taken considerable interest, that the concern was likely to prove a profitable speculation, and that, if he would make an attempt in the same line in York, he would send him a small quantity of books to enable him to commence. These were carried on a market day in a clothes basket, and sold in the street. From such humble beginnings did Mr. Spence rise to eminence as a bookseller! About the same time, a Mr. Hall, who had noticed his industry, and possessed confidence on his integrity, advanced him, as a loan, the sum of ten pounds,—one of the most unexpected and opportune favours he ever received, and which, under God, laid the basis of all his future prosperity. The providential history of Mr. Spence is the more particularly noticed, because he himself delighted to dwell upon the goodness of God displayed in it, and because it stands intimately connected with his conduct and usefulness as a Christian. The circumstances in which we are placed develope our character, and furnish many of the trials and comforts which enter into the details of our experience.

Nearly twenty years elapsed from his conversion to God, during which time he was made a class leader and local preacher in the Methodist society, before (to employ his own language) he "saw the way of faith more perfectly." This was in the year 1784, when York was favoured with the ministerial labours of the late Rev. Alexander Mather. Christian holiness was the favourite theme of this excellent minister, and to his preaching Mr. Spence attributed a greater conviction of its necessity, and belief of its attainableness. During a period of solemn impression upon this subject, "I seized," says he, in a letter to the brother before named, "the first opportunity of retiring into secret with the Lord. I there found a hearty giving up of myself to God, wishing him to take the entire government of me; and in this exercise I found much comfort: but it still remained to be made evident to me that God had accepted of my poor offer."

In some perplexity on this point he went to the preacher's house. Mr. Mather was on his circuit; but Mrs. Mather, a plain woman, of considerable scriptural information, became to him another Priscilla; and here he learned to claim the promise as his own, and expect the evidence in believing. Afraid of mistake, he artlessly interrogated, "Is this Methodism?" It was replied, "It is *old* Methodism,—*proved* Methodism."

"I was pleased," says he, "with what was said; because I found that, if this was true, the blessing was within my reach;

for I knew I had power to believe, provided I could be scripturally convinced it was my duty to do so. In returning home I pondered upon what I had heard, upon what I felt, and upon what I could recollect of God's revealed will to persons in such a state. It appeared to me that Christ was then graciously offering himself to me in all his offices. In consequence of this pleasing view, this farther light from heaven, I was led again to make an offering of my whole self to God. I then saw such a suitableness, such a sweetness, such a fulness in the sinner's Friend, as led me to an accepting or closing in with him; believing that from that hour he would give me power to lose my will in his will;—that he would be my indwelling God, the hallower of my heart, and my eternal all. The triune God was then pleased to bless me with a very peculiar sense of his presence, which made it quite satisfactory to me that he would give me victory over self and sin, and that my gracious Saviour would be to me all I had taken him for."

Thus did he become a partaker of the blessing of entire sanctification, which, implying the existence of ignorance and mistake, includes the destruction of indwelling sin, and enables its possessor to love God with all his heart, and his neighbour as himself; and by the possession of which, through a continued act of faith, the remaining forty years of his Christian life were elevated so much above the ordinary standard of Christian profession. The influence of this blessing was evident in Mr. Spence, in the greater softness and amenity it gave to a naturally irritable and abrupt temper, in a superior spirituality of mind, and a direct and immediate access to, and union with God, into which he seemed to have the power of readily drawing others. In this same letter he adds,—

"From that time to this, my faith has been variously exercised. At one time I was very much tempted to give up this confidence: in my distress I cried to the Saviour, as having spilt his precious blood for me;' when I was strengthened by those words occurring to my mind;—'I have prayed for thee that thy faith fail not:' as this blessing was received, so is it kept. I find it necessary daily to renew my covenant with God, by freely giving myself to, and heartily accepting of him, as at the beginning. Thus, 'fighting the good fight of faith,' my soul, through infinite mercy, is preserved in life. That this is no deception I am satisfied, because it brings Christ so fully into the soul, raises the affections so completely to heaven, and excites to so much practical purity.

"And as the blessing was received by faith, so I conclude it might have been received sooner, as it cannot be doubted that God was as willing to give himself to me some years before as on that night on which he taught me thus to accept him. When a soul is brought to feel its want of this blessing, and is made

willing to part with sin, nothing need hinder it from entering fully into life. What can hinder, but a doubt whether the Lord means what he says? 'Why is it that ye have not faith?'

"Perhaps you will be surprised when I tell you that my poor, afflicted, but resigned and happy wife, has received the blessing. Till within a few months, she utterly disbelieved the doctrine; but about three months ago, she was stirred up to seek it, and cried mightily to God until he heard her prayer, and said, 'Be it unto thee even as thou wilt.' The perfect understanding she has in this kind of experience, with the sweet change which evidently appears in her, leave not the smallest room to doubt the reality of the work."

His views of this privilege, which were strictly Wesleyan, I feel happy to be able to explain, a little more at large, and chiefly in his own words. I transcribe from some recollections of a favourite sermon of his on 1 Thess. v, 23, 24. Sanctification he explains, with allusion to the use of the word in the Old Testament, to signify "being separated to holy purposes by purification;" he defines it, "the being saved from every temper contrary to love, and every desire contrary to the will of God;" and represents it as evinced "by an ability to depend wholly and constantly upon God, to 'rejoice evermore, pray without ceasing, and in every thing give thanks.'" As to the mode of its attainment, he observes, "there must be a firm belief of the doctrine, with at least some proper views of it, and a hearty conviction that we stand in need of it. We must remember it is the work of God, which will prevent us from thinking it impossible; we must seek it in the appointed means, and receive it upon God's own terms; we must also be willing to give all up for it, and not only so, but to venture for all; one of which is equally necessary as the other. To retain it,—'As ye have received Christ Jesus the Lord, so walk in him.' Having given up all into the hands of God, let it remain there; and not only never resume what you have deposited, but continue to believe; for if your faith waver, your love and obedience will fall short of the proper standard. But you must also labour for more. If you continue to believe, new light will shine, fresh power be communicated, which you must faithfully improve, aiming at all the mind which was in Christ Jesus." Another part of the subject respects some of the ways in which it is lost. "Some part with it," he remarks, "because it does not exactly correspond with the notions they had previously entertained of it. They supposed they should be vigorous, strong and active; and perhaps, instead of this, they find themselves weaker and more dependant than ever they did in their lives: they supposed that they should not be again assaulted with temptations to evil, or that it should not come nigh them; instead of which they find themselves more harassed than

ever. Some lose it for want of avowing it in proper times and places. Mr. Fletcher said he lost it twice in this way. Some persons lose it through ignorance of Satan's devices. We may be tempted to evil so violently that the temptation may appear sin, and thus cast away our confidence. But what," he asks, "if through ignorance, or mistake, or temptation, a man should be overtaken in a fault? In this case," says he, "own it; give it its proper name; but 'at the same time sink reproved, and rise encouraged.' 'If any man sin, we have an advocate with the Father.'"

(To be concluded in our next.)

MISCELLANEOUS.

To the Editors of the Methodist Magazine.

DEAR BRETHREN—The following article on the *Attitude of Prayer* was originally an attempt to collect the thoughts that had for years occupied my mind on that subject, intending only my own satisfaction and improvement; but since then several who have seen it expressed a desire that I would have it published. Perhaps its novelty may render it agreeable to the readers of your Magazine: It is therefore submitted for insertion, if you think proper.

ROBERT BOYD.

Mount Pleasant, Penn., June 25th, 1825.

THE custom of *standing* in the exercise of prayer, though practised by many at the present day, appears to have been unknown to all those worshippers presented to our notice in the sacred Scriptures, whether upon *earth* or in *heaven*. In all these instances we uniformly find the worshippers of the most high God either prostrate upon their *faces* or *knees*, or in some way *falling* or *bowing down*.

Following the light of revelation with regard to this subject,—

I. Let us examine the posture of those who worshipped God upon EARTH; and see, 1st, as it respects *falling down* in general, Mat. ii, 11: "And when they were come into the house, they saw the young child with Mary, his mother, and *fell down* and worshipped him."—Rev. i, 17: "And when I saw him, I *fell* at his feet as dead." Rev. xxii, 8: "And I John saw these things and heard them; and when I had heard and seen, I *fell down* to worship before the feet of the angel which showed me these things."

2d. As it regards *falling* on the *face*, see Num. xvi, 22: "And they [Moses and Aaron] *fell* upon their *faces*, and said, O God, the God of the spirits of all flesh!"—1 Kings xviii, 39: "And when all the people saw it, they *fell* on their *faces*; and they said, the Lord he is the God, the Lord he is the God!" Ezek. ix, 8: "And it came to pass, while they were slaying them, and I was left, that I *fell* upon my *face*, and cried, and said, Ah! Lord God," &c. Ezek. xi, 13: "Then *fell I down* upon my *face*, and cried with a loud voice, and said, Ah! Lord God."

3d. With respect to *kneeling*, see

Dan. vi, 10: "Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he *kneeled* upon his *knees* three times a day, and prayed, and gave thanks before his God as he did aforetime." Ezra, ix, 5, 6: "And at the evening sacrifice I arose up from my heaviness, and having rent my garment and my mantle, I fell upon my *knees*, and spread my hands unto the Lord my God, and said, O, my God!" Mark i, 40: "And there came a leper to him, *kneeling down* to him, and saying unto him, If thou wilt, thou canst make me clean." Acts vii, 60: "And he *kneeled down*, and cried with a loud voice, Lord, lay not this sin to their charge: and when he had said this, he fell asleep." Acts xx, 36: "And when he had thus spoken, he *kneeled down*, and prayed with them all." Acts xxi, 5: "And when we had accomplished those days, we departed, and went our way; and they all brought us on our way with wives and children, till we were out of the city; and we *kneeled down* on the shore, and prayed." Eph. iii, 14: "For this cause I *bow* my *knees* unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you," &c.

To the many testimonies already given in favour of *falling* or *kneeling down* in the exercise of prayer, we might add the word of God to his servant Elijah, when he thought himself the only worshipper of the true God that was left in Israel. See 1 Kings xviii, 19: "I have left me seven thousand in Israel, all the *knees* which have not *bowed* unto Baal:" from which it is clear that while the people generally *bowed* to Baal, seven thousand *bowed* to the living God. Before I leave this point, I wish also to notice the solemn prohibition contained in Exodus xx, 5: "Thou shalt not *bow down* thyself to them, nor serve them; for I the Lord thy God am a jealous God." Here it is evident that what the Lord prohibits in regard to idols, he of course claims to himself, which in this connexion amounts to a command to *bow down*, and worship the living God.

But perhaps by this time the reader is ready to ask what *judgment* he ought to form of those Scriptures which speak of *standing* connected with prayer. Before I answer this question I would first bring into notice the only passages of this nature which I now recollect. The first is Mark xi, 25: "And when ye *stand praying*, forgive," &c. Luke xviii, 11: "The Pharisee *stood*, and prayed thus with himself: God, I thank thee." Luke xviii, 13: "And the publican, *standing* afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner." 1 Kings viii, 22: "And Solomon *stood* before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven, and said, O, Lord God of Israel." After producing these passages, I would remark that the words *stand* and *stood*, in the above cited passages, do not necessarily mean that those suppliants were erect as to the posture of their bodies, or that they *stood* upon their feet: so far from this that the last quoted passage, concerning Solomon's prayer at the dedication of the temple, must be understood of *kneeling*, though it is there said he *stood*. That we may have the clearest evidence of this, let us

turn to the parallel passage in 2 Chron. vi, 12, 13, where the very same circumstance is related more specifically: "And he [Solomon] *stood* before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands: for Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had it set in the midst of the court, and upon it he *stood*, and *kneeled down* upon his *knees* before all the congregation of Israel, and spread forth his hands towards heaven, and said, O, Lord God of Israel." Hence it appears that *stood*, in this passage, only signifies to appear for a certain purpose, which was to dedicate the temple; but when he actually offered the prayer of dedication, he *kneeled* upon his *knees*, before all the congregation of Israel.

Therefore I think the most that can with certainty be concluded from any of the above passages where *standing* is connected with prayer, is, that those persons appeared for the purpose of prayer, but might, notwithstanding, have offered up their prayers upon their *knees*, as well as Solomon.

But to conclude my observations on this point, and to give additional weight to the remarks above made, I would remind the reader that the words *stand* and *stood* are frequently used where no posture of body is alluded to. See Psa. i, 1: "Blessed is the man that walketh not in the counsel of the ungodly, nor *standeth* in the way of sinners." Again—Psa. iv, 4: "*Stand* in awe, and sin not." So that it yet remains to be proved that any of the Old Testament saints or New Testament Christians ever *stood* on their feet to offer up their regular stated prayers to God, while it has been clearly proved that they *kneeled*, and otherwise *prostrated* themselves in prayer.

Having examined, according to the Scriptures, the posture in which the pious on EARTH have worshipped God, let us

II. Turn our attention to the HEAVENLY orders, and see what agreement exists betwixt these *pure* worshippers who appeared before the *heavenly throne*, and those who worshipped God at his *earthly footstool*. And who that considers this matter attentively but must be struck with the correctness of the poet in the following lines:

"Thee in thy glorious realm they praise,
And *bow* before thy throne;
We in the kingdom of thy grace—
The kingdoms are but one."

See Rev. iv, 10: "The four beasts and the four and twenty elders *fall down* before him that sat on the throne, and worshipped him that liveth for ever and ever." Rev. v, 8: "And when he had taken the book, the four beasts and the four and twenty elders *fell down* before the Lamb," &c. Rev. v, 14: "And the four beasts said, Amen; and the four and twenty elders *fell down*, and worshipped him that liveth for ever and ever." Rev. vii, 11: "And all the angels stood round about the throne, and about the elders and the four beasts; and *fell* before the throne on their faces, and worshipped God."

Thus we see, as before stated, we uniformly find in Scripture that all the worshippers of the most high God, whether upon *earth* or in *heaven*, either bowed or in some way prostrated themselves when they approached the King of kings and Lord of lords.

But inasmuch as *falling down*, *falling on the face*, and *kneeling*, are

all spoken of in the foregoing quotations as postures used in the worship of God, perhaps the reader by this time is ready to ask which of these *attitudes* are the most proper. To this I answer that all these modes of expression are used nearly or quite synonimously, and signify some kind of *bowing* or *kneeling down*; and as a proof of this I would here bring into notice the accounts given by three evangelists of the prayer offered by our Saviour just before he was betrayed:—

Mat. xxvi, 39: "And he went a little farther, and *fell* on his *face*, and prayed." Mark xiv, 35: "And he went forward a little, and *fell* on the *ground*, and prayed." Luke xxii, 41: "And he was withdrawn from them about a stone's cast, and *kneeled down*, and prayed."—Now it is unquestionably evident from St. Luke's account in this case, that our Saviour offered up this prayer upon his *knees*, though the others express it by *falling* on his *face*, the ground, &c.

To make this still plainer, let us suppose A. retiring to a garden or grove for the purpose of private prayer: when he gets to a certain spot of ground, he first bends his knees to the earth, and next, with his hands somewhat on his face, he places his face near the ground. Now, suppose B., C. and D. were all looking on at a small distance from A.: B. says A. fell on his face; C. states that he fell on the ground; but D. affirms that A. fell on his knees, or kneeled down.—Now, in this case there would be no contradiction, though D. gives the clearest account; and suppose E. would also add his testimony to the former, by saying that A. bowed down, it would also agree with the rest.

And now I think this illustration sets the whole Scripture account of the attitude of prayer (and particularly the account given by three evangelists of one of Christ's prayers) in a clear and just light; only it might be here noted that *falling on the face*, in some passages of Scripture, may be intended more particularly to point out complete *prostration*, which form was sometimes used by individuals or persons in great distress: in other cases, *bowing* or *kneeling* appears to be the uniform practice.

Having dwelt so long on Scripture testimony, and having, as I humbly conceive, proved thereby that *bowing down* or *kneeling*, in opposition to *standing*, is the correct attitude of prayer;—let us next hear the testimony of reason on this subject; and when reason takes into view the *greatness and* holiness of God, *and the weakness* and sinfulness of man, together with his entire dependance upon his Maker, it at once concurs with revelation in declaring that the most humble posture best becomes such a supplicant.

But perhaps by this time some may be ready to say that the subject above treated is not of sufficient consequence to occupy the attention of any wise and judicious mind; and they would therefore tell us that, provided the *heart* be right, it matters not what *posture* our bodies are in when we pray. To such I would reply, 1st, by asking them how they know that it makes no difference what *form* the body is in when a man prays to God. I fear such would be quite at a loss to give any solid reason for such an assertion, though it be made with an air of confidence. 2d. I would ask such if the most worthy examples found in the word of God, accompanied with Scripture precept and sound reason, are

all matters of so little consequence that it makes no difference whether we act up to them, or take a contrary course?

But I reply, 3dly, that the principle in this case, on which the objection is grounded, is false and self-contradictory. What! to say that "it makes no difference what posture our bodies are in when we pray, provided the heart be right!" Here let me ask, Is there no connexion between *body* and *mind?* or, in other words, if it is no difference what posture our bodies are in when we pray, why of course a man may as well pray standing on his *head* as on his *feet*, or get down all-fours, hands and feet alike, as to kneel, or do it any other way. But does not every person see at once that such forms or postures of the body would be unfriendly to a devotional spirit; and in some degree, though not to an equal extent, standing upon the feet in prayer is in itself unfriendly to the devotion of the heart; or at least even a sincere worshipper cannot in general be so fervent on his feet as though he were on his knees?—Should this assertion be doubted, I am ready to vouch for its truth by an appeal to facts.

And here it is known to many that men may and often do say over fine words of prayer standing on their feet; but it is equally well known that such prayers are generally languid and void of energy. This is a fact, and cannot be denied. But let us turn from the individual who thus prays as an organ for the congregation, to those standing around him, and you will seldom see or hear any thing like prayer among them: this is also the truth, and cannot be denied. In short, if you find general and powerful engagedness in a praying circle, you find them on their *knees*, of whatever denomination they may be. If you find penitent mourners praying for mercy, you see them on their *knees*, or otherwise prostrate; and I confess that I never saw any converted to God in their *standing* prayers, nor any thing like it.

But, on the other hand, I have seen hundreds rising from their knees, and with a loud voice giving glory to God for his saving mercy. I have been the more plain and pointed in my remarks on this part of the subject, because many who are esteemed both *wise* and *pious* have said that it is "no difference what posture our bodies are in when we pray, provided our hearts be right." Believing this assertion incorrect and self-contradictory, I knew no way to make this appear so plain as in the severe observations above made; and though they may sound harsh to some, they must appear to be correct to every man of candour that will look at facts.

Before I close these remarks, I wish, notwithstanding all that truth and candour has compelled me to say unfavourable to standing prayer, to have it distinctly understood that I charitably trust and believe that many who, through the force of education and surrounding example, still continue to offer up their prayers to God *standing* on their feet, are nevertheless among the children of God, and on their way to a better world. And I do feel a sweet fellowship with such of them as do, when they come into a congregation where it is the usage to *kneel*, conform in this respect, though they may stand in their own churches; and I think common civility requires this mutual conformity among the several Christian denominations: but the

bigot who stands on his feet during prayer among a kneeling circle, evinces to me that he has as little sense of good breeding as religion. Therefore, the most that I can do for such is to pity and pray for them: but the impropriety of a man standing on his *feet* in a kneeling circle is almost eclipsed by the *indecent* appearance of the man who continues to occupy his seat. What! sit and pray! Certainly we have no such custom in any of the Christian churches, however corrupt some may be. Surely such a man is an insult to every praying or genteel person present, and a disgrace to his family and friends.—Certainly the least particle of what is commonly called good breeding would at least raise him to his feet, if not to his knees.

ATTEMPT TO REACH THE SUMMIT OF MONT BLANC,

In Switzerland.

This mountain, so named on account of its white aspect, belongs to the great central chain of the Alps. It is truly gigantic, and is the most elevated mountain in Europe, rising no less than 15,872 feet (somewhat more than three miles) above the level of the sea, and 14,624 feet above the lake of Geneva, in its vicinity. It is encompassed by those wonderful collections of snow and ice called *glaciers*, two of the principal of which are called Mont Dolent and Triolet. The highest part of Mont Blanc, named the Dromedary, is in the shape of a compressed hemisphere. From that point it sinks gradually, and presents a kind of concave surface of snow, in the midst of which is a small pyramid of ice. It then rises into a second hemisphere, which is named the Middle Dome, and thence descends into another concave surface, terminating in a point, which, among other names bestowed on it by the Savoyards, is styled "Dome de Goute," and may be regarded as the inferior dome.

The first successful attempt to reach the summit of Mont Blanc was made in August, 1786, by Dr. Paccard, a physician of Chamouni. The ascent occupied fifteen hours, and the descent five, under circumstances of the greatest difficulty—the sight of the doctor and that of his guide (Balma) being so affected by the snow and *wind as to* render them almost *blind*, at the same time that the face of each was excoriated, and the lips exceedingly swelled.

On the first of August, 1787, the celebrated and indefatigable naturalist, M. de Saussure, set out on his successful expedition, accompanied by a servant and eighteen guides. At eleven o'clock on the day next but one following, they reached the top of the mountain, where they continued four hours and a half, during which time M. de Saussure enjoyed, with rapture and astonishment, a view the most extensive, as well as the most rugged and sublime in nature, and made those observations which have rendered this expedition important to philosophy.

A few days afterwards, Mr. Beaufoy, an English gentleman, succeeded in a similar attempt, although it was attended with greater difficulty, arising from enlargements in the chasms in the ice.

The following is a narrative of the attempt of another traveller to attain the summit of Mont Blanc. It is given in his own language.

"About the middle of last August, I arrived at Geneva, accompanied by my friend H——, of Brazen-nose, whom I had fallen in with at Berne, and who was, like myself, devoting a part of the long vacation to a continental tour. I had, from leaving England, set my heart upon ascending Mont Blanc, and found no difficulty in prevailing upon my companion, who had already made the tour of the greater part of Switzerland, to accompany me. Having called on a gentleman at Geneva, to whom I had an introduction, with a view of making the necessary inquiries, I learnt from him that a small party were then on the point of setting out with the same intention. I lost no time in finding them out, and proposed to share in their undertaking; and the following afternoon, August 16, we set out together, in a hired caleche, for the valley of Chamounix. Our party consisted of four persons. Our new acquaintances were Le Chevalier Hamel, a Russian, then employed by the emperor in making some philosophical observations in the neighbourhood; and M. Sellique, an optician of Geneva, and native of Paris, a man of considerable attainments in various branches of natural philosophy. His grand object in accompanying us was to make trial of a new barometer, of his own construction, in measuring the height of Mont Blanc; the accuracy of some former observations for the same purpose having been recently called in question. Dr. Hamel had already made, ten days before, an unsuccessful attempt to reach the summit by a different route, being the same which Saussure attempted in 1785, with no better success.

We reached St. Martin, the place for which we had engaged our caleche, at one o'clock in the morning of the 17th, and having engaged for two sharabands for the journey through the valley, we arrived at Chamounix at two o'clock in the afternoon. From a balcony of the house where we slept, we had the first distinct view of Mont Blanc, and Dr. Hamel pointed out to us the formidable Aiguille de Gouto, which he had lately succeeded in scaling. H. and myself set off from St. Martin on foot through the valley, being desirous of preparing ourselves for the fatigues of the following day. We walked nearly seven miles before we were overtaken by our party with the sharabands, and took the opportunity of visiting a beautiful fall of water at a short distance on our left, which amply repaid us for the fatigue which it occasioned. From this spot the road becomes the most romantic that can be conceived; and when our companions overtook us, they found us reposing on the green margin of a small transparent lake, surrounded by a group of beautiful peasant girls and boys, who were pressing upon us breakers of a most delicious water, drawn from a fountain at a short distance.

On our arrival at Chamounix, at the excellent hotel de l'Union, we immediately sent for Matthieu Balmat and Joseph Marie Couttet, guides of the valley, to whom we had been recommended to apply ourselves. After a good deal of bargaining, which we were glad to leave to Dr. Hamel, we finally agreed with twelve guides, who were to receive forty-eight francs

a-piece: the choice of the ten others was left to the two leaders, who appointed them all to muster in marching order at four o'clock the following morning. The rumour of our intended expedition was soon spread abroad, and we found ourselves treated with something of that kind of respect which is paid to the leaders of the forlorn hope on the eve of the storming of a town. At length the long expected morn arrived: at four o'clock we were summoned from our beds, where we had not enjoyed much sleep; and about five we all set off on foot, making, with the guides, a party of sixteen. The latter were each furnished with a knapsack pretty well loaded, in which were placed provisions for the whole party, mathematical instruments, additional clothing for ourselves on the following day, four blankets, and a variety of other things, among which were a carrier pigeon from Bonneville, to convey to that place the earliest tidings of our arrival on the summit, and a live fowl destined to be cooked at the same height. We had also with us some rockets and Bengal lights, which we had promised the ladies below to exhibit from our halting place at night.—This was to be the summit of a rock called by the guides Le Grand Mulet, which is a very conspicuous object from the hotel. After returning on the road to St. Martin for nearly a league, we began the ascent in a wood which skirts the mountain for some distance. But previous to this, we stopped for a few minutes at the cottage of Joseph Marie Couttet, which is at the base of the mountain, to provide ourselves with spiked poles; and at his suggestion I exchanged an ordinary hat for one of the kind usually worn by the peasants, and which he informed me had been twice on the summit of Mont Blanc. Our caravan now assumed a most romantic appearance; the costume of the guides, each with a French knapsack, and one or two with old pelisses, being decidedly military. It reminded me strongly of a party of guerillas in the Pyrenees, where uniformity either in dress or appointments was considered as an unnecessary refinement. We had each a large straw hat tied under the chin, and a spiked pole, about eight feet long, in our hands. Besides this, our shoes were furnished with short spikes at the heels, to assist us in the descent. We were clothed as lightly as possible, that the motion of our limbs might not be impeded, for we were told to expect a march of eleven or twelve hours, the latter half of which was to be spent in climbing.

The ascent at first is so far from being laborious, that the guides were constantly obliged to repress our ardour, and compelled us to halt every ten minutes, lest we should not husband our strength sufficiently. In about two hours we reached the last human abode, being a *chalet*, or summer cottage, inhabited by Francois Favret, who had been one of Saussure's guides, and whose son was in our party. A few minutes before, one of our guides pointed out to us Mademoiselle Favret, reclining fearlessly on a very precipitous part of the pasture, where her goats were feeding, and singing with the greatest apparent unconcern. During a halt of five minutes, which we made at the *chalet* for the purpose of taking a draught of goat's milk, Julien Devouossoux, one of our guides, swallowed a mouthful of sulphuric acid, which he had bought at Chamounix by mistake

for acetic acid, which on these occasions the guides usually drink, diluted with water. He suffered acutely for some minutes, until Dr. Hamel thought of making him swallow a quantity of wood-ashes and water, which was fortunately at hand. The alkali neutralized the acid, and he was soon in a condition to pursue his journey. When we resumed our march, the veteran mountaineer, Favret, accompanied us about three hours, higher up to the edge of the glacier, to carry his son's knapsack, and then followed us with his eyes, till he disappeared in one of the awful fissures with which it is every where intersected. He was accompanied by his dog, over whom no one but his master seemed to possess the least influence, being as wild in appearance as the goats which he amused himself occasionally with pursuing. These animals, however, as we were told, were all under command, and, at the approach of winter, were recalled to the more sheltered spots near the base of the mountain.

Since our departure from the *chalet* we had been ascending in a zig-zag direction towards the Aiguille du Midi, a mountain to the left of Mont Blanc, and which for a long time appears to rival it in height. We had left the wood behind us just before we reached the *chalet*, and the ascent was now considerably steeper. We trod for some time in a very precarious path, along the brink of an awfully deep and precipitous ravine, where I occasionally felt some tendency to dizziness. This feeling, however, I concealed so successfully, that I believe neither the guides nor my companions had any suspicion of it; and by following Saussure's advice, in the published account of his ascent, and fixing my eyes steadfastly on the precipice, I gradually accustomed myself to the view, and was soon enabled to pursue my path with the greatest confidence. This was a very necessary preparatory discipline, to fit us for the infinitely more formidable passage of the glacier, during the whole of which I was perfectly cool and collected. I mention this for the purpose of encouraging those who shrink from such an undertaking from a distrust of the strength of their nerves. It was my first attempt at climbing for many years; and yet by the time we reached the Pierre de l'echelle, (a large round stone, where we halted for breakfast, on the edge of the glacier,) I felt quite at home, and resigned myself completely to the delightful sensations which our situation inspired.

In a cavern below this rock our guides found a ladder which they had left there a year before, and which they employ in the passage of the glacier de Bossons, now close before us. It was about half past nine when we reached this resting place, and we felt disposed to do justice to a couple of fowls, which were produced from the knapsack of one of the guides.—They were soon despatched, together with a bottle of light French wine, and in twenty-five minutes we resumed our march. The baggage was adjusted afresh: one of the guides had charge of the ladder, and another carried a load of straw, which we had procured at the *chalet*, and which was destined to furnish our bed for the night. The view became now more and more sublime: we had left far beneath us all human abodes, and were now in regions where no animal but the chamois could tread securely. We had a distant view

of the summit, though the Aiguille du Midi, from the base of which we were now diverging towards the right, still appeared to equal it in height. Our steps had long been encumbered with fragments of this latter mountain, rent probably by lightning from its summit. Behind us, at a great depth, lay the valley of Chamounix and the village of the Prieure, the white walls of the hotel where we slept making it a very conspicuous object. Before us was the "monarch of mountains," apparently inaccessible; for the glacier de Bossons, which lay immediately in our path, seemed an insurmountable barrier, and the ascent on the other side was so precipitous as to be in parts almost perpendicular. Our spirits, however, were now elevated to such a pitch, by the pure air we had inhaled since we left the *chalet* and emerged from the wood, that we felt equal to any thing; and if a thought of the danger of the enterprise crossed the mind, it was only to give an additional zest to the proud consciousness of having a heart that could brave it.

[To be continued.]

OUTRAGES IN BARBADOES.

In vol. vii, p. 238, we published a short account of the disastrous transactions which occurred in this place, which eventuated in the destruction of the *Methodist* chapel, &c, and the departure of the missionary, Mr. Shrewsbury, from the island. The conduct of the missionary, though at the time it was severely censured by some, has been fully justified before the religious public.

The subject, however, has been considered of sufficient importance to be taken up by the Parliament of Great Britain, in the discussion of which the missionary cause in that ill-fated island has obtained a complete triumph. By the politeness of our correspondent, the Rev. Richard Reece, we have received a pamphlet containing the speeches of several distinguished members of that legislature, most of which go to condemn the furious proceedings of the Barbadians, and to vindicate the innocence of Mr. Shrewsbury.

We have not room, neither is it necessary, to publish the whole of this interesting discussion, as all the speakers concurred substantially in the views expressed by Mr. Buxton, whose speech follows.

Mr. F. Buxton rose for the purpose of stating to the house the case of Mr. Shrewsbury, the Methodist minister at Barbadoes, and in doing so he assured them that he should not unnecessarily occupy their attention. He hoped therefore for a patient hearing, whilst he detailed the history of this transaction, and a remarkable history it was. Mr. Shrewsbury had been for some years a minister in this country, during which time he conducted himself in the most pious and exemplary manner. In 1816 he was sent out as a missionary to Tortola, where he remained about two years. Such had been his conduct during that time, that he received from Mr. Porter, then chief of the council, and since president of the island, the most flattering testimonials of his pious demeanour and exemplary services during his residence in the island. In 1818 he was sent to Grenada, where he found it necessary to apply to the governor for a donation towards building a Wesleyan chapel. The governor sent him a

donation of 60*l.* to which was added a sum of 10*l.* subscribed by the secretary. Coupled with this double subscription came a letter, by order of the governor, expressing the highest possible respect for the character and ability with which the Rev. Mr. Shrewsbury had conducted himself, and also praising the temperate and conciliatory manner in which he discharged the duties of his mission. (Hear!) There was at that time upon the island a Mr. Ross, than whom, he believed, there was not a more respectable man in our colonies: he was the proprietor of a large estate, and manager of several others, so that he had the direction and command of nearly three thousand slaves. That gentleman had had repeated opportunities of witnessing both the moral and religious conduct of Mr. Shrewsbury; and in writing to a friend he described him as a superior man—a man whose character and abilities would do honour to any church, and to any society of Christians. Upon another occasion, the same gentleman, speaking of Mr. Shrewsbury, said that he never knew a more pious, gentle, moral man—that he never met with any whose religious zeal, tempered as it was with meekness and forbearance, was more calculated to obtain the esteem and good will of all who knew him. It was admitted on all hands that his conduct was most praiseworthy, and that the objects of the mission had gained considerable ground in consequence of his pious exertions and example. In 1820 he was sent to Barbadoes, for reasons to which he should just allude. In that island a strong spirit of religious persecution had made its appearance some time before, and it was too manifest that it still continued. It was therefore thought expedient that a minister should be sent there of great prudence and great zeal, and of mild, conciliatory manners. These qualifications Mr. Shrewsbury was known to possess. He was besides, in some measure, a West Indian, in connexion and feeling; for he had married the daughter of a West Indian. He was, therefore, any thing but a partisan, and yet the gentlemen of Barbadoes represented him as the partisan of the "villanous African Society," and as a correspondent of his (Mr. B.) upon the subject of negro slavery. Now the fact was that he never knew this gentleman, never corresponded with him, or even heard of his name, until he took up a newspaper by chance, and there saw it stated that Mr. Shrewsbury was going to be hanged for corresponding with him. (Mr. B.) He had no correspondence with any of the missionaries in the West Indies, whether Moravian, London Society, or Wesleyan. It was too hard then that the Rev. Mr. Shrewsbury, who had, up to the period in question, demeaned himself so as to conciliate all classes of society, and materially to forward the objects of religion, should be accused and ill treated because of a charge of correspondence with him. In 1820, as he had already said, the reverend gentleman was sent to Barbadoes, and there he was charged (he believed the only charge against him) with having sent to England a letter describing the moral and religious state in which he found that island. Now he was bound by his mission to make such a report, and to make it faithfully. There was nothing offensive in it. It exhibited, no doubt, a most melancholy picture, but a true one. This was, perhaps, the only part of the case which his honourable

friend (Mr. W. Horton) could lay hold of. His honourable friend might perhaps say that he should not have written this letter, or, at least, that it should not have been published: but he begged to remind his honourable friend that the same course had been pursued by government. In the year 1816 Lord Bathurst addressed a letter to the clergy of the West India islands, desiring to be informed of the moral condition of the negroes. An answer was returned by the clergy, giving a picture much more gloomy than the one drawn by Mr. Shrewsbury, and yet those answers were printed and published by government itself: so that any objection his honourable friend could ground on this circumstance was answered by the conduct of government itself. Mr. S. resided in Barbadoes for three years and three quarters. During the first three years he had to endure a variety of insults.—From his own statement, it appeared that the gentry of Barbadoes sometimes came into his chapel with their hats on, whistling, and disturbing the congregation in their devotions by every means in their power. All these vexations he bore with the utmost meekness, never taking the least notice of such insults. In 1823, however, a more fierce spirit of persecution arose. He was insulted and called a villain in the public streets, by merchants at their own stores, and by persons in the garb of gentlemen. On Sunday, Oct. 5, 1823, a large concourse of people assembled round the chapel for the purpose of interrupting him. Some had bottles filled with oil, asafoetida, and aquafortis, which there was reason to think had been procured at the shop of a person who was a magistrate, and also a chemist and druggist. The bottles were thrown among the congregation—one had nearly hit Mr. Shrewsbury on the head, but fortunately missed him, and hurt another person. One lady was burned considerably by the contents of a bottle. One of the mob, a lawyer, took his station near the rails of the communion table, and instigated the rest to proceed in the work of insult and outrage. The sons of the magistrate before mentioned, it appears, were also very active. Next day Mr. Shrewsbury offered a reward of 30*l.* for the discovery of any person concerned in the riot, but no discovery was made, so that it would appear the proceedings met with unanimous approbation. Upon one occasion subsequent to this, as this gentleman was passing a shop, he distinctly heard such language as this—"Serve the villain right; he ought to have been torn from the pulpit: he may prosecute if he pleases, but if I be on the jury, not one man shall be found guilty." (Hear!) Mr. Shrewsbury had reason to believe that the senior magistrate, who was also the senior member of the assembly, told a gentleman that if he could find a sufficient number to join him, he would go and pull down the chapel at noonday; and yet this same individual was still in his majesty's commission as a magistrate. On the Wednesday following there was a slight disturbance; but on the 8th of October, which was observed as a fast, in commemoration of the great storm of 1780, the joke circulated was, that as there had been a storm without on that day, they would take care that Mr. Shrewsbury should have a storm within. On Sunday, Oct. 12, he was told by one of the congregation that something desperate was intended that evening. He

said that, whatever might be intended, he would still attempt to go through the service. In the streets there were great numbers of people, and around the stairs and the pulpit about twenty gentlemen mob. The persons in masks, armed with swords and pistols, galloped on horseback down the street. One of the pistols was discharged in the direction of the chapel, but its contents lodged in the window. The intention, as Mr. Shrewsbury had been informed, was to throw squibs among the congregation, for the purpose of producing confusion, and then to wreak their vengeance on him. Not a single mulatto or negro was concerned in the disturbance, so that the assailants consisted entirely of whites, and these whites were planters, merchants, traders, and other inhabitants of respectability. Mr. Shrewsbury had given the following illustration:—He had divided the white population into four gradations, and the mob was composed of the second and third of those gradations, neither the highest nor the lowest being at all engaged in the commotion. The magistrates interfered, but in what way did they interfere? Did they summon any of the rioters before them to answer for their conduct? No; but they summoned Mr. Shrewsbury before them, as an offender, to answer for his. He begged the attention of the house to this point. The charge against Mr. Shrewsbury was, that he had not enrolled his name in the militia; but the house was well aware that he was exempted from service of that kind by the act of toleration. Nevertheless, the magistrates availed themselves of this paltry pretext, this pitiful excuse, and the principal individual in this proceeding was a magistrate of the name of Moore. Mr. Shrewsbury had determined to continue his service on the following Wednesday, but on that day the collection of persons in the neighbourhood of his chapel was so large, and they exhibited so bad a spirit, that he was glad to escape, and retire to the house of a relation. In order to show how the whole had been planned, plotted, and organized, it was only necessary to state, as an indisputable fact, that a body of gentlemen actually came down on horseback from the race ground on Wednesday evening—that they drew up in front of the chapel—that they excited the mob, and called out that Mr. Shrewsbury was a coward for retiring from its fury.

On Thursday, the 16th, Mr. Shrewsbury applied to the governor of the island, and as there was some little variation between the report of the governor and the account given of this part of the transaction by Mr. Shrewsbury, he (Mr. Buxton) begged to mention that he spoke from the statement of the governor only. Mr. Shrewsbury at this interview complained that his congregation was not allowed to worship God in peace. The governor replied that he was sorry for it, and advised Mr. Shrewsbury to apply to the magistrates. Mr. Shrewsbury answered that it was useless to resort to them, as they were among the most furious of his enemies. Nevertheless, the governor still seemed to be of opinion that application ought first to be made to the magistrates, and if they did not act, that he would then interfere. He (Mr. Buxton) had no charge, no complaint whatever to make against the governor of Barbadoes. In private life he was, as he understood, a most

respectable man, but in the island he had been placed under circumstances of great embarrassment and difficulty. Particular acts had made him extremely unpopular in the island. A negro had been shot by some person unknown: the governor had immediately offered a large reward for the discovery of the offender. A negress, in the act of pulling some grass, (as we understood,) had been likewise shot; and he also offered a reward for the discovery of the party who should be found to have committed the crime. Some time afterwards, it happened that a white man, an Englishman, was found dead in the woods. The individual was a person of the most dissolute and drunken habits; and the governor offered no reward in his case, not thinking it to be requisite to do so when the decease of the party was rather to be accounted for from natural causes. But this forbearance raised a great outcry against the governor immediately. It was said that in the case of each of these two slaves a reward had been proposed; but when a white man was murdered —for that was assumed to be the fact—none was offered. It perhaps was unnecessary to add that Mr. Shrewsbury did not apply to the magistrates, as recommended by the governor, which was the only point the honourable gentleman on the other side (Mr. W. Horton) could urge. That was the only point in his case—the only leg he had to stand upon.—He (Mr. Buxton) should like to know, if Mr. Shrewsbury had been disposed to attend to the suggestions of the governor, to which of the magistrates he could have applied? Could he have gone, with any hope of redress, to Mr. Haynes, the senior magistrate, who had told a person of respectability that if a sufficient number would join him, he would go himself to pull down the chapel? (Hear, hear!) Ought he then to have solicited the assistance of Mr. Moore, who had summoned him to appear for not enrolling himself in the militia, at a time when his appearance would have been attended with the utmost personal danger?—(Hear.) Ought he to have gone to Mr. Newsome, the lawyer, who had hallooed on the mob, in order to request protection from him? (Hear, hear!) Or, finally, was he to apply to Mr. Walton, junior, of whom he should have occasion to say more presently? To the magistrates, then, Mr. Shrewsbury did not resort—but he made his application in another quarter: he went to a clergyman of the church of England, who, very much to his honour, and proving that he was superior to any petty jealousy, had shown Mr. Shrewsbury the greatest possible kindness. That kindness he (Mr. Buxton) would now endeavour to return, in some degree, by concealing his name, for if it were disclosed, the reverend gentleman would most likely share the fate of Mr. Austin, in Demerara. The clergyman had advised Mr. Shrewsbury to apply to the council in the next week, and in the interim to shut up his chapel.—Mr. Shrewsbury did not in all respects coincide in this opinion, but he did shut up his chapel, and he prepared an address to the council. Having gone thus far with the detail of facts, he would here pause to observe, that if the case had stopped here, and if nothing more had occurred, it would have presented the most perfect specimen of religious intolerance and persecution that was ever presented to the public eye, with the exception of the case of Mr. Smith

of Demerara. Riots of the most outrageous kind had taken place on the 5th, 8th, 10th, 12th, and 15th of October, and on the Sunday following the chapel of Mr. Shrewsbury was closed. Nevertheless, notwithstanding this series of disturbances, the governor had never interposed his authority, and the magistrates had only interfered for the purpose of augmenting the violence of the tumult. In short, it seemed as if there had been a total absence of all law in the colony for the protection of individuals. Subsequent events, however, threw completely into the shade all previous transactions. On Friday, the 17th of October, what was termed a secret committee met, and issued its first proclamation, inviting the inhabitants to meet on the following Sunday, to pull down the chapel. All who were disposed to aid in this laudable undertaking, were to come armed with saws, pickaxes, swords, and other weapons. The assailants met accordingly, and the assembly consisted again entirely of whites, without the mixture of any negroes or mulattoes, save one only, with whom the people of colour since that time would hold no intercourse. The mob was headed by persons of respectability; and one of Mr. Shrewsbury's enemies, writing on the subject, admitted that the crowd consisted of about 1,000 headstrong fools. In the report of the governor, it was termed "an immense concourse of persons." The parties were armed for the purpose of resisting the public authorities, if necessary; and the planter, whose authority he (Mr. Buxton) had already quoted as to the number and character of the mob, wrote that they were so desperate that they were prepared with arms to oppose the military, should they be called out. The governor represented that many of the persons surrounding the chapel were furnished with weapons of various kinds. The multitude attacked the chapel, broke the windows and doors, and destroyed a collection of Bibles and tracts, intended for the children of the school. They then entered the house of Mr. Shrewsbury, destroyed every article of furniture, chopped up the chairs and tables, tore up the linen, of which they made a flag, and, waving it three times in the air, they gave three cheers. Having occupied five hours in this work of demolition, the lawless multitude retired until the next evening, when they reassembled to complete the good work they had commenced on the previous day. It was completed; and the chapel was so wholly annihilated, that the editor of the Barbadoes paper observed with triumph upon the occasion, "The chapel in Barbadoes has shared the fate of the temple of Jerusalem: not one stone remains upon another." (Hear, hear!) The following placard was then published, and posted upon every wall, entitled "The great and signal triumph over Methodism, and total destruction of the chapel:"—

"*Bridgetown, Tuesday, Oct. 21st, 1823.*

"The inhabitants of this island are respectfully informed that, in consequence of the unmerited and unprovoked attacks which have been repeatedly made upon the community by the Methodist missionaries, (otherwise known as agents to the villanous African Society,) a party of respectable gentleman formed the resolution of closing the Methodist concern altogether. With this view they commenced their labours on Sunday evening, and they have th

greatest satisfaction in announcing that by twelve o'clock last night they effected the total destruction of the chapel. To this information they have to add that the missionary made his escape yesterday afternoon, in a small vessel, for St. Vincent, thereby avoiding that expression of the public feeling towards him, personally, which he had so richly deserved.

"It is to be hoped that, as this information will be circulated throughout the different islands and colonies, all persons who consider themselves true lovers of religion will follow the laudable example of the Barbadians, in putting an end to Methodism and Methodist chapels throughout the West Indies."

Next day the governor of the island published a proclamation of a very singular description, in which he condescended to argue the point, and to use entreaties with the rioters. This was followed by another manifesto from the enemies of Methodism, in which they imitated the form, but not the manner, of the proclamation of the governor. It was as follows:—

"*Bridgetown, Barbadoes, Oct. 23d, 1823.*

"Whereas a proclamation having appeared, &c, &c, public notice is hereby given to such person or persons who may feel inclined, either from pecuniary temptation or vindictive feeling, that should they attempt to come forward to injure, in any shape, any individual, they shall receive that punishment which their crimes will justly deserve. They are to understand that to impeach is not to convict, and that the reward offered will only be given upon conviction, which cannot be effected whilst the people are firm to themselves. And whereas, it may appear to those persons who are unacquainted with the circumstances which occasioned the said proclamation, that the demolition of the chapel was effected by the rabble of this community, in order to create anarchy, riot and insubordination, to trample upon the laws of the country, and to subvert good order. It is considered an imperative duty to repel the charge, and to state, firstly, that the majority of the persons assembled were of the first respectability, and were supported by the concurrence of nine tenths of the community; secondly, that their motives were patriotic and loyal—namely, to eradicate from this soil the germ of Methodism, which was spreading its baneful influence over a certain class, and which ultimately would have injured both church and state.—With this view the chapel was demolished, and the villanous preacher, who headed it and belied us, was compelled by a speedy flight to remove himself from the island.

"With a fixed determination, therefore, to put an end to Methodism in this island, all Methodist preachers are warned not to approach our shores, as, if they do, it will be at their own peril.

"God save the king
"and the people."

It appeared that Mr. Shrewsbury retired through the fields to the seaside, and next morning, receiving information from various quarters that if he remained on the island he would certainly be hanged by the infuriated multitude, he got on board a small vessel, and with his wife arrived at St. Vincent's. His wife was confined immediately on her landing. As some imputation, however unfounded, had been thrown upon the conduct and character of Mr. Shrewsbury,

he (Mr. Buxton) would here mention the effect produced upon Mr. Shrewsbury's well-regulated mind by the sufferings he had experienced, and that effect was evidenced by a letter which he wrote just after the event. Nothing could be more natural than that his passions should be roused—that he should be even exasperated at the conduct of his enemies. It might be expected that he should feel strongly, and some expression of that feeling could easily be justified. But the temper of Mr. Shrewsbury on this trying occasion deserved the highest praise. He (Mr. Buxton) had never read a letter which deserved higher praise than that which he wrote: it did not contain even a complaint—not an expression in the slightest degree inflammatory—but it inculcated peace, obedience, and a willing forgiveness. A part of that letter was as follows:—

"Be patient towards all men. Never speak disrespectfully of any in authority, nor revilingly of any one who injures you. Whatever you are called to suffer, I beseech you take it patiently. In general it will be best for you to be wholly silent. From the affection you bear towards me, you will perhaps find it difficult to refrain when you hear me spoken against; but your wisest plan will be to hold your peace, for you would be in great danger of speaking with undue warmth, were you to undertake to defend my character. You that are slaves will, I hope, be exceedingly careful to 'adorn the doctrine of God our Saviour in all things.' Let no slave, who is a Methodist, be dishonest, or lazy, or impertinent, either in speech or in behaviour; but let every one be sober, honest, industrious, and useful to his owner, even as we have taught you, both in public and in private, from day to day. And as to political matters, whether ye be bond or free, never meddle with them; but mind higher and better things—the things relating to God and eternity. Never speak slightingly of the regular clergy: in this respect imitate the example I set you while I dwelt among you."

Upon his arrival at St. Vincent's, the governor received him with kindness, but told him, as it was his duty, that as he came under suspicious circumstances, his clerical functions should be suspended until testimonials were produced of his character and conduct. To procure such testimonials, another missionary (Mr. Rayner) was sent to Barbadoes, but he was not allowed to land. The planters threatened to burn the vessel, and put the missionary to death; and the captain was in such a state of alarm that he removed from his station, and placed himself under the guns of the battery. Mr. Walton then came on board. He had before alluded to this gentleman. He was at that time a magistrate, but he is not so now. He and Mr. Neusom were detected breaking the windows of a Methodist. This had been often done. A watch was set, and Mr. Walton, the magistrate, and Mr. Neusom, the lawyer, were found breaking the windows. This gentleman, a magistrate, came on board the vessel, and gave a second edition of the proclamation. He told Mr. Rayner to be gone in twenty-four hours; that he remained at his risk. Men also were stationed on the shore to shoot him if he landed. The officers of the vessel went ashore, and received testimonials in favour of Mr. Shrewsbury from some of the most respectable in-

habitants. If these persons could have acted under a feeling of justice, more testimonials would have been given, but many of them were restrained by fear. Nine respectable persons testified that Mr. Shrewsbury had never preached insubordination—that his character was unexceptionable; and upon the receipt of these testimonials, Mr. S. was allowed immediately to officiate in St. Vincent's.

He would now return to Barbadoes, where the ferment still continued. The planters sent out emissaries to the neighbouring islands, for the purpose of stirring up similar feelings. Upon the arrival of these persons at Tobago, the governor gave them an hour to depart; the governor of Trinidad allowed them five minutes; their reception at Tortola was still more inhospitable, as the governor sent to take them into custody. It might be supposed, after all that had passed—after the destruction of the chapel, and the expulsion of Mr. Shrewsbury, that the rancour of the enemies of Methodism would have been satisfied, but it appeared that the same system of violence had subsequently been continued in Barbadoes. The grossest outrages had been committed, and yet not a single individual had been prosecuted, not a Methodist or a supposed Methodist was allowed to approach the island, yet the spirit of hostility was not appeased, and, after the lapse of a year, it had evidenced itself most unequivocally. Those who had been concerned in destroying Mr. Shrewsbury's chapel on the 19th of October, had determined to celebrate a glorious anniversary by an outrage of a similar kind. No Methodist chapel existed, but they found out the house of an old woman, who was a Methodist, where some meetings had been held, and they came to the praiseworthy resolution of pulling it down. There was something so ridiculously extravagant in this wanton proceeding, that he (Mr. Buxton) did not wish the house to take the fact upon his representation; but the governor in his report admitted that it was "proclaimed most publicly that they meant to pull down the house of a coloured Methodist woman." The proclamation issued upon this occasion stated that the actors in the former scene had resolved themselves into "a Committee of Public Safety." In this respect they pursued the precedent of France; but as their manifesto was signed 'Rock,' it appeared that in other particulars they meant to follow the example of Ireland. The members of this committee of public safety, and their friends and adherents, assumed the style of "the worthy," and accordingly "the worthy" were "invited to meet in love and harmony, [laughter,] on the 19th October, and to proceed to pull down a house where Methodism was again rearing its hideous head." It was added that it would be fit to come armed, in order "that if any of these pests should exist, they might be sent to sleep with their fathers." The declaration was in terms that "the worthy" would do their utmost "to extirpate Methodism with fire and sword;" and urged it as a motive that "the 19th of October was as dear to true Barbadians as Trafalgar was to Britons." The proclamation concluded, "So help us our God." Signed "Rock." The governor however ordered out the military, and the day passed over without any achievement. It was

evident that this spirit still existed in Barbadoes, from what occurred last April, when the Methodist Society sent out persons to rebuild the chapel, with the approbation and consent of the right honourable gentleman opposite, and Lord Bathurst. The governor was assured that, if these persons landed, they would be opposed; that Lord Bathurst was an enemy to religion, and a traitor to his country; that this measure was unlooked and uncalled for; that nothing so absurd and dangerous was ever contemplated by a British ministry; that the genius of Puritanism had diffused its malignant spirit over Lord Bathurst and the entire cabinet. Such were the statements made by the papers of Barbadoes. (Here the honourable member read extracts, stating that the house of assembly had ordered the attorney-general to prosecute the mulatto woman who had the meetings in her house, complaining of the protection afforded to the preachers, and praying that God would avert the consequences.) He begged the house to look at the tendency of the whole proceedings. The West Indians of Barbadoes had been guilty of a scandalous outrage, not once, but repeatedly; and the governor said such conduct would upset all society. If it were suffered to pass unpunished, no man could be safe in his person or his property. So said the governor of Barbadoes, and so he said. All he wished was, that all classes of persons should be protected, that the violators of the law should be punished, and that care should be taken to prevent the recurrence of such outrages for the future. The honourable gentleman then said that on a former occasion the right honourable gentleman (Mr. Canning) had said that, if the West Indians should manifest any resistance, he should come down to the House of Commons to ask for advice and assistance. But it appeared to him that in this instance they had been guilty not only of contumacy, but of actual rebellion. If this was not contumacy, he should like to know what it was. What said the governor respecting the transaction? Upon merely hearing the account of the first outrage—and how much more strongly if he had heard the entire series?—he said that it was "a most outrageous violation of all law and authority; and such that, if suffered to continue, would render every man unsafe in his person and property." All that he asked was, that these people should be compelled to rebuild the chapel, and that means should be taken to prevent the repetition of similar outrages. He would just beg to call the attention of the house to a comparison between the case of Mr. Smith, of Demerara, and the magistrates of Barbadoes. The charge against Smith was, that he had been acquainted with the projected insurrection for half an hour before it took place. Well, how was it in the case of these magistrates? They were all assembled, and examined if they had known any thing of the intention to pull down the chapel? To which they all answered that they did. The magistrates were asked whether they had taken any steps to suppress the riot? To which they answered that they had used no exertions. Well; Mr. Smith was accused of not having communicated to the governor the information he had received, although the time would not have allowed it; but when the magistrates were interrogated on the same point,

they answered, each and all, that they had not made any disclosure. Here then was this poor missionary, who had no authority whatsoever, residing at a distance of ten miles from the governor, and because he did not communicate his information with the rapidity of a telegraph, he was sentenced to be hanged by the neck until dead, whilst, at the same time, these magistrates, who were invested with authority, and whose duty it was to disclose whatever information they received, and who were within a short distance of the governor's house, were merely subjected to a ludicrous reprimand from the clerk of the council, which in fact was never acted upon.

The discussion terminated in a unanimous vote, "That an humble address be presented to his majesty, to represent to his majesty that this house, having taken into their most serious consideration the papers laid before them, relating to the demolition of the Methodist chapel in Barbadoes, deem it their duty to declare, that they view with the utmost indignation that scandalous and daring violation of the law; and having seen with great satisfaction the instructions which have been sent out by his majesty's secretary of state to the governor of Barbadoes, to prevent a recurrence of similar outrages, they humbly assure his majesty of their readiness to concur in every measure which his majesty may deem necessary for securing ample protection and religious toleration to all his majesty's subjects in that part of his majesty's *dominions*."

BLINDNESS OF THE JEWS.

(From Mr. Wolf's Journal.)

In March of last year, Mr. Wolf was at Moussul, on the Tigris, near the site of the ancient Nineveh. This city contains upwards of thirty thousand inhabitants, consisting of Turks, Kurds, Jews, Arabs, and Armenian and Syrian Christians. The number of Jewish families is about two hundred, and they have here a highpriest, a synagogue, and a college for young men. Mr. Wolf gives the following account of his interview with the chief rabbi:

March 19, 1824.—I went to the Jews to speak of Jesus Christ, who is slow to anger, and great in power; who hath his way in the whirlwind and in the storm; who rebuketh the sea, and maketh it dry; who spared in former times, Nineveh, that great city, wherein were more than six score thousand persons, and also much cattle. I called on rabbi Mose, the chief rabbi of Moussul: the rabbies Jonas, Solomon, and David, were present, and I saluted them in Hebrew.

I. Peace be with you, and your sabbath be peace.

Rabbies. The peace of Messiah, the peace of Jerusalem.

Rabbi Jonas, (addressing himself to me.) Do you come perchance from the river Sambation, to bring us good tidings of the Messiah?

I. No river Sambation is in existence, but I come here to bring you good tidings.

Jonas. From what land do you now come?

I. I come from the land of Israel, from Jerusalem, and Aleppo.

Jonas. What do our brethren at Jerusalem say of the Messiah? Will he soon come? There, in Palestine, they must know something: we always look toward Palestine.

I. Alas! our brethren at Jerusalem know but little of the true Messiah: I conversed with them much concerning Him, in whom I trust that he will have mercy on his people, and soon come again; and of whom I trust that he will come, that he shall come, that he shall not tarry: Amen!

Have you never read the gospel of

Jesus Christ, who was crucified for our sins at Jerusalem, and who is the true Messiah; who is the fellow of the Lord of hosts, against whom his sword awaked? It is true that tribulations lie very heavy upon men; their mind is often cast down in the time of misery, but as soon as you shall begin to feel a godly sorrow for your sins—as soon as you shall begin to feel the burden of your spiritual misery as strongly as you feel the burden of your temporal misery, then the time, the hour of your redemption will be nigh, and the clouds of your misery will pass away; for you shall see that Jesus, and none but Jesus, is mighty to save!

Rabbi Solomon. My grandfather, a great disciple of the wise men, (peace be upon him!) was very anxious to know the contents of the gospel: he therefore bought an Arabic gospel from a Christian priest, and copied the whole of it with Hebrew characters, in order that the disciples of the wise might read and examine it in the college. He read it continually; and, when he died, he left it as a heritage to the college, but none hitherto have followed his example. I shall now read it, and I will compare it with the Hebrew translation which you have given to me.

Rabbi Solomon is the master of the Jewish college at Moussul, and a gentleman sixty years of age: let us hope that the children of Israel, in the literal Nineveh, will soon hear the voice of Him who is greater than Jonas.

A great many other Jews of respectability then called on me, at the residence of the Syrian bishop, and read the Hebrew gospel in the presence of the Syrian bishop and many other Syrians, and explained to the Syrians the meaning of it in Arabic: my brethren expounded the gospel to Christians! The Syrian bishop, who is a very sensible man, said that they had never seen such a traveller as I am, and never saw such a scene before. He desired me to leave with him a Hebrew testament, that he might give it to some Jew, when he had an opportunity. I gave him one.

On the sabbath, Mr. W. attended at the Syrian church. He speaks thus of the service:

I heard two sermons preached in the Syrian church: there was more of the gospel in them than I had expected.—The preacher first made the sign of the cross, saying, "In the name of the Father, the Son, and the Holy Spirit," and then all the people repeated these words. He took his text from Isaiah liii, 3. The sufferings of Christ were described in the most affecting manner. He said, "I imagine I see the Lord from heaven on the cross—the nails in his hands, the bitter gall in his mouth. Lord, how much didst thou suffer for us!" The congregation repeated the words, "Lord, how much didst thou suffer for us!" The preacher went on—"And all this he suffered to redeem us from the torments of hell!—Lord, save us from the torments of hell!" The congregation interrupted the preacher, and exclaimed, "Lord, save us from the torments of hell!"—After this, the joy of the saints in paradise was described; and here reference was made to the fathers. The preacher closed his sermon with the exclamation, "Lord, suffer us to enter the gates of Paradise." The people repeated, "Lord, suffer us to enter the gates of Paradise."

RELIGIOUS AND MISSIONARY INTELLIGENCE.

ANNUAL MEETING OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

(Concluded from page 365.)

The Rev. W. Shrewsbury, late of Barbadoes, seconded this resolution, (commending the zeal and exertions of the missionaries in the West India islands.) He said:

"As I stand here as a missionary, it is not my design to enter into argument and observation, but to relate a few facts tending to show the effects of the gospel in the islands where I have laboured. I was in the West Indies nine years, and I thank God I was ever employed in that work. I have seen the work of God prospering among the perishing heathen. There are there the same conversions as here; and for this reason, because there the same gospel is preached, and the same power of the Holy Spirit is vouchsafed. I first commenced my missionary labours in Tortola; and I may state that our mission there has been rendered a blessing, not merely to the individuals connected with us, but to the whole colony. A general moral change has been produced among all classes of society; the

fear of God now extensively prevails; and almost all are willing to hear the gospel of Jesus Christ. I recollect one instance in particular, in that colony, which tends to show the power of Divine Grace. I refer to the captivity of a number of African slaves, who were taken from a French slave-ship; more than forty of whom were brought to Tortola, and of those about thirty were put apprentice in the town. None of them could speak any language but their own; but, providentially, there was in our society an old negro woman who came from the same part of Africa. She had been thirty years in the colony, and having preserved her native language, she set herself diligently to instruct these slaves in the truths of Christianity. It pleased God to crown her efforts with success to more than twenty of them, who were afterwards joined to the society, and lived honest, and useful, and exemplary members of it till the day I left that island. I have witnessed the good effects of Christianity in the happy death of many of the slaves. I have been by their death-beds, and have seen them die with a peaceful and assured hope of the glory of God. I recollect one good African negro woman, who might be called a Lazarus, so great was her poverty, and so extreme her distress; but oft-times when I have gone to her little hut, where she had scarcely bread or water, I have seen her possessing her soul in patience; and, after a long affliction, she died a happy witness of the power of the converting grace of God. In St. Eustatius and St. Martin's, where I also laboured, we have also had some pleating fruits. In St. Martin's we have had a mission about three years, and about 100 members are collected in Christian society, a good chapel is erected, and several hundreds attend it. In Grenada, the next place where I was called to labour, the work was commenced about thirty years ago by the labours of the Rev. Mr. Dent, the chaplain of that colony: he was a friend of Dr. Coke, and, I believe, wrote to him, to recommend that a mission should be established there. Five or six years ago, a wider field for the spread of the gospel was opened there, through the means of the hon. J. Ross, an enlightened proprietor, who was desirous of promoting the knowledge of the gospel among the slaves. A female slave, belonging to this gentleman, was the very first who joined the Methodist society from the country part of that island. I received her into society myself, and after she had been three years in connexion with us, she died happy in God. I saw at her funeral an extraordinary sight—the master and mistress attending the funeral of their own slave, as a testimony of esteem for her. All the children of the estate, to the number of about sixty, were clothed in white, each having a new garment; and all followed the corpse of this Christian slave to the tomb. Thus Christianity is the means of meliorating the condition of the slave; for it makes the master humane and kind, while the slave is rendered dutiful and obedient on Christian principles. I may give, as another instance of the effect of Christianity upon the negro mind, the case of a free young man in Grenada, who was apprenticed to a stone-mason, and when he had served his apprenticeship, being very industrious, he laid by his earnings; and when he had obtained 100 pounds, his first act was to purchase the freedom of his own mother. He continued to lay by his money, till he bought the freedom of one of his brothers; and when I left the island, he was about to purchase the liberation of another of them. In this case we see Christianity gradually resisting slavery, and it will, by its general diffusion, abolish it; for as it is one of the greatest moral evils that exists in the earth, it must fall before the gospel. As it regards the island of Grenada, I should think I had failed in duty and gratitude, if I had not named Mr. Ross, for some years a warm friend of missions in that island. I shall just refer to Barbadoes. I regret that the chapel in that island had been standing only about four years when it was destroyed; but I am happy to state that, six weeks before, I had paid the last farthing of debt due upon it with my own hands, so that all our debts were paid before it was demolished. The people who pulled down the chapel were wholly whites, excepting only one man of colour, who had been educated in England, and who thought he must imitate them; and to the praise of the coloured people of the island, not one of them will now associate with him. But, sir, I indulge in no angry feelings; and the grace of God, as a Christian, enables me to say, I have never, from the first moment, felt

the smallest risings of resentment towards those who thus endeavoured to prevent the triumphs of the gospel by persecuting me. I must briefly refer to Demerara, and make a few remarks respecting the late missionary, Smith. I had his acquaintance, and knew his conduct. He was a Christian, and a gentleman; and as a Christian, the leading traits of his character were lowliness and humility of mind. The occasion on which I visited Demerara was, the death of our two missionaries, Bellamy and Ames; and when I arrived, I found that Mr. Smith had opened his house to the destitute, and taken their widows under his own roof, and was treating them with the kindness of a father and a friend. It was not possible for a man of Mr. Smith's mind to be guilty of instigating insurrection; he died in the cause of God, and he died for it. But this is one means by which God spreads the gospel:—he raises up men to adorn the gospel in their lives, and to show its power in patiently suffering in a righteous cause."

The fourth resolution,—"*That not only have the effects produced by missionary labours afforded new demonstrations of the essential connexion which exists between the influence of the gospel and the social, civil, and religious happiness of mankind; but they have indicated to the zeal and piety of the Christian church, an effectual agency by which the ignorance and moral wretchedness of the pagan world may be relieved; and that this meeting pledges itself to a continued application of those means of benefiting their fellow men of all nations, which experience has shown to be so effectual, in humble dependance upon God, to whose gracious influence they desire always to refer the good which may be effected by human instrumentality,*"—was moved by J. James, Esq., who observed:—

"That opposition had been mentioned, but that he rejoiced the enemies of the church of Christ were declaring themselves. He believed that opposition was productive of good, and prosperity without some opposition was too apt to produce lukewarmness, and to make the friends of Christianity sleep on their post, and imagine a great part of the work done. The truth however was, that we were only in our seed time. We were not, however, to depend on this measure or on that; but to rely on the promise of God, that his word shall be accomplished, and all nations bow before him. It was upon that he was much more disposed to depend, than upon the efforts of the most brilliant society. His sphere was limited; but he considered it his duty not only to stand there on such an occasion as an advocate of missions, but to exert himself personally, systematically, and by a regular canvass, for the promotion of the objects of the Missionary Society, and the augmentation of its funds. He was a churchman, but felt a lively interest in all missionary societies. He had mentioned collecting for missions, and it was not only a useful work, but often made singular discoveries. One day, whilst canvassing for this purpose, he discovered that all the heathens do not live abroad: a person said to him, 'Why do you show so much anxiety for the heathens abroad? I am one myself.' He believed there was a great deal of truth in this, and this was not the only one that he had found; for a person on whom he called suggested to him a curious expedient for the conversion of the heathens abroad, and showed how much of a Christian he was himself. He said, 'Sir, I think you are taking a great deal of pains to do what you will never accomplish: why is not all this done by an *act of Parliament*?'—Now, was it not extraordinary, that a man of education, and calling himself a Christian, should suppose that this could be done by an act of Parliament? and yet this was said gravely and sincerely. He had been delighted with the speeches he had heard; but he remembered that neither they nor the subscribers to the fund would accomplish the work.—Prayer and the Spirit of God must be the grand agents in the business. The race was not to the strong, nor the battle to the mighty; and if we had all the wisdom of Plato, and the eloquence of Demosthenes, we might labour, and speak, and see very little good done. To God would be the glory of the work; and He would not fail to work all our works in us, if we sought him in earnest and persevering prayer."

The motion was seconded by Mr. Alderman Key, Sheriff of London.—He said,—

"My worthy friend who proposed this resolution, informed you, he came forward at the call of duty; and I come forward with the same feeling. We

learn from the word of God, that to do good, and to communicate, we are not to forget, for with such sacrifices God is well pleased; and we also learn that it is good to be zealously affected in a good thing. I cannot but conceive it to be a good thing to meet together to disseminate the glad tidings of salvation among those who are in darkness and the shadow of death. Such is the object of the institution we are this day met to support; and I should conceive that arguments would be altogether superfluous to prove that benefits are to be derived from such institutions; because this is not an untried society, but one that has been proved to have for its object the glory of God and the salvation of men. Its merits have been so long unfolded and demonstrated, that, though its enemies may rage and scorn, though they may misrepresent the motives and vilify the characters of those engaged in it, still the issue has been, in the judgments of those made wise to the salvation of their own souls, that it has commended itself to every man's conscience in the sight of God; and to your consciences I cordially recommend it this day. Though we may meet with trials, as in the occurrence to which allusion has been made, and our missionaries may be driven away, and the house of God destroyed, still it is not for us to slumber, but to occupy till our Lord shall come; and I am sure that those who have in themselves the experience of the blessings of the gospel, and who behold a world living in the same sins, and in the same state of perdition in which they once were, and know that the gospel alone can bring tidings of salvation to those who are thus under the curse, will feel the duty of disseminating that gospel by every means in their power. If the law of love be written in our hearts, we shall feel the importance of this the more, as we recollect that men are not merely sinful creatures, that they are not merely ignorant, and illiterate, and unconverted creatures; but are carried down momentarily to the grave, and momentarily escape beyond the reach of mercy, and beyond the opportunity of hearing of that Saviour, who alone can save them from the wrath to come. If we have the love of God shed abroad in our hearts by the Holy Ghost, we shall feel the necessity of supporting this cause by every means in our power; by distributing the Scriptures, by sending missionaries, and by every means whereby God is pleased to accomplish the number of his elect, and hasten his kingdom. I therefore recommend this institution as one of the means which God has blessed, and will bless, in leading men to Christ. To all and every class, the young and the old, I cordially recommend this society;—and conclude by urging that you will evince in your character and spirit the words of our blessed Redeemer,—that it is more blessed to give than to receive,—and show that you are his disciples, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich."

The Rev. John Hawtrey, in a very animated speech, supported this resolution.

The fifth resolution was moved by Dr. Pinkerton,—

"*That the thanks of the society are especially due to Joseph Butterworth, Esq., M. P., and the Rev. Joseph Taylor, the general treasurers, for their valuable services, which they are requested to continue; and that the thanks of the meeting be given to the General Committee, for their attention to the affairs of the society during the past year; and to the Rev. George Morley, the Rev. Richard Watson, and the Rev. John Mason, the general secretaries, for their faithful discharge of the duties of their office.*"

This was seconded by the Rev. Alex. Mackey, of Belfast.

The sixth resolution was moved by the Rev. Joseph Entwisle, and seconded by the Rev. Robert Newstead,—

"*That the thanks of this meeting be given to the auxiliary and branch societies, both at home and abroad; to the ladies' associations; to the different juvenile societies, with their committees, treasurers, secretaries, and collectors, for their liberal and successful exertions in aid of the funds of the society; and to those ministers who have so zealously afforded to the society, during the past year, the aid of their valuable labours.*"

The seventh resolution was moved by the Rev. Jabez Bunting, and seconded by Richard Fawcett, Esq., of Bradford, Yorkshire,—

"*That the thanks of this meeting be given to Joseph Butterworth, Esq., M. P., for his attention to the business of the day, and for his unremitted exertions in promoting the objects of the society.*"

HIGHLAND MISSION.

Extract of a letter from the REV. JOHN B. MATHIAS, *dated Peekskill, July 5,* 1825.

"WHEN I returned to my work from the conference, I found things going on well. Nine had backslidden, but the classes seemed all alive to God, and zealous in his cause; so that the work of God, in the awakening and conversion of sinners, was still spreading. Along the highland turnpike, a glorious work has begun: one whole family, father, mother and children, all appear happy in God. Here I have a place for preaching.

"Our class meetings are well attended, and are the means of much good. When the leaders have a prayer meeting, they always have their classes afterwards; and so earnest are the people in seeking religious instruction, that it is with reluctance that they suffer themselves to be separated: accordingly, many, during class meeting, remain, some in the house, and some out; and while they listen to the experience of God's people, they are often smitten with conviction, and cry out for mercy. Glory be to God! My soul is in a rapture while I write of these things.

"Brother Sloat, a local preacher, from Cortlandt circuit, has been, and is still, very useful on this mission. He baptized 9 adults a few sabbaths since.

"I will now give a short account of the manner in which we celebrated the 4th of July, the anniversary of our independence. In the centre of the mission, at the house of Mr. Henry Croft, (who politely offered me the use of an upper room in his house,) I appointed a meeting on that memorable day. The people assembled from all quarters. It was supposed that there were between two and three hundred, about two thirds of whom were members of our church. How different from most of the celebrations of that day!—Here was no martial parade, no cannon firing, no drinking, swearing, and carousing—all peace, love, and joy. It was truly delightful to view such a company of pious souls, so recently brought from darkness to light, convened together to pay their homage to that omnipotent Being who nerved the arm of our fathers in their arduous struggle for their national independence, and civil and religious liberty. How happy the people whose God is the LORD!

"After they were all seated, I commenced the exercises by singing and prayer, and then gave out for a text—'No weapon that is turned against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.' Isaiah liv, 17. And the Author of our text was with us, of a truth.—Tears of gratitude and joy testified how greatly the people were affected, and how sincerely they prized their privileges. Our meeting lasted more than two hours; and it was observed by some, that they never before witnessed such a celebration of our national anniversary. *The inhabitants of the rock sing, and they shout from the tops of the mountains.* Twenty have been added to the church since my return from conference.

"I will conclude by giving you a short account of one happy death, as the person was a subject of this gracious revival of religion. Catherine Nelson, whose father opened his house, when I first came along last winter, for me to preach, died on the 10th April, 1825. She was at that time, when I first saw her, declining in health.—When I first conversed with her concerning the salvation of her soul, she seemed hard and stupid, and evinced a desire to put far away the evil day.—At the same time, as she continued to grow weaker every day, a pious aunt was sent for to converse with her.—She now listened with great anxiety to the things of religion. On Tuesday, before her departure, she was in great agony of mind, and broke forth in earnest prayer to God for mercy, acknowledging her sinfulness in very affecting language. She requested her aunt to pray for her, which she did, and then exhorted her to look to Jesus for salvation. In the evening she seemed much distressed, and poured forth her desires to God for mercy, in the name of Jesus. Here groaning and crying were soon exchanged for rejoicing.—'Now,' said she, 'I can see Jesus as my Saviour;' and she exhorted her friends to prepare to meet death, and not to delay as she had done. As long as she continued to speak, she had something to say of her Saviour. W

doubt not but she departed in peace, as a sinner saved by grace. Her death had a powerful effect on the minds of many, and I trust the impression produced will lead them to God. May he prosper this gracious work yet more and more."

GENESEE CONFERENCE.

This conference was held on the 17th August last, at Lansing, Tompkins county, N. Y. There were

Preachers received on trial,		12
Ordained deacons,		7
Ordained elders,		5
Returned supernumerary,		5
Superannuated,		9
Located,		8
Stationed,		131
	Whites.	Col.
Members in society this year,	26,636	104
last year,	24,075	86
Increase this year,	2,761	18

Stations of the Preachers.

Ontario District.—*Abner Chase*, P. E. Catharine—*James Kelsey*, Joseph Gardiner. Seneca—*James Gillmore, John Kimberlin*. Lyons—*Rinaldo M. Everts, Denison Smith*. Ontario—*Benjamin Sabin, Robert Parker*. Geneva and Canandaigua—*James Hall, Richard Wright*. Crooked Lake—*Gideon Lanning, Wm. J. Kent, J. B. Alverson*, sup. Prattsburgh—*Parmer Roberts, Nathan B. Dodson*. Ithaca—*Elias Bowen*. Newtown—*Edmund O'Fling*, sup.

Oneida District.—*Charles Giles*, P. E. Westmoreland—*George Harmon, Joseph Baker*. Camden—*Jonathan Worthing*, J. H. Wallace. Steuben—*Chandley Lambert*, Eli W. R. Allen. Herkimer—Eleazer Whipple, David Shepard. Paris and Utica—*Zachariah Paddock*, Ephraim Hall. Litchfield—*John Finnegan*, John Roper. Otsego—Isaac Stone, Anson Tuller. Sharon—*Jesse Pomeroy*, Henry Ercanbrack.

Chenango District—*Glezen Fillmore*, P. E. Nathaniel Porter, principal of the seminary of the Genesee conference.—*George Garey*, conference missionary.—Pompey—*Zenas Jones, Henry Peck*. Marcellus and Manlius—*Ira Fairbank, Orin Doolittle, John Sayer*. Courtlandt—*Wm. Cameron*, John Parker, Morgan Sherman. Lebanon—Seth Young. Cazenovia—*Fitch Reed*. Cayuga—*Ralph Lanning, Manly Tooker*. Scipio—*Seth Matison, Samuel Beebens*. Victory—*William Jones, J. P. Aylesworth*. Auburn—*Dana Fox*. Homer—*George W. Densmore*. Chenango—*Isaac Grant, Caleb Kendall*, 2d.

Black River District.—*Dan Barnes*, P. E. Black River—*Benjamin G. Paddock*, Squire Chase. Indian River—Jonathan M. Brooks. St. Lawrence—Gardiner Baker. Malone—Isaac Smith, William Lull. Potsdam—*William W. Rundall*, Hiram May. Leray and Watertown—*James Brown, John Ercanbrack*, Nathaniel Salsbury, *Calvin N. Fisk*, sup.—Sandy Creek—Benjamin Dighton, *Enoch Barnes*. Oswego—Alexander Erwin, Roswell Parker.

Susquehanna District.—*Geo. Peck*, P. E. Wyoming—John Copeland, Philo Barbary. Canaan—*Joshua Rogers*, Sophronius Stocking, Jos. Castle. Bainbridge—*H. G. Warner*, Herota P. Barnes. Broome—*Gaylord Judd*, Mark Preston. Caroline—*Israel Chamberlayne*, Van Ransaleat Champney. Spencer—*John Griffing*, John Wiley. Owego—*Josiah Keyes*. Wyalusing—*Horace Agard*, Solon Stocking. Tioga—George Evans, John Wilson, jun. Bridgewater—*Philetus Parkus*.

Genesee District.—*Goodwin Stoddard*, P. E. Geneseo circuit—*John Arnold*, Levi Castlet Geneseo village—*Jonathan Huestis*. Bloomfield—*Isaac Puffer, Elijah Boardman*. Rochester—*John Dempster*. Sweden—*Parker Buel*. Perry—Jas. Hemmingway, John Cosart, *M. Segar*, sup. Rushford—*Daniel Shepherdson*, Menzer Doud. Nunda—*James Hazen*. Bath—*Asa Cummins, Asa Orcutt*, Henry F. Rowe.

Buffalo District.—*Loring Grant*, P. E. Ridgeway—Joseph Atwood, James B. Roach. Lewiston—*Francis Brown*. Buffalo—*Asa Abel*. Black Rock—*Chester V. Adgate*. Clarence—*Cyrus Story*. Aurora—*Ira Brownson*. Boston—Lewis Stevens, *James S. Lent*, sup. Batavia—*Benajah Williams, Andrew Prindle*. Elba—Sylvester Carey, *Ebenezer Doolittle*. Lake—John Scott. Northeast—*Nathaniel Reeder*. French Creek—*Robert C. Hatton*. Chautauque—Peter D. Horton. Conewango—John W. Hill. [The last five circuits are tranferred to the Pittsburgh conference.]

OBITUARY.

DEATH OF THE REV. ANDREW SMITH.

DIED, on the 5th instant, in the town of Cairo, N. Y., the Rev. ANDREW SMITH, in the 29th year of his age. Our late brother was a native of Coeymans, Albany county, where he was educated in the principles of the Reformed Dutch Church, and of which he was a member for a number of years previously to his union with the Methodist Episcopal Church. The exact period of his first religious impressions the writer of this notice has not been able to ascertain; for it seems that "he remembered his Creator in the days of his youth." But the evidence of his acceptance, to use his own expression, "*was soon lost;*" and he walked in darkness and uncertainty until 1822, when he was restored in a revival of religion with which the town of Bethlehem was at that time favoured.

Brother Smith now felt his mind impressed with a conviction that it was his duty to call sinners to repentance; and accordingly he commenced the course of studies required of all who enter the ministry of the Reformed Dutch Church.—These studies he prosecuted under the direction of the pastor of the church of which he was a member, and continued them until the fall of 1824, when he found it his duty to unite himself with the Methodist Episcopal Church.

It may be proper to state that when our late brother united himself with the Reformed Dutch Church, it was not because that church was *Calvinistic:* at that time his mind was quite indifferent to all systems of doctrine—his single object was *salvation.* But, in the course of time, he found himself a believer in what has been called *moderate Calvinism.* He seemed to be a believer in the doctrines of election and infallible perseverance of saints;—though, as he has since confessed, he often had doubts as to the solidity of the arguments by which these tenets are supported. His first *serious doubts* were occasioned by witnessing conversations that passed between ministers of his own sentiment, on the subject of preaching up the Calvinistic peculiarities during a reformation. He found the general opinion was unfavourable to the preaching of these sentiments on such occasions, and that the opinion of most was that such preaching is absolutely *unprofitable,* if not *destructive.* Such opinions, from such a source, led him to conclude that, if the doctrines of Calvin be unprofitable or destructive during a revival, then they must be so at all other times, unless it can be made to appear that the same cause will not always, under the same circumstances, produce the same effect! This conclusion was, to his mind, unfavourable as to the truth of his former sentiments.

He now determined to "search the Scriptures," and to avail himself of every legitimate help for the solution of his doubts. His instructer now told him that he was an Arminian, or, at all events, a Methodist: this induced him to procure a "Methodist Discipline," and to peruse it with care. "And," to adopt his own words, "what was my surprize when I found that I was *indeed* a Methodist!" He was fully satisfied that the doctrines of the Methodist Episcopal Church are those of the New Testament;—and consequently they are doctrines which may be preached in a reformation, or at any other time, with safety and success.

Our late brother now commenced a more intimate acquaintance with the people whose sentiments he found in unison with his own. He frequently conversed with them, and joined them in their devotions. The society in his vicinity was the fruit of a late revival, and he felt some solicitude to know whether the Methodists in general were the same united and loving people which he judged them to be. In the months of August and September last, he availed himself of the privilege of attending two campmeetings. These were to him peculiarly gracious seasons:—he was filled with peace and joy in the Holy Ghost; and he finally concluded "this people shall be my people, and their God my God."

During a revival in Bethlehem, previously to his union with our church, brother Smith had been countenanced by the Reformed Dutch Church as an exhorter and public expounder of God's word; and he now obtained permission to go into the *highways* and *hedges,* and call sinners to repentance. In the month of November, he was sent by the preacher in charge, with the approbation of the presiding elder, into the western part of the town of Catskill, where the prospect of a work of God was flattering. Here he laboured until his work was done, with a diligence and zeal which were only exceeded by the success with which his well-directed efforts were attended. It is deemed unnecessary to enter into particulars, as you will receive a circumstantial account of the work from another source. It may suffice to say that upwards of *one hundred* have been added to the Methodist Episcopal Church in the region to which brother Smith's labours have been confined.

The constitution of our brother was not naturally strong; and an influenza, which his zeal induced him to neglect, terminated in a consumption of the lungs, which baffled the skill of his medical advisers. Under these circumstances he lingered a number of weeks, endured much pain, but was never heard to murmur. He had no wish for life unless he could be of use to souls; and he joyfully resigned himself to the will of God. He was at times delirious during a few of his last days; but even in the "wanderings of his imagination," he showed nothing but care and anxiety for those amongst whom he had laboured. The night on which he died, he seemed perfectly recollected. He conversed some, and appeared much engaged with God. He remarked to a brother who watched with him—"I shall soon have done. I am bound for a better world. I am going to heaven. Glory, glory to God!" As the sabbath began to dawn, he expired, without a struggle or a groan. Such was the tranquillity and peace which characterized the last moments of brother Andrew Smith. He was indeed a pattern to all young ministers in meekness, humility, patience, prudence, and diligence; in visiting from house to house, in love to God, zeal for religion, and in every Christian and ministerial grace. His funeral was attended at the Presbyterian meeting-house, where the writer of this preached to a numerous, attentive, and deeply affected congregation. T. S. B.

Catskill, June 10, 1825.

TO THE MEMORY OF THE REV. J. SUMMERFIELD.

Descend, Urania, from yon heavenly choir,
And let thy bright, transparent wing be seen
Lightly to sweep across the mournful lyre,
Which vibrates to the touch of sorrow keen:
Help me the solemn requiem to sing,
While friendship's tears bedew each trembling string.

'T is to the shade of Summerfield I go—
To weep for genius descended to the tomb:
Tune thou my harp to deepest tones of wo,
And break the silence of death's heavy gloom.
Oh! 't is a sacred spot, where now his head
Lies undisturb'd among the silent dead!

The tears of heaven shall oft bedew his grave,
Although the voice of morn awake him not,
And in those tears shall light-wing'd zephyrs lave, [spot;
And sigh with friendship round the hallow'd
Angels, who bore him to the realms of day,
Shall guard his peaceful, lonely clay.

Who would not o'er such relics weep and mourn;
With grief unfeign'd lament his early fate?—
Bring weeds of wo to dress the lowly urn
Of Summerfield, who shone so good, so great;
Whose mind reflected that transcendent grace
Which issues from the beams of Jesus' face.

But, ah! what will the mournful dirge avail,
And all the tears which love and pity shed?—
Each sighing breeze confirms the solemn tale
That Summerfield, the eloquent, is dead—
That death has now dislodged the beauteous gem,
And fix'd it in the Saviour's diadem.

Ah, yes! he 's gone—no more to charm the ear
With gospel truths and Jesus' name, so sweet
That scarce the stoic could withhold the tear:
So full the rounded period, so complete,
That on each dying cadence of his tongue,
The soul, enraptured, mute with pleasure, hung.

He was devotion's child—the very flower
Of genius, fairest plant of early bloom,
Which sheds its loveliest sweets in morning hour,
Then sinks away within the mould'ring tomb:
But memory long shall celebrate the name
Of Summerfield, and spread his lasting fame.

His mind was tranquil as the summer's eve,
Which meets the embraces of departing day,
When not a zephyr's sigh is heard to breathe,
As the soft shadows melt and die away;
Or, like the sun upon the ocean's bed,
Gilds the dark wave till all its rays are fled.

But faith's bright vision kenn'd his trackless flight
Above the stars, on his ethereal way,
And saw him borne upon a cloud of light,
More brilliant than the blazing orb of day:
There a celestial form,* whom late he knew,
With wings outspread, to his embraces flew.

Swifter than light'ning to the great white throne
They fly enraptured—near the blissful seat
To gaze on Him, to them on earth made known,
And cast their trophies at the Saviour's feet:
"Servants of God, well done," all heaven replies,
And clouds of bursting glory round them rise.

Oft have we heard him on this subject dwell,
As if his tongue prophetic was inspired,
And, with the most enchanting pathos, tell
How calm, how tranquil has the saint expired:
But the fair picture, which the prophet drew,
Was finish'd, when he died, with colours true.

Seal'd are those lips, and silent now that tongue,
Which late with eloquence divinely flow'd,
When thousands on the moving accents hung,
While every thought with animation glow'd
He had that power the feelings to control,
And fix the truth upon the inmost soul.

Ah! who can tell the music of that voice, [woes—
Whose melting pathos touch'd the widow's
Whose silver tones could make that heart rejoice
Whene'er those well-timed sympathies arose
Long will the widow and the orphan dwell
On Summerfield, who plead their cause so well.

His human form was dignity and grace,
And every gesture spoke the heaven-born mind
In each engaging feature of his face
There dwelt some nameless beauty undefined
'T was of that cast seldom to mortals given—
A mild expression, like the stamp of heaven.

All who have seen him, felt the power of truth
For wisdom with him eminently shone—
It crown'd him her's e'en from his early youth.
And meekly fix'd his motto for its own.
It was religion brightly him portray'd,
In all the charms of meekest love array'd.

No pencil's touch can e'er those beauties trace,
Which shone unrival'd in his beauteous form.
For moral beauty mingled every grace
Irradiant round him, like the glowing morn
He had too much of ethereal mind,
To dwell in clay, and be to earth confined.

Fair is the wreath which decks the victor's brow,
But not so fair as thine, O Summerfield!
Whose sainted spirit shouts in triumph now—
The conquest's gain'd by faith's victorious shield
Thy wreath unfading, of eternal bloom,
Shall shed its sweetest odours round thy tomb!

Baltimore, June 20. MIRANDA.

*The late Rev. William Bowe.

The Methodist Magazine.

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DIVINITY.

THE PRESENCE OF CHRIST WITH HIS MINISTERS,

From Lawson's Magna Charta Ecclesiæ Universalis, 1687.

THE presence of Christ with his ministers is signified in these words,—"Lo, I am with you alway, even unto the end of the world;" (Matt. xxviii, 20;) which implies, 1. That he will not be against them, nor absent from them; for there are enemies who are against us, and there are friends who are far from us; but Christ will not be an enemy, nor will he be a friend at a distance. 2. It is Christ that will be present—"I am with you;" and that is more than if all men and angels should be for us, and ever present with us. 3. This presence is not bodily, for Christ was, just after this promise, taken up into heaven; and the heavens must contain him till the restitution of all things. 4. It is a spiritual presence, and is far more excellent than that of the body: for though a body may at several times be present in many places, yet it cannot be present at more places than one at the same time. But Christ, by his Spirit, can be with his servants in all places, and at all times; for he promised before his death and passion to send the Spirit, who should comfort their hearts in his absence, and lead them into all the truth; and upon the day of Pentecost he sent down that Spirit upon the apostles, who hath continued in the church, and will continue for ever. 5. This is not a bare presence; for in this sense the Spirit is present in all places, and at all times: neither is it a presence with some general power; for so he is present with all things to preserve them: but it is a special presence, with a special active power, for spiritual ends, and to produce spiritual and supernatural effects. It is a presence not only to comfort, strengthen, assist, and deliver them; but also a powerful presence, to make their ministry effectual for the eternal salvation of souls. By this Spirit all the members of the church are sanctified, the ministers of Christ qualified for their office, and the word and sacraments rendered effectual. Take away the Spirit, and you take away the life and soul of the church, the power of the ministry, the efficacy of the word and sacraments; for without it, all the preaching, praying, and other works of the ministry, will not be able to convert or comfort one soul. It is said, "I will be with you;" that is, "with you, my apostles, and your successors in the ministry, to assist, and

bless, and guide you in the discharge of your trust, and in the execution of your office. Dispense the word and sacraments, and, by the faithful observance of my mandate, endeavour to save souls; and in that work I am with you." Those who are the most faithful and diligent are the most certain of his gracious presence. Here is no promise made to any particular church or ministers, more than to others. Here is no express mention or intimation of the bishop or church of Rome, or Jerusalem, or Antioch, or Constantinople. The promise is made to the church and its ministers in general; especially to such as are most faithful in their place and office.

SANCTIFIED AFFLICTIONS.

Extracted from Mr. John Howe.

1. AFFLICTIONS, when sanctified, engage to much prayer. In their affliction they will be submissive, and lie at my feet, saith God: they will seek me early, from whom, otherwise, I should never hear all their life long. O that you would understand the matter so, when God afflicts so that his hand touches your very bone and flesh! This is the design of it: to make you pray; to bring you down upon your knees; to put you into a supplicating posture. If he can, upon any terms, hear from you, though you seek him for bodily ease, it may be a means of the greatest advantage to you. When once he hath brought you to a more tractable disposition, there is hope in your case. If thus he open your ear to discipline, and be to you an interpreter, one of a thousand, to show you his righteousness, he may seal instruction upon you, and "save your soul from going down to the pit."

2. Affliction puts several graces upon exercise, and, by being exercised, they grow. It tries our faith, and improves it. In such a case as this, faith is necessarily called forth into act, if there be the principle; and as it acts, it grows, and becomes more and more strong and lively. Our patience is exercised by it, and perfected: and that has a great influence upon universal perfection. "Let patience have its perfect work, that ye may be perfect." There will be a universal languor (as if he had said) upon your spirits, if you be impatient, if you cannot suffer, if you can by no means endure without tempestuous agitations, or sullen despondency. But if patience have its perfect work, that will infer a universal healthfulness, and a good habit in your whole soul. Our love to God is, in such a case, eminently tried and improved. "Blessed is the man that endureth temptation," (trying affliction,) "for when he is tried, he shall receive the crown which the Lord hath promised to them that

love him." It is a great trial of love to God, a very improvable opportunity of discerning its sincerity, when, upon a long affliction, we can appeal to God, and say, "Thou knowest that I love thee: though thou smite and kill, I will still love thee."

3. Affliction also causes us to live much on the borders of eternity: and those souls will prosper that have so unspeakably more to do with the other world than with this. It is in this way that the afflictions of the present state work for us a far more exceeding and eternal weight of glory, as they direct our eye forward, while we look, not at the things that are seen, but at the things that are unseen. Life and spirit, strength and vigour, enter, as through our eye, which is prompted by the horror of frightful spectacles in this scene of things, to look to another, where all things appear lightsome, pleasant, and glorious.

BIOGRAPHY.

MEMOIR OF THE LATE MR. ROBERT SPENCE, OF YORK.

BY THE REV. A. E. FARRAR.

(*Concluded.*)

FROM the time that Mr. Spence began business, he was blessed with almost uninterrupted prosperity. He proceeded cautiously and gradually. One of his first steps of much importance was the publication of a quarto Bible, with notes by Counsellor Parker. As his way opened, he ventured into the wholesale trade, specially careful to see the cloud moving before him.—Seldom, indeed, did he take any new step without solemn consultation with his friends, and setting apart a day of fasting and prayer, to seek direction of God; and his opinion was, that most of the mistakes which people make are owing to the omission of such prudential measures. He frequently adverted to one particular case, in which he had been remarkably guided—his partnership with Alderman Wilson. To this connexion, not less honourable in its formation and continuance to the principles of Mr. Wilson, than creditable to the abilities and conduct of our deceased friend, Mr. Spence owed an independent fortune; and it is due to both these gentlemen to add, that during a verbal partnership of twenty-one years, not a wrong word, and it is believed not a thought, transpired to interrupt their mutual confidence: a rare instance, it is to be feared, of such long-continued commercial harmony. He was now chosen one of the sheriffs for York, but preferred the payment of the fine of one hundred guineas to the acceptance of that honourable distinction. Mr. Spence was not singular in regarding civic offices

as unfriendly situations for spiritual-mindedness; nor in the opinion, that where a man is not called to them as a sphere of usefulness, he does well to avoid them as scenes of trial.

A rise into worldly respectability is often attended with great moral hazard, especially endangering a man's humility; and yet this was one of the most prominent excellencies of Mr. Spence's character. Self-annihilation he considered to be one of the most certain evidences of perfect love. His elevation in society he frequently reviewed with grateful wonder; thanking God, with allusion to the site of his native cottage, that he had been born on the *outside of the park wall;* and his Christian enjoyments he laid, in deep self-abasement, at the foot of the cross. His favourite topic was "salvation by grace." "Religion," he often said, "is simply receiving all in God's own way;" and, aware of the insidiousness of temptation, especially to spiritual pride, he would, in a manner peculiarly his own, pray, "Lord, save me from that *great man*, Robert Spence."

While he "abode with God" in his calling, he permitted not opportunities of doing good to pass by him unimproved. His instructions as a leader were made peculiarly serviceable to two large classes, by whom his faithfulness, and the *unction* with which he spoke and prayed, will not soon be forgotten. His sabbaths were frequently consecrated to the service of his fellow creatures, as a local preacher; in which capacity, without any pretensions to eloquence, he was highly acceptable; his sermons being a clear, devout, and energetic exhibition of gospel truth. The poor in general, especially after independence and leisure afforded him the means, were the objects of his unwearied attention. With him chiefly originated the Benevolent Society in York, supported by Methodists and their friends, for the relief of the distressed of all denominations. The management of this society, of which he was upwards of thirty years the treasurer, probably first turned his attention to the study of medicine, which he gratuitously administered; and partial as the writer of this memoir may be to professional science, especially when it involves the care of human life, it is due to Mr. Spence to say that his skill was only exceeded by his caution. He had a peculiar tact in distinguishing amongst the prognoses of different diseases, and was possessed of the medical recipes of a gentleman who had been an eminent practitioner. He was one of the committee of most of the local institutions of the city; and, in cases of difficulty, his piety and prudence often pointed him out to his fellow citizens for advice and instruction. In various instances he had offers of testamentary disposals of property in his favour, which he uniformly declined. One circumstance, connected with such an offer, deserves publication. To prevent importunity, he named a poor industrious woman, with a large family,

who, previous to her marriage, had distinguished herself by faithfulness in his service, as a person who might be materially benefited by a small bequest. This poor woman, at her next confinement, during the period painfully recollected in Yorkshire as the *barley times*, was surprised with the legacy of ten pounds from an unknown benefactor, conveyed to her through the medium of her old master.

To Methodism, as a work of God, he felt ardently attached, and uniformly laboured to promote its interests. This attachment appeared to strengthen with age, and after sixty years was invested with all the vigour of youth. His mind perfectly harmonized with the shades of varying form, which Methodism, so far as it is a system of Christian accommodation, has taken; and even his early ecclesiastical prejudices retired before those indicatory providential movements that designated the position it was to assume for the ultimate attainment of the ends of its Divine appointment. Good men are not always steady in their regards; and while the records of Methodism offer the name of many an individual, who, after having risen in life by his connexion with it, has ultimately discharged his obligations by withdrawing from its communion, and charging upon his early friends his own pitiable tergiversation, it has not unfrequently occurred that even old and respectable professors, attributing to scenes and times more impressive to them an excellence derived from the feelings under which they were passed, have expressed their conviction that the former days were better than the present.—Much certainly may be said in apology for this sentiment. Many of our fathers, wise and good as they were, apprehended rather than hoped respecting the piety of times they were not gladdened to see, and died boding that Methodism would only last during "the days of the elders that should overlive their Joshua." Every religious society is liable to declension; and that ours has maintained its primitive glory, is to be ascribed solely to its being God's work, most immediately under his care. One expression of the views and feelings of our deceased friend upon this subject, the writer will not soon forget. It was made at a love feast in the New-street chapel, York, at a period when such a testimony was peculiarly seasonable. Having related his experience with some minuteness, under an idea that it might be his last opportunity of doing it, he proceeded: "Some say Methodism is fallen; or, if not fallen, falling. I am of opinion it is neither the one nor the other: no, brethren, it grows better and better." Then pausing, and addressing an aged member in the body of the chapel, "Brother R." said he, "you have been connected with it above fifty years: what say you?" "I am quite of your mind," was the reply. Then turning to an aged female in the gallery, who had been nearly sixty years in the society,

"And what," said he, "sister ——, is your opinion?" "Better and better," was rejoined. "Yes, friends," he continued, "it *is* better and better. When had we such classmeetings? such love feasts? such ministers? such openings of usefulness? so much religion?" And his love was not in word only. His influence never failed to second all his regulations; and much of the tone of good feeling existing in the York Society is unquestionably, under God, attributable to his spirit and influence. On different occasions more than *nine pounds* have been contributed at one time, by one of his classes only, as *yearly collection*, for the spread of religion in the more neglected parts of this country. "Methodism," he would often say, "can do without Robert Spence; but he cannot do without Methodism." An intelligent mind, disposed as his was, could not fail to be affected with what he had seen of its progress and influence. His life had run parallel with a considerable part of its history. At the period of his first union with it, its numbers were few, and its influence comparatively small. In the city of York, where there are now two large chapels, and nearly a thousand members in society, it had not then long outlived such brutal attacks as were made upon it, in the person of John Nelson; and Hull, which now possesses such commodious and elegant places of worship, was then an inconsiderable dependance of the York circuit, contributing once in three months to the York quarterly meeting the sum of *ten shillings and sixpence* towards the support of the preachers. Mr. Spence had been some time connected with us, when, present at the Leeds conference in 1769, the two first missionaries, one of whom was his intimate friend, Mr. Pilmoor, offered themselves for America; and now Methodism has overspread that vast continent! Amongst his papers was found a memorandum of the names and dates of labour of about *one hundred and thirty* different preachers, who had been stationed (several of them at two distinct periods) upon the York circuit, and under whose ministry he had been privileged to sit: not more than *forty* of whom survive him! "Our fathers, where are they?" And yet, while "God has buried his workmen, he has carried on his work." Intimately connected, notwithstanding, as he ever felt himself with the interests of Methodism, Mr. Spence was not bound up within the limits of a party; and to the last he maintained a strong prepossession in favour of the venerable establishment of our country, whose formularies he justly regarded as approximating more nearly than most human compositions to Scriptural perfection. In improving his intercourse with his religious friends, Mr. Spence had few equals. Every social interview, where he made one of the party, was uniformly a means of grace. Disapproving, as all wise and good men must do, of the general impertinence of mixed parties,

and the waste of time and dissipation of spiritual good to which they minister, he uniformly sought to make his visits occasions of spiritual profit, and hesitated not to check any disposition, from whatever quarter, to render them trifling. If no general conversation could be usefully maintained, these interviews were converted into seasons for the mutual communication of Christian experience, and always closed with prayer. A person not intimately acquainted with Mr. Spence would have deemed his strictness on this point excessive, and sometimes his manner was really uncourteous: but duty with him was paramount to every other consideration.

When providentially called into the society of the world, he was remarkably decided. In the early part of his connexion with the wholesale book-trade, he travelled extensively, and was necessarily thrown into various and sometimes very disagreeable company: but his plan was to let every one know his religious character, and, by an early avowal of his principles, pledge himself to that line of duty which his Christian profession rendered obligatory. On one occasion, when at Bath, he met, in the travellers' room, several unusually profligate men, who on the sabbath invited tradesmen of a similar character to spend the day with them. After dinner, Mr. Spence immediately retired, saying that he was going to the Methodist chapel. "The old gentleman does not seem ashamed of his religion: there is real honesty about him," said they, as he retired. But when he returned in the evening, he found them flushed with wine, and prepared to scoff and persecute. One of them, in particular, made himself profanely merry at the expense of Methodism.—Mr. Spence knew how to "answer a fool according to his folly," and with a severity which he could well assume, (selecting this man to reprove the rest,) said to him, "Sir, did you ever read Æsop's fables?" The man answered in the affirmative. "Then, sir, you must remember the fable of the 'Bear and the Poultry.'" "I do not recollect it: will you repeat it?" "A bear," proceeded Mr. Spence, relating *substantially* the apologue, "that was bred on the savage deserts of Siberia, had an inclination to see the world. He travelled from forest to forest, from one kingdom to another, making many profound observations in his way. Among the rest of his excursions, he came by accident into a farmer's yard, where he saw a number of poultry standing to drink by the side of a pool. Observing that at every sip they turned up their heads towards the sky, he could not forbear inquiring the reason of so peculiar a ceremony. They told him that it was by way of returning thanks to heaven for the benefits they received, and was indeed an ancient and religious custom, which they could not with a safe conscience, or without impiety, omit. Here the bear burst into a fit of laughter; at once mimick-

ing their gestures, and ridiculing their superstition, in the most contemptuous manner. On this the cock, with a spirit suitable to the boldness of his character, addressed him in the following words: 'As you are a stranger, sir, perhaps you may be excused the indecency of this behaviour; yet give me leave to tell you that none but a bear would ridicule any religious ceremonies whatsoever, in the presence of those who believe them of importance.' " The man was confounded, and shared but little sympathy from his companions; and such time as Mr. Spence continued in the room at supper, he received the most serious and respectful attention.

The same elevated ground was maintained by Mr. Spence in relative life, as in other departments. He was thrice married; and besides his wives, (all women of great excellence—the last of whom, a leader in our society, died in January, 1815,) buried seven children, three of whom had attained maturity. One of his sons was made, in the latest hours of life, a remarkable instance of divine mercy. If religion were hereditary, parents would not so frequently find some of their most acute sorrows in the misconduct of their children; but when efforts have been used to "train them up in the way in which they should go," results may be safely left with Him, whose promise is, "My blessing shall be upon thine offspring." That our pains do not always succeed, is a circumstance peculiarly discouraging; but perhaps in most cases there are causes which may partly account for it. Happy will that man be, to whom the Saviour shall at last say, "He hath done what he could." It was an opinion of our deceased friend that many families suffer irreparably from the absence, especially on the Lord's day, of the father and master; and in his own case he often regretted, on this ground, the frequency of the demands made upon his services as a local preacher. Every man's primary charge is, unquestionably, his own family; and an attempt to cultivate the vineyard of others, to the evident neglect of our own, provided it involve not guilt, cannot be expected to secure approval; or if we occasionally succeed abroad, we may reap disappointment at home.

The last days of this good man were not distinguished by any very extraordinary gracious communications. He had long been familiar with death, and met it in sweet composure. A year before, when under a temporary affliction, happening to pass the glass, and observing the havoc making upon his appearance, he could not forbear stopping, and addressing his shadowed form, "Welcome, old man, welcome!" In a letter, written about this time to his daughter, he says, "I am (respecting my recovery) quite passive; having a blessed inward testimony that He who redeemed me continues to care for me. For two or three weeks, at the beginning of my indisposition, I felt a great stupor both

upon body and mind; but my gracious heavenly Father has removed it, and for a month past I have been in a very different frame of mind, and have experienced much peace and joy in believing: but, notwithstanding the different feelings I have had, I have been enabled through all to keep repeating the invaluable song, which I have been singing many years:—

"'Now in the strength of grace,
With a *glad heart* and free,
Myself, my residue of days,
I consecrate to thee.'"

From that period his strength declined; and during the last six weeks of his life, he was confined to his room, but mercifully exempted from any great share of bodily suffering. "I have no ecstatic joy," said he to the writer of this memoir; "but I am giving myself away to my Lord, and taking him for my wisdom, righteousness, sanctification, and redemption,—my all." At a period nearer his death, being informed that one of the family was writing to the excellent dowager lady Cayley, with whose friendship he had been long honoured, and whose Christian and Methodistic worth he highly appreciated—"Tell her," said he, "that all is well: I find religion the same in affliction as in health, and that God is an all-sufficient portion." When he had become so weak as not to be able to take even an aperient draught without several attempts, between one of these he exultingly exclaimed, "Salvation by grace! Salvation! Salvation! Oh, what a precious word is salvation!" Upon another occasion, experiencing the same difficulty in swallowing, he said, "Well, well, well, the Lord will do all right, and I shall have to adore his name for ever that he *has* done all right. If any man in England has reason to say, 'Goodness and mercy have followed me all the days of my life,' it is Robert Spence. I can trust in Him: he is the object of my choice. I can heartily give myself to him; but of what we call *sensible comfort*, I have very little." For a few of the last days of his life, his weakness was so extreme that he could speak but little; yet what he did say was expressive of unruffled confidence and peace. A few hours before his departure, he made signs for his friends to kneel down; and while they silently commended his soul to God, he clasped his hands in the attitude of prayer. On their rising, he elevated one of them, and waving it, was perceived by the motion of his lips to say, "Hallelujah! Hallelujah!" Soon afterwards he said, "I am going." A friend added, "to Jesus?" He feebly answered, "Yes;" and, a few minutes afterwards, quietly entered into "the joy of his Lord." This was on Wednesday morning, Aug. 4th, 1824, in the seventy-sixth year of his age.

The funeral of our friend manifested the esteem in which he was held. All ranks, all denominations, joined the solemn

procession, or hung round as spectators;—a silent, distinctive homage to well-sustained piety and persevering usefulness. A week afterwards, his old friend, the Rev. Joseph Entwisle, went over from the Leeds conference, and preached a funeral sermon in the New-street chapel, from a text which Mr. Spence had selected, and admirably expressive of his history and spirit:—"By grace are ye saved through faith."

Thus lived and died Robert Spence. In the brief review we have taken, we have seen him a young man, yielding himself early to the Lord; taken by the hand of Providence, and conducted to comparative affluence; drinking deeply into the Spirit of God, and so preserved from the danger arising out of prosperity and business; maintaining a uniform and elevated Christian character through sixty years; and then departing in the serenity of joyous hope: and are impressively taught, amongst many other momentous lessons, the unspeakable importance of early, *full*, and persevering consecration to the divine service.

Happily, the doctrine of Christian holiness, as professed and maintained by our deceased friend, is no novelty amongst us, and perhaps at no former period was more strenuously recommended, or more extensively enjoyed, than at present; but that it should be a peculiarity of Methodism is greatly to be deplored, because it is so obviously the doctrine of our common Christianity. To the invaluable treatise of Mr. Wesley on "Christian Perfection," and Mr. Fletcher's "Essay on the Twin Doctrines of Christian Imperfection and a Death Purgatory," we may refer for more distinct statements of the nature, and the most triumphant proofs of the possibility of the attainment, of this delightful privilege. But the test to which the writer is most anxious all should bring it is, *Scriptural experience*. "The God of peace sanctify you wholly; and I pray God your whole body, and soul, and spirit, be preserved blameless unto the coming of our Lord Jesus. Faithful is he that calleth you, who also will do it."

To the Editors of the Methodist Magazine.

DEAR BRETHREN—If you think the following memoir worthy of a place in your useful Magazine, please to give it an early insertion. CALVIN N. FLINT.

MEMOIR OF MRS. SARAH M. FLINT.

THE subject of this memoir was the daughter of Daniel C. and Betsey L. Knapp, and was born in Northumberland, Saratoga county, New-York, in the year 1799. Her parents gave her an early education, which was finished at the academy in Auburn. Her agreeable manners and cheerful spirits endeared her to all with whom she had any intercourse. Though always possessed of an amiable disposition, yet it appears there was nothing special in her religious views until the age of seventeen. Being convinced of the necessity of justification by faith

in Christ, she earnestly sought, until the Lord appeared to her the *fairest among ten thousand*, and *altogether lovely*.—After examining calmly and carefully the creeds and articles of the different denominations of Christians, and comparing them with her Bible, she became a member of the Methodist Episcopal Church, remained such through life, and adorned her profession by a godly walk and conversation. In the interesting relations of life,—as a daughter, a wife, and a neighbour,—she was an example of female excellence. Naturally kind, affectionate, and companionable, she was the object of peculiar endearment to her family and friends, and the delight of social circles. But religious society was her choice. The truths of the gospel were her favourite themes: on these she loved to converse, and the charms of her animated conversation exhibited religion in its most attractive form. Indeed, such was the fervency of her piety, the gentleness of her manners, the purity of her morals, as well as the amiableness of all her deportment, that she gained the confidence and fellowship of all who had the happiness of her acquaintance.

Soon after joining society, she saw the necessity of entire sanctification, that she might enjoy God more fully, and be more like him in love. Accordingly, she sought him with her whole soul: and as she delighted in the Lord, he gave her the desire of her heart, and she was made a partaker of the divine nature in a more eminent degree than she had ever experienced before. But of the exercises and progress of her mind in religious things we shall be better able to judge from her own words, for it appears she was in the habit of recording them occasionally for her own benefit.

January 3d, 1820, she writes as follows:—"The subject of religion is always new; and I feel happy that I can speak or write on the subject experimentally. I know that it is not a cunningly devised fable, but a something inexpressible, which will afford comfort in prosperity, and support in adversity. Blessed Saviour! let me cleave to thee with all my heart, and follow thee whithersoever thou goest."

Jan. 4th.—"Every day I am more convinced of the vanity of all worldly happiness; and the excellency of the religion of Jesus."

Jan. 10th.—"Oh, how I love to meditate on the goodness of God to me, an unworthy creature! I rejoice for what he has done to save a lost world. I am determined to forego all the sinful pleasures of this world, and endeavour to live near to my God. The consolations of his grace support me in all my trials."

Jan. 28th.—"Oh, how I long to be delivered from all sin, and to be more alive to God. I consider it my duty and privilege to be more zealous. Oh God! thou knowest my various trials. I fall down at thy feet, and desire to be taught and guided by thee continually."

August 10th.—"It is a time of sickness and mortality here, which

leads me to reflect much on death and eternity, and I can truly say I reflect upon these subjects with pleasure."

August 11th—"I feel grateful to Almighty God, and delight to write down the exercises of my mind frequently. This to others might seem like a repetition, but to me it does not: religion is as new and good to me as it ever was. I thank my God for my present enjoyments."

Oct. 10th.—"I feel an anxious desire to be more engaged in the service of God. I long for complete deliverance from all sin. May God effect the gracious work in my soul. *From him cometh* my salvation."

January 3d, 1821.—"Attended quarterly-meeting, and had the pleasure of hearing R. M. E. preach a sermon on the necessity of sanctification, which sunk deep into my heart, and I hope will prove a lasting blessing to me. His text was Heb. xii, 14. I believe the Spirit gave him utterance. It was a solemn season, and there I dedicated myself anew to God. The elder said, if there were any present who felt determined to seek for sanctification, they would manifest it by rising up. Myself, with a number more, arose, and promised to fast and pray until we obtained the blessing of perfect love. I feel determined, by the grace and assistance of God, to perform my vows, and I know my God will bless me in my deed. I once more approached the table of the Lord, and commemorated the sufferings and death of the blessed Jesus. I give up all, and am willing to part with every idol, and take up every cross, and follow my Lord even to Calvary, if required."

Jan. 4th.—"I begin this new year with new resolutions and determinations, and resolve to strive for perfect love. I feel deeply engaged in the subject. I resolve to set apart one day in each week, (which is Friday,) as a day of fasting, and intend to spend as much of the time in prayer as I can, and continue this until I experience the inestimable blessing of sanctification."

Jan. 5th.—"This day, according to my promise, I seek the Lord by fasting and prayer. Not that I suppose I can do any thing to purchase salvation: no—I rely on the merits of Jesus Christ, and in him, through faith in his name, I expect the blessing. But God has said he will be sought unto by the house of Israel to do these things for them. Oh, may I be thankful that God has given me desires to be holy, and may I never lose these desire, no, never rest, until I am filled with love—*perfect love*."

Jan. 14th.—"This morning I arose, and the subject of sanctification was first in my mind. I strove to pray for it, but found no power. The Lord only knows my trials and temptations. Lord pity my case. I believe I am justified, but I feel the remains of an unsanctified nature, and am earnestly engaged in humble prayer to God that he would give me the victory."

Jan. 22d.—"The Lord only knows what I suffer in mind. The corruption of my nature causes me more misery than any outward trial that I ever experienced. I groan, being burdened: may God unloose the chains, and let the oppressed go free."

April 19th.—"My mind is constantly occupied on the subject of

sanctification. Oh, when shall I reach perfection's height. God says, 'Tarry not in all the plain, but escape to the mountain, lest thou be consumed;' and yet it seems as though I have not strength to stir a step. Lord, have mercy on me!"

Sept. 11th.—"Do I, upon strict and impartial examination, find that I grow in grace? Am I willing to forsake all, that I may be Christ's disciple? Do I believe, and trust alone in Christ for salvation? Do I strive to live every day with an eye single to the glory of God? Am I really interested in the cause of Zion, and do I love the people of God? I think I can answer in the affirmative these important questions. My God, search my heart, and see if there is any wicked way in me, and lead me in the way of holiness. I feel that I have not yet experienced the blessing of sanctification, but am determined never to be content until I am made clean. I believe Christ hath power on earth, not only to forgive sin, but to cleanse from all unrighteousness. I do desire to be wholly resigned to the will of God in all things."

Oct. 14th.—"Since I wrote last, I have had various exercises.—My mind is tossed to and fro, and I feel something like Noah's dove, which could not find rest for the sole of her feet. My God only knows the cause of my feelings. I have not knowingly departed from him: no—I would sooner go to the stake, and fall a victim to the flames, than deny my blessed Jesus. If I live in heaviness all my days, I will not give up the cause. I have forsaken all that is dear on earth,—even my own native land,—and have no certain abiding place;* but if Jesus dwells in my soul, I will be content. Should the Lord say to me this moment, 'What is thy petition, and what is thy request, and it shall be granted,' I would quickly answer, 'Give me holiness.'—I do not want the riches nor honours of this fading and transitory world. I have taken my farewell of these things, and am travelling towards the eternal world, and soon, very soon, I shall know for myself the realities of eternity. Oh, what a solemn thought is eternity!"

May 31st, 1822.—"Another year is added to my unprofitable life. This year completes the twenty-third year of my age. And, oh! what has the Lord done for me? Glory to his holy name, he has done every thing my heart required. I have just returned from camp-meeting, with my soul filled with perfect love. Never did I experience such joy before. Every doubt and fear was removed, and I felt an evidence that I received the blessing of sanctification. It is about forty-eight hours since that blessed moment, and I am still in the same happy frame of mind. Oh, the goodness of God! He does hear and answer prayer. I will devote myself afresh to his service, and try to live like a pilgrim on earth."

June 5th.—"My peace is like a river. To-day I may adopt the language of the poet, and say:—

> "'Not a cloud does arise to darken the skies,
> Or hide for a moment the Lord from my eyes.'"

June 6th.—"I still retain my witness of sanctification, blessed be the Lord; and I think I feel willing to do or suffer any thing the good Lord requires of me. Never did I feel such resignation to his holy will.

* She was at this time in Canada, on a mission with her husband.

" 'Oh, may I ever walk in him,
And nothing know beside—
Nothing desire, nothing esteem,
But Jesus crucified.'"

June 13th.—"I yet enjoy the blessing of perfect love. Though Satan tempts me to think I am deceived, I will not listen to the adversary of my soul. My God says to me, '*Thy faith hath saved thee: go in peace.*'

" 'Closer and closer may I cleave
To his beloved embrace;
Expect his fulness to receive,
And grace to answer grace.'"

Sept. 21st.—"I have felt much of the Divine Presence, and the comforts of the Holy Ghost, this week. 'The Lord is my Shepherd, and while he affords his aid, I cannot yield to fear. Though I should walk through death's dark shade, my Shepherd 's with me there.'—Glory to his name! I am determined to serve him, lean upon him, and I hope to praise him with my latest breath."

Dec. 15th.—"I have great reason to bless my God for what he has done, and is still doing, for me. I am lost in wonder, love, and praise, while I recount his mercies. I do love God with all my heart. For many days and weeks that are gone, I have enjoyed constant communion with the Father, and with the Son, Jesus Christ."

Dec. 21st.—"During the week that is past, I have been in heaviness, through manifold temptations; but (I bless the *living God!*) I have not for one moment lost my confidence in him. Religion is the only object of my pursuit; and if I am not at all times on the wing of rejoicing, yet I will trust in God, and try to do my duty."

April 20th, 1823.—"For a week past, while I have been under the afflicting hand of God, he has graciously appeared in my behalf, and blessed my soul. I feel happy. Glory to his holy name! I have been meditating to-day (while reading Hervey's 'Meditations among the Tombs') upon death, and I think the fear of death is taken away, and I feel willing to die or live, as the Lord pleases."

These are the last words recorded in her diary.

March 20th, 1824, in a letter to a friend, she says:—"We know life is uncertain, and all our pleasing hopes may be blasted, and our expectations cut off by the cold frost of death. In all our anticipations, I hope we shall keep the end in view, and live as Christians—for here we have no continuing city. If we make God our refuge here, heaven will be our home hereafter."

In another letter, dated May 21, 1824, she has written:—"Far be it from me to anticipate any solid comfort in earthly things, when life is so short; and were I sure of living many years, no worldly enjoyment could satisfy my immortal soul, and yield support in the hour of death. If I have food and raiment, I desire to be content, and hope I shall make it the business of my life to lay up a treasure in heaven, and live in habitual readiness to meet death. I think I enjoy the comforts of divine grace, and the light of God's countenance, from day to day."

In another letter, a few days before she was taken ill, dated August 5th, 1824, she says:—"I do feel encouraged, my dear mother, to pursue with unwearied diligence, the path of duty. My time is rapidly passing away. Ere long we shall all be in eternity, and my sincere prayer is, that we may all live in such a manner that we may enjoy an eternity of happiness together."

She evidenced, in her daily walk and conversation, what she professed. Piety and benevolence were the predominant features of her character. During her life she seemed to bear continually upon her mind the injunction of doing unto others, as she would that others should do unto her. She spent her days in acts of kindness to the sick and afflicted. But He who holds the reins of government in his own hands, and who knows what is best for all his creatures, after blessing her with all her heart required, saw fit, in his wise providence, to send her sickness and death. She was taken ill on Monday, 30th of August, while attending a funeral. After returning home from meeting, she was more violently seized with a pain in her head, and expressed some fears as to her recovery again. A physician was called, and she seemed to experience immediate relief, and hopes were entertained that she would get well. In a few days, however, she became sensible her stay on earth was short, and, perfectly calm and composed, she told her friends she should never get well, and gave some instructions relative to what she wished should be done after her death, and then gave herself up to the will of heaven, with the most pious and entire resignation, and said *she had no desire to get well, for she was happy, and she had rather die than live.*

She was able to sit up and walk her room most of the time, until Saturday, the day previously to her death. The violence of her disease, which terminated in a typhus fever, brought on a delirium, and she was seized with spasms, and death appeared in its terrific form. She remained in this state until Sunday morning, when she awoke from her stupor, and immediately called for her husband, and after embracing him with a look of tender affection, she said, "*Farewell! I am going home:*" then, with a perfect serenity of mind and countenance, which seemed to beam with a heavenly lustre, closed her eyes, and said, "*What singing I hear!*—Sing again." Then was sung:—

"There is a land of pleasure,
Where streams of joy for ever roll."

During the time of singing she appeared to be very happy, and would frequently say, "What sweet singing!—how it revives me." She was asked, after singing, if the hymn sung expressed the feelings and sentiments of her mind: she answered, "Yes: sing again." We then sang:—

"And let this feeble body fail,
And let it faint or die;
My soul shall quit the mournful vale,
And soar to worlds on high."

Her happy soul, while listening to the singing of this hymn, was transported with the thoughts of that heavenly world, which seemed to be unfolding to her view. In this happy state of mind, she lay perfectly composed, with a heavenly serenity of countenance, and her breath became gradually shorter, until about 3 o'clock, P. M., 12th September, 1824, without a sigh or struggle, she fell asleep in Jesus, and her ransomed spirit, we trust, rests from her labours, and her works follow her. She was converted in St. Lawrence county, in the village of Waddington, and died in the county of Wayne, village of Clyde, New-York.

Thus lived and died this saint of God, in the 26th year of her age. In her death, her husband has lost a very faithful and affectionate companion, her brothers an amiable and pleasant sister, her parents a dutiful and affectionate daughter, the church of Christ one of its most exemplary and worthy members. Her funeral was attended by a large concourse of people, when an appropriate discourse was delivered by the Rev. Mr. Chase, from Nahum i, 7.

MISCELLANEOUS.

ATTEMPT TO REACH THE SUMMIT OF MONT BLANC.

(Continued from page 390.)

Five minutes' march from the Pierre de l'echelle brought us to the edge of the glacier de Bossons, and we entered immediately on a track which baffles all description. The Mer de Glace, which has been compared to a sea suddenly congealed in the midst of a storm, cannot, our guides assured us, enter into a competition with it. The fissures are so frequent, so wide, and so deep, the different views, varying every instant, which the scenery presents, are so awful, so fantastic, that no adequate idea of them can be presented to the mind by the most eloquent pen. At one time the traveller finds himself denied apparently all farther progress, by an immense precipitous tower of ice: this is surmounted by a staircase of notches, which one of the guides cuts in the ice with a hatchet, which he carries for that purpose. Then he must descend into an awful chasm, from which he must emerge in the same manner. Again he meets with fissures, called by the guides *crevasses*, of unknown depth, which are crossed by laying the ladder over them, and passing on all-fours. If the crevasse be too wide for the length of the ladder, the traveller must descend down one side, and re-ascend the opposite one, which is the most formidable method of all. On one or two occasions, when we came to crevasses of this description, we were obliged to descend by the ladder upon a wall of ice, not above a foot in

breadth, which divided the crevasse longitudinally. This would not hold above one or two at a time, so that the first party were obliged to mount the opposite brink before the second descended; and the ladder was thus passed backwards and forwards until all had crossed, one of the guides remaining all the time stationary on the wall to move the ladder. Here the least giddiness would probably have proved fatal; but happily by this time we were so well broken in, that we contemplated the blue gulfs on each side with tolerable composure. Excess of caution, indeed, in these cases, defeats its own purpose. The body must be left, so to speak, to find its own equilibrium, and recourse should be rarely had to the pole for support. I have found by experience that the grand use of the pole is in restoring the balance.

During the first part of the passage of the glacier, we were exposed to the fall of some globular masses of ice, which, from the velocity with which they whizzed past us, must have come from a considerable height. One of the guides, however, stood sentry on an elevated post, to advertise us of their approach, and we evaded several by availing ourselves of his warning. In several places, bridges of snow, of different degrees of strength, are formed across the crevasses. On one occasion, Pierre Carrier, one of the guides, came to a bridge of this description, which his experience convinced him was not to be trusted. Dr. Hamel was impatient, and offered to show him the way over, for to our eyes there seemed to be no danger; but our guide persisted in his opinion, and obliged us to return some distance to find another method of passing the crevasse. In about ten minutes we arrived at a spot considerably lower, from whence we could see the bridge in profile, the farther side of the bridge not being above six inches thick; so that, had we persisted, one or two of our party must have fallen through.

In about three hours we reached the farther side of the glacier, a distance of somewhat less than a mile, in horizontal distance. The sun was now very hot, and we were glad to repose for a few minutes under the shade of a huge mass of snow, and refresh ourselves with some of the delicious water which the traveller finds at every turn over the glacier. One or two of the party feeling some apprehension from the impending mass, which was considerably out of the perpendicular, we soon resumed our march. A few hours after, this mass of snow fell over the spot where we had been reposing, and formed a bridge over a large chasm, which had cost us nearly half an hour to cross, and which on our return was hardly the work of a minute. We now ascended seven slopes of snow, of different elevations, from thirty to sixty degrees, in a zig-zag direction. I think this method of proceeding brought the danger more to mind than any other. The surface being quite hard, the guides were obliged to cut notches for our steps, and these being very irregular, the difficulty of maintaining the balance was much increased: a single false step might have been fatal, and the view of the immense distance we must in that case inevitably fall, tended to unnerve the mind. From the excessive slowness of our progress, we had ample time to contemplate the awful depths below, for we were obliged to pause perpetually

while the guides were making the steps. After proceeding in this way for about an hour, we arrived, by a very steep slope, at the base of the Grand Mulet, a name given to a ridge of rocks, or rather single rock, which rises almost perpendicular to a great height out of the eternal snow which surrounds it on all sides, and which is, from the nature of its construction, generally bare of snow itself. In ascending this ridge, we had a new species of snow to contend with. Our steps were all upon loose fragments of the rock, which was schistous. These occasionally gave way beneath our tread, and fell, with a tremendous noise, into the depths below. Owing, however, to the conduct of our excellent guides, who perpetually warned us against suspicious stones, we surmounted the perilous ascent without any accident. Once or twice, indeed, a few stones from above alarmed us, by whizzing past us; but some one of the guides being constantly on the lookout, advertised us of the danger, which we evaded by crouching down in some of the hollows. On the whole, we found the ascent of this rock less formidable than we had anticipated from its first appearance, where we seemed to be suspended in mid-air, yet, for the most part, a false step would have carried us down to some shelf a few feet lower, which would have received us. I must except, however, the last twenty or thirty yards, which lay over a ridge exactly like Striden Edge or Helvellyn, in the north of England; from which we had a view of a precipice on each side of the most awful depth; and with very precarious footing, for here the guides could not make the usual notches, from the hardness of the rock.

At half past four we reached the summit of the ridge, where we were to pass the night; having been eleven hours and a half walking and climbing, almost without intermission. We did not, however, feel much fatigue, and the slowness of our late progress had probably prevented our suffering from shortness of breath, though we had now risen into an atmosphere of considerable rarity.

Here we discovered evident traces of the *bivouac* of the preceding year: some charcoal still remained, which had served for fuel, and even some scanty remains of the straw on which the party had slept. Our guides soon constructed for us a kind of tent. Being lodged on a sort of shelf on the western side of the ridge, and about ten feet below its summit, we sloped the ladder and a few of our walking poles against the perpendicular rock, the lower ends resting on a low barrier, partly artificial and partly natural, which raised itself between our couch and a frightful precipice. The width of the ledge was hardly five feet, so that we preferred arranging ourselves longitudinally. Some canvas was stretched over the poles, the straw was spread on the ground, and the blankets upon it, and thus we prepared to pass a very comfortable night; but scarcely had we got under cover, when it began to rain, and in about an hour we had a violent thunderstorm, which continued, with but little intermission, during the whole night.—This made us congratulate ourselves that we had been overruled by the guides to halt here for the night; for Dr. Hamel, fearful lest by the present arrangement he should not have sufficient time on the summit for his experiments, had proposed our mounting still

higher. The guides expressed great reluctance to leave the Grand Mulet, telling us that higher up there was no shelter for us against the avalanches, which might fall during the night, and thus induced us to remain.—The evening now closed in upon us so fast that we were obliged to eat our dinner nearly in the dark, and arrange ourselves for the night without much regard to personal convenience. Indeed, the roof of our tent was so low that we could only move on our hands and knees, and that at the imminent risk of our bringing it all down upon us, by displacing the poles with our back, which, as we had disposed large stones at the outside to keep the canvas steady, would not have been very agreeable. This induced me to submit without repining to a very inconvenient place on the shelf, being that nearest to the precipice, where the covering of the tent was so low that it touched my head as I lay; and during the night, owing to the bagging of the canvas from the rain, I received more than my proper share of water. The storm prevented us from making the promised display of fireworks to the ladies below. The novelty of our situation left us little inclination for sleep for some hours. These were spent in listening alternately to the peals of thunder, which seemed to hover round us, and the roaring of the avalanches, now near, now more remote. The more practised ears of the guides distinguished readily between these sounds, which we were perpetually confounding. From an experiment which Dr. Hamel made with his electrometer, he found all the surrounding atmosphere so highly charged with the electric fluid, that he was glad to withdraw it instantly within the canvas. All this time, our tent was now and then lighted up with vivid flashes of lightning, and as often left in the deepest gloom. At length we ceased even to watch this interesting spectacle, and gradually dropped asleep, with the comfortable conviction that we need not leave our beds at a very early period, since it must be some hours at least before the snow would be fit to support our weight. The prospect in the morning was dreary enough: a thick fog shrouded from our view all the neighbouring heights, as well as every thing below us. Our situation resembled that of some forlorn, shipwrecked mariners, whom the morning finds sheltered on some precipitous rock in the midst of the sea. After a few minutes spent in contemplating our position, and speculating on the chance of our extricating ourselves from it, we all agreed in postponing the discussion till after breakfast, for which we now felt a strong appetite.—Having kindled our charcoal, and boiled some portable soup, and despatched two more of the roasted fowls, we felt quite recruited, and ready for any attempt but that of returning, at the very thought of which our spirits revolted. This way now was equally dangerous to advance or retreat; or rather the latter, on examination, was found impossible; and it was soon too late to proceed upwards, since it is absolutely necessary to return to the same rock to sleep; so that at length we made up our minds to pass another night in our present *bivouac*. About noon the weather cleared up, and two of the guides were despatched below to the Prieure for a fresh supply of provisions, as well as to convey tidings of our safety to our friends below, who, as we had anticipated,

had suffered much alarm on that account. They were to meet us on our return the following day at this place. It was long before we could acquiesce in the necessity of spending the whole day on the summit of the Grand Mulet. The space allotted to us was so confined, and the arrangement of our shelter so inconvenient, (having barely room to sit upright,) that we were prepared to encounter any difficulty rather than continue in our present situation. Four of the guides, including our two leaders, slept under the same canvas with ourselves; the remaining eight disposed themselves in the clefts of the rocks, the apertures to which they blocked up with stones, and were posted at different intervals below us. During the morning, being desirous of stretching my limbs and practising a little climbing about the rock, I paid them all a visit, and conversed with them on the state of the weather, and the possibility of advancing a point higher up against the approach of night.—This was strongly objected to by them, for the reasons above specified. On regaining our own elevated post, I felt quite exhausted for a short interval, which I referred to the weakness arising from the exertions of the day before; but the guides assured me it proceeded entirely from the rarity of the atmosphere. Soon afterwards, I saw Pierre Carrier set off by himself in the direction of our ascent, to examine the state of the snow. We followed him with our eyes for above half a mile, as he proceeded very laboriously, up to his knees at every step; and thus received a palpable proof of the impossibility of proceeding farther. We had all received abundant proof of the intrepidity and address of this man during the ascent of the preceding day. During the passage of the glacier he was the oracle of the party, being generally one hundred yards in advance to explore the way, and carrying the hatchet to make the steps. Oftentimes we discovered him standing on some elevated point of ice, from which he made his *reconnoissance*, and directed us accordingly by a motion of his hand. On ordinary occasions, he frequently suffered others to take the lead; but I observed that, on every occasion of perplexity, he found himself at the head of his party; and while others, especially poor Pierre Balmat, were eloquent in recommending this or that passage, a single word or wave of the hand from Carrier settled the point at once. This man was by trade a blacksmith, and did not exercise the profession of a guide on common occasions, but always accompanied travellers in the ascent of Mont Blanc. He has already made the ascent eleven times, having been several times with one or two other guides for the sake of exploring the passage. Alas! this was to be his last attempt. But I must not anticipate.

[To be continued.]

PROVIDENTIAL DELIVERANCE OF THE DEPUTATION AND CREW AT NEW ZEALAND.

HAVING completed their work at the cluster of small islands called the Harvey Islands, the deputation stood for New Zealand, and after encountering tempestuous weather and adverse winds for twenty days, arrived off the Bay of Islands, which a heavy

gale would not permit them to enter. Having abandoned all hope of reaching the shore, the captain resolved to proceed on the voyage to New South Wales. But here again the winds opposed them; and after beating about for six days, without making any headway, and becoming short of wood and water, they determined to put into some port in New Zealand, and reached the harbour of Whangrooa, with the intention of spending a week or ten days there. At this place the whole company were miraculously preserved from instant destruction. The scene is thus described by the deputation:—

"So soon as we came to an anchor, several canoes came around, and many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people, surrounded us; and soon our main deck was crowded by men, women, and children, bringing with them various articles for sale, and we were busy buying their curiosities, &c, when a scene of almost unparalleled horror immediately occurred. The captain had been informed they were stealing whatever they could reach, and had broken open a trunk of clothes, and had taken most of them off: he became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea, and the rest, supposing that he had been struck and injured, immediately rose upon us. Many of them had axes, others spears, and the rest armed themselves with billets of firewood. The whole were armed in a few seconds: the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Their faces, rendered hideous by their *tatauings*, became by anger more hideous, and the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter deck. They surrounded us, placed themselves behind us, with their weapons uplifted, ready, as soon as the signal might be given, to strike the blow; and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them, and behaved in the most rude and insolent manner. At one moment the captain had four spears pointed at his breast. We used every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger. But this was impossible, for we were entirely in their hands.—What aggravated our misery and apprehension was the recollection that the ship Boyd, Capt. Thomson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain, crew, and passengers, in all nearly one hundred persons, killed and eaten! The wreck of the ship was within our view.—But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of indescribable horror for about an hour and a half. At length our boat, which had been sent up to the missionary settlement the night before, hove in sight at the dis-

tance of about a mile. This threw a ray of hope over our desponding minds, and we waited its arrival with the greatest anxiety; but expected to be despatched before it could possibly reach us. But God was better than our fears.—At length the boat came alongside, and we found, to our inexpressible joy, that she had brought Mr. White, one of the missionaries, and George, a native chief, of great power and influence here. It was the very chief who instigated the cutting off of the Boyd; but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learnt what had happened, Mr. White addressed the people, and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct: he soon cleared the deck, the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead; and we began *to sing of mercy as well as judgment. Oh, what shall we render to the Lord for all his goodness?* Our extremity was his opportunity. *The wrath of man was made to praise him, and the remainder he restrained.* Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony, whose captain, with his boat's crew of six men, in another part of New Zealand, had been cut off and killed soon after the affair happened in Whangroos, which we have described. However, it is but just to say that we do not believe the people had any bad designs when they came on board, and that what happened arose from the accident of the man's falling overboard. By various presents we succeeded *in* detaining this chief on *board* the vessel so long as we remained in the harbour, as the only means of her safety."

From the Mariner's Magazine.

THE SAILOR'S MOTHER.

It was a delightful evening in May. Just as the sun had ceased to shed his last glimmerings upon the western horizon, we sallied out on a ramble. Passing the lofty elms which surrounded the seat of my friend, we entered upon a beautiful meadow, where, in our boyish days, we had often, "with spirits light as air," sported upon the "green sward," or quenched the summer's heat in the cooling stream which adorns and fertilizes the surrounding country. The daily toils of the farmer had been suspended, the ploughboy's whistle was no longer heard, and silence, "deep and solemn," reigned undisturbed, save now and then by the plaintive notes of a distant nightingale. We had now reached the farther side of the meadow, which was terminated by a deep descent, at the foot of which the Hudson pursued its silent course towards the ocean. On the opposite side of the river, at no great distance, rose a lofty range of mountains, whose summit was gilded by the moonbeams, and whose darksome, forest-covered side, finely contrasted with the pellucid stream which washed its base. Every thing beautiful and sublime in nature seemed to have conspired to exalt the soul towards Him "who

formed the goodly prospect."—Indulging in the interchange of those feelings which such a scene naturally inspires, we wandered upon the bank of the river, till, a little in rear of the village church, we came in sight of a graveyard. The clock struck eight. As the sound ceased to vibrate through the stillness of the evening air, we drew near this mansion of the dead. —When about to enter its sacred precincts, our attention was arrested by a low and plaintive voice.—We paused, and, turning towards the place whence it proceeded, soon discovered, by the side of a newly-covered grave, in the garb of a sailor, a young man, rather below the middling size. He was clad in mourning. As he turned a little to the right, the moon shone full in his face, and discovered to us a set of finely turned features, on which were depicted traces of the deepest grief. He stood with his arms folded, and his eyes intensely fixed upon the grave before him. Unwilling to interrupt his reverie, we paused, and remained silent. As he thus stood, with his eyes fixed on the grave, I could trace through his countenance the strong emotion of his soul. His bursting heart at length sent forth a flood of tears, and raising his eyes to heaven, he thus exclaimed:—"No, never! She will never return, and I, her wretched orphan, so long the object of her tenderest care, must wander about the world without a home—with no heart to feel for me, and no eye to pity me; must meet with the neglect, the scorn, and the reproach of an unfeeling world, and at last sink, unpitied and unknown, to a watery grave! O, my mother! why did I ever leave your side? why did I ever tear myself from your arms, to endure the storms and the hardships of the deep?—Oh! that I had been in time to receive a last look, a last embrace! Am I never again to share in those prayers, in that fondness"—His utterance was choked; but, recovering himself again, he raised his clasped hands, and with pious, filial confidence ejaculated, "Thy hand inflicts the blow, most gracious God! To thee I look: thou art still the orphan's father. When tempests lower, and no earthly aid is near, thou art still the sailor's friend. In thee I trust:—

"'Oh! heal the wound that thou thyself hast made—
Which only thou canst heal. To thee I 'll sing,
My Saviour God! and learn thy will divine.'"

Saying this, he wiped away the tears, which had yet hardly ceased to flow, and with a countenance expressing the submission of a wounded spirit, he slowly turned away, and left the place.

From the same.

EXPERIENCE OF A SAILOR.

A SAILOR, second mate of a vessel, ready for sea, called upon a member of the Bethel company to request the gift of a few tracts to distribute among the ship's company, and to solicit an interest in their prayers at the Bethel meetings. He stated that these meetings had proved of great use to him, and, under the blessing of God, had established his soul much in the hope of the gospel. He was asked what caused him at first to consider religion the one thing

needful: he answered, "I formerly was a great sinner, addicted to all manner of wickedness. A few months back I was on board an East Indiaman: on her passage home we were in imminent danger, in consequence of a dreadful storm: so perilous was our situation, that the captain, in great agitation, said, 'all that could be done had been done, and it was impossible the vessel could weather it out.' She appeared to be sinking. The captain withdrew into the cabin, and the men, some on their knees, and others, with horror, were hanging on parts of the rigging. For my part, I knew not what to do: I considered it useless in me to pray, or even to hope for good. My sins were great. In a state of despair I waited the awful closing of the scene before me. All expected the vessel would founder. At this moment the boatswain, who had been very active, and apparently unalarmed during the whole of the gale, was passing me, when a heavy sea struck the ship, and with a smile he looked up, (supposing this sea would finish us,) and said, 'Blessed be God! all is right,' and began singing. He had been looked upon by the whole of the crew, during the voyage, as a very strange man, for he would be often, when off duty, in private, muttering to himself, and frequently reading. This apparent unconcern confirmed me in the opinion I had before formed, that something was the matter with the man. However, after this the storm rather abated. Conceiving that I yet might preserve life, I lent the boatswain a hand to clear the wreck. The captain now came upon deck, and with much spirit roused the crew, and we soon got to rights. I could not help thinking, notwithstanding, where should I have gone—what would have been my destiny, if the ship had sunk. So great a sinner I had been, I could not have expected heaven would have been my place; neither could I expect any favour from God, for I had never thought of him in reverence, much less prayed to him. My situation, in consequence of these reflections, was deplorable. I began to tremble at the prospect before me.—The arrows of conviction stuck fast in my soul. I thought if I read some good book, it would do me good: but I had none. I remembered to have heard that my mother, when I was young, used to read some good book, which she called 'The Whole Duty of Man:' this I supposed would be just what I wanted to help me to a godly life. I inquired of the crew, but no one had it. *Having* seen the boatswain often reading, I asked him if he could lend me 'The Whole Duty of Man:' he stared at me, and said, 'I can lend you a *Testament*, Thomas, which will do you more good.' I had my doubts on that head, but I thought I would try: so I read the Testament, and truly can I say it proved itself to be the word of God to me. The boatswain and myself embraced every leisure moment to read together. At first the crew used to look at us at a distance: after a day or two they were heard to whisper among themselves 'that Tom and the boatswain were reading the Bible.' Finding we persevered, they ventured to stand near us to listen; and after a week or so, the whole crew came at times to hear us read a portion of Scripture. Before we had completed our voyage, every watch was partly filled up in holding a prayer-meeting and reading a chapter in the Bible. We then found that

the boatswain, whom we had thought beside himself, was truly a wise man, for his conversation was in heaven, and his communion with God. This had made him smile in danger, and feel that all was right.

THE PROFANE SEA CAPTAIN.

The stage was crowded with passengers as it passed from New-York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavoured to rouse the attention of the drowsy company by giving a relation of his own situation. He had been to sea in a fine ship: in a dreadful storm his ship had been wrecked, every cent of his money and all his property destroyed, and every soul on board had been lost except the captain, who had saved his life by being on a plank, at the mercy of the waves for several days together. The company were interested in this narrative: they pitied the poor captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B., one of the passengers, invited the captain to walk on before with him, and they would step into the stage when it should come up. The proposal was agreed to. They walked on alone. Says Mr. B., "Did I understand you last night—the stage made much noise: did you say that you had lost your ship?" "Yes." "That you saved your life on a plank?"—"Yes." "Let me ask you one more question: when on that plank, did you not vow to your God, that, if he would spare your life, you would devote that life to his service?" "None of your business," said the captain, angrily.—The stage by this time came up, and they entered it. Towards evening, as the stage was entering Providence, the captain informed the company that he should not sup with them, as he was so unfortunate as not to have any money. Mr. B. takes from his pocket and offers him a handsome bill. "No," says the captain: "I am poor, yet I am no beggar." "But," replied Mr. B., "I do not give it to you as to a beggar, but as to an unfortunate brother. You must learn that I profess to be a Christian, and I am taught by my religion to do good to all." The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor, though his countenance betrayed uneasiness. The company supped together, and the captain bade each adieu, after having asked Mr. B. when he left town. He was informed, on the morrow, at sunrise. They then parted, as it was supposed, for ever. The captain went home with a heavy heart, while Mr. B. retired to rest, satisfied that he had honoured his Father, who seeth in secret. He was surprised the next morning at daylight to hear some one rap at the door. He opened it, and beheld the captain before him in tears. The captain took his hand, pressed it, and said, "Sir, I have not slept a wink since I saw you: I abused you yesterday—I am now come to ask your pardon. I DID, while on that plank, vow to God that I would live differently from what I had ever done; and by God's help, from this time forward, I am determined to do so." The captain could not proceed: they pressed each other's hands, and parted, probably to meet no more in this world.

MISSIONS TO THE HEATHEN.

(From Sancho, the Proverbialist.)

A SOCIETY of churchmen, who had for the last century been engaged, among other benevolent designs, in conveying the knowledge of Christianity to the heathen, convened a meeting near my aunt's mansion house, to consider the means of extending to about sixty millions of poor idolatrous Hindoos the knowledge of Christianity. Now, whatever religion and wisdom

might urge upon so plain a point, mere prudence could not but be alarmed at an attempt, however quiet, to disturb the creed of sixty millions of people. Accordingly, having entered the assembly, I rose, and, to the admiration of my aunt, made the following oration:

"I rise, sir, to oppose the motion which has been submitted to the assembly, on the following grounds:

"In the first place, the Hindoos are savages, and Christianity was never designed for savages.

"In the second place, the religion of the Hindoos is a very good religion: why then should we wish to change it?

"In the third place, their religion has made them excellent slaves for centuries: why then teach them a religion which is only fit for freemen?

"In the fourth place, they are sunk so deep in vice and misery, that it is impossible to release them from it; why then attempt it?

"In the fifth place, who would think of beginning to convert foreign nations till we have converted every one of our own people?

"Sixthly, when the time comes for the general conversion of the world, some sign will be sent from heaven to tell us it.

"Such, sir, are my reasons for resisting the measure; and whoever promotes it and opposes me, is an enthusiast, and an enemy to the king and to the church of England."

Having made my speech, I will own that I expected, as the very smallest return, the loud acclamations of the astonished assembly. But a most profound silence ensued, till a clergyman (who I then thought looked old enough to know better) arose, and thus addressed the assembly:

"Instead, sir, of replying directly to the reasonings of the speaker who has preceded me, I will simply put another case, and request his decision upon it. Suppose, instead of the present assembly, a thousand Peruvians convened on the banks of the Amazon, to take into consideration a supplication from the nations of Europe to supply them with that bark of Peru, which is the only known antidote for a large class of our diseases; and conceive, if you will, the preceding speaker (who I am sure would be happy to undertake the embassage) to be the advocate of these feverish and aguish nations to the only possessors of this antidote. Imagine him to arise amidst the tawny multitude, and with much feeling and emphasis to state that at least sixty millions of people depended upon their determination for health and life. At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator, and one and all would exclaim, 'Give them bark!—give them bark! and let not a European perish, whom it is possible for a Peruvian to save.' Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to arise, and thus to address his countrymen:

"'Peruvians—You are far too precipitate. Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

"'In the first place, they are civilized nations—they read and write, they sleep in beds, and ride in coaches—they wear coats and trowsers: who then will say that bark is *meant* for such persons as these?

"'In the second place, their fevers and agues may have many excellencies with which we are unacquainted: why then attempt to cure them?

"'In the third place, their fevers and agues assist exceedingly to thin their armies: why then strengthen them merely to destroy ourselves?

"'Fourthly, those fevers and agues are so deep seated and violent, that it is impossible to cure them: why then attempt it?

"'In the fifth place, who would think of curing foreign nations till we have cured all the sick in Peru?

"'Sixthly, when the time comes for the general cure of fevers and agues, I have no doubt but the Great Spirit will give us some sign from the mountains.

"'Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it, or opposes me, is a madman, and an enemy both to the incas and the Great Spirit.'

"Now, then," continued the old clergyman, "supposing the Peruvian orator thus to reason, I should be glad to know by what answer that young gentleman would repel his arguments."

He then, to my infinite horror, sat

down, and left me with the eyes of the assembly fixed upon me, as if waiting for my reply; but not having any precisely ready, I thought it best to be taken suddenly ill, and to leave the room.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

THE EIGHTH ANNUAL REPORT OF THE NEW-YORK METHODIST TRACT SOCIETY.

It is wise at stated periods to review past transactions: and this course is profitable, not only to individuals and societies, but to whole communities.—Under this conviction, the managers of the New-York Methodist Tract Society have reviewed the proceedings of the past year, and beg leave on this evening to make their eighth annual report.

In presenting it to the society and the religious public, they feel happy to meet so many of the friends and patrons of the institution, and to observe among them an increasing attention to its interest:—and they would avail themselves of this opportunity to render their grateful and public acknowledgments to the Author of all good, who has brought them in health and prosperity to the termination of another year, and who has crowned their humble endeavours with some success. Although the past year has not been marked by any very signal exertions, yet your managers have not forgotten their duty, nor lost their zeal in attempting to do good. Tracts have been advantageously disposed of, and have found their way into many parts of our extensive country; and the frequent and increasing orders from a distance is a confirmation that they are read with avidity and profit, and that the field upon which the society can exert a happy influence, is wide and extensive. To aid the society in its benevolent exertions to become more generally useful, the managers have entered into an arrangement with the book agents for the Methodist Episcopal Church, by which tracts can be sent to any part of the United States. This arrangement forms a new era in the history of this institution. Heretofore, from the great extent of our country, and the difficulty of transportation, the operations of the society were necessarily slow and limited. But now, tracts emanating from our bookroom, that great repository of religious intelligence, may flow not only in the larger channels, but in the most distant streams and rivulets in our extended republic. By this means, every station and circuit in our church may be supplied in a short time with tracts to any amount, and of any kind; and the managers entertain a hope that societies and individuals will avail themselves of this regulation to obtain tracts in sufficient quantities to supply the demands in their respective neighbourhoods; and they would here again recommend to their brethren in every circuit and station, and indeed *press* upon them the necessity and utility of forming auxiliary societies, according to the copy of the constitution accompanying this report. This can be done in towns and cities at any time, and in the country, with but little difficulty, if attended to at quarterly meetings. The board would recommend that the terms of membership be low, so as to bring it within the ability of all our people, and that they leave a proportion of their tracts at the disposal of a committee, for gratuitous distribution; or that they be given to our ministers, who have frequent opportunities of distributing them to advantage, and to whom they may often serve as an easy introduction to families, in which they may teach the "ways of the Lord more perfectly."

The nature and design of our society are at once marked in its name. It is what it professes to be—a religious association, inculcating the doctrines of the gospel, as taught by the Wesleys and Fletcher, those great revivers of primitive Christianity. What good effects moral essays may have on the general deportment of men, is not for the board at this time to determine; but they are very sensible that nothing but the pure doctrines of the gospel can

ever awaken sinners, and bring them to an acquaintance with God by the remission of sins. It has been, and still is the study of this society to lead men at once to a knowledge of their lost, undone state, and to show them the glorious plan of salvation through Jesus Christ. In effecting this, they beg the privilege of doing it in their own way. Any association or compromise that would in any respect restrict or prevent them from illustrating and enforcing the truth as they view it, would be deemed improper, and totally subversive of the intention of the society. With perfect charity and good will to every similar institution, they must follow that course which God has signally owned and blest.

The utility of tracts is sufficiently evident: Christians of all denominations, with united voice, bear testimony to their usefulness. He who would object against them, with a hope of success, has come too late: he should have come at least half a century ago. He should have objected before their utility and excellency were founded on a basis that nothing can overthrow: before the poor were instructed, the inquiring directed, and before so many had been happily brought by them to the knowledge of the truth.

But though the utility of any thing is readily acknowledged, it still may be liable to failure: for there are thousands who can wish success to a good work of this kind, and can very heartily rejoice in the good done by it, who are nevertheless strangely remiss in not giving it their immediate support, imagining that it can well proceed without them. Nothing can be more erroneous than this. An institution like ours requires the combined efforts of thousands to carry it on properly: and we are sensible, did those who are so indifferent to its interest think that the good or ill-success of all was laid upon them, it would arouse them to action. But let all such remember, that whatever good they neglect to do is *undone for ever*: so much will ever remain undone on account of their neglect. The managers can therefore call upon all to enlist in this work, because it is a method of doing good within the power of every capacity, and equally adapted to every condition in life.—The most inconsiderable individual can obtain and give away a tract, which, with the blessing of God, may do incalculable good. The mechanic at his labour, the merchant at his counter, the traveller on the road, and the minister in his charge, all have frequent opportunities of disseminating the doctrines of the gospel by this means: and all this can be done with little expense, and no loss of time. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Were all thus engaged, it could not be in vain. So much of the bread of life, cast upon the waters, would be seen after many days: it would float in its meanderings to many individuals destitute of spiritual food.

Now, brethren, the prospect lies before you. A wide and spacious field of usefulness opens itself to your view—the Lord has put it in your *power* to do much good. From the *union and* energy of our general plan of preaching the gospel, you have access to every town and neighbourhood in the Union. From Maine to Mexico, and from the Atlantic to the distant settlements on the Missouri, you can send your tracts with ease and rapidity. This ability, which heaven has given so eminently to no other people, should lie no longer unimproved. The managers would call upon their brethren throughout our country to arise, and act with them in this godlike enterprise of doing good. The cause is the Lord's: the world will be evangelized. Happy they who are honoured by doing the work of the Lord in any way! They will close this report in the words of that apostle whose soul embraced a world in its affections, whose life was spent and martyred in teaching the wretched sons of men, and who, under the inspiration of the Most High, said, "to do good and to distribute, forget not; for with such sacrifices God is well pleased."

CAMPMEETING AT COMPO, CONNECTICUT.

This meeting, which commenced August the 16th, was numerously attended by people from the neighbouring towns, and by a number from the city of New-York.

As there was nothing peculiar to distinguish this meeting (except the place, which presented a romantic appearance, rising from the stand like an amphitheatre, bringing the whole concourse of people full in the preacher's view) from others of a similar character, it seems needless to enter into a detailed account of it. That there was much good done, there is every reason to believe, as there were several who professed to find peace to their souls, and some to be renewed into the whole image of God. It would, indeed, betray a want of due consideration, or an ignorance of human nature, to suppose that all who are apparently wrought upon should bring forth the fruits of righteousness; but that many *have done so*, who professed to be converted at campmeetings, is a matter of notoriety to all whose opportunities enable them to know; and therefore it is but reasonable to infer that others will "go and do likewise."

During the meeting great order prevailed. Though at some times there were eight or ten thousand people present, there were but few interruptions even attempted by those who are naturally unruly, and none effected worthy of mentioning. This doubtless was owing, in addition to the generally steady habits of the people, to the manly interference of the high sheriff of the county of Fairfield, who came with two of his deputies, and gave attendance during the meeting: and though he had but little to do as a civil officer, yet his presence, in the dignified manner in which he deported himself, no doubt contributed to awe the volatile into a respectful submission to the order of the meeting.

Friday morning was the time fixed to bring the meeting to a close. The concluding exercises of that morning were solemn; but they proved not to be the last on the ground. Though most of the tents were struck, (some had taken their departure by land,) and the baggage put on board of the boats, yet such was the violence of the wind and rain which came on, that it was not possible to sail. Accordingly, some of the largest tents belonging to New-York were re-erected, for the accommodation of the people, and others from New-Haven, &c, were yet standing. In these the meetings were kept up, with some intervals for refreshment and sleep, the remainder of Friday, the whole of Saturday, when on Sunday morning those from New-York were enabled to decamp, and to reach their home in safety.

For other particulars the following account, written by one of the preachers from the city, and letter addressed to one of the editors, will give information.

Few religious meetings have excited more curiosity than campmeetings, and by those who have not been intimately acquainted with them, none, perhaps, have been thought more extravagant. Writers, on this and the old continent, have strongly inveighed against them, and even feared the divine displeasure on their account; and some have been so very confident of their downfal, as society became enlightened and the Bible generally read, that they have given posterity their history, and already pronounced their valediction. Society has been enlightened, and the Bible read, yet campmeetings exist, and hold an equal rank, in numbers and respectability, with the progressing state of society. Although they arose among our Presbyterian brethren, in a new and (at that time) uncultivated part of the country, yet they have been found no less useful in a denser and more highly cultivated population; and no doubt the future impartial historian will record them as the means of diffusing much of that religious knowledge which has found its way so generally through our country within the last forty years. A large and thinly scattered population, stretching over a great extent of country, could not be taught in the ordinary way: hence these meetings may be regarded as extraordinary. They are indeed the child of Providence. They never ex-

isted in theory: they were first adopted from necessity or expediency. No doubt the great Head of the church first instituted them: he still owns them.—We will bless him for them, and continue them.

Having attended many in the south, I was the more solicitous to visit this, that I might not only be profited, but have an opportunity to mark their comparative usefulness in the eastern states. At an early hour on Monday, Aug. 15th, I repaired to the steamboat chartered by the committee, and was pleased to find so large and respectable a company equipped and bound for the meeting. After we passed Hurlgate, and got into the Sound, one of the ministers from the city called our attention, and reminded us of the errand upon which we were going.—After the address, we engaged in prayer, and soon found that the Lord was with us on the swelling wave as in the "city full," and that "where he is, is heaven." We talked, and sung, and prayed; and what was best of all, the Lord talked with us, and spoke peaceably to many hearts.—Within a few miles of Compo, at the entrance of Saugatuc river, our boat grounded, but so secure and happy did most feel, that they were almost unwilling to leave the place where they had been blest. Finding, however, conveyances in small boats, at the close of the day we reached the place of destination. This was not only interesting from its broken and irregular appearance, but much more so on other accounts. It was here the British landed in the revolutionary war, when they attempted to burn the military stores; and it was here too, many years ago, that Mrs. ——, of respectable family, was sentenced to be drowned for the sin of witchcraft. The history, however, of these, is irrelevant to our present purpose; and, as dutiful sons, it becomes us to touch lightly even what we might deem faults or foibles in our forefathers. Those days have passed by, and we now take more pleasure in recording what great things the Lord is doing for us in these latter days.

The encampment stretched about three quarters of a mile through a beautiful grove of oaks and cedars, along on a high bluff, and contained about one hundred and sixty tents, many of which would hold several hundred persons. The stand, or temporary pulpit, was placed in the north part of one of the finest natural amphitheatres I ever saw. Rising gradually on all sides, a congregation of ten thousand could be brought within reach of an ordinary voice, and in full view of the speaker. When this was filled, as it was during the three last days of the meeting, no spectacle could be more splendid. It was here the ambassador of heaven had full opportunity to declare all his commission, to assert the high prerogative of his King, and to announce, on condition of repentance and faith, a full and free pardon to the guilty and rebellious. In the evening this beautiful grove was illumined in every part by lamps, and formed the appearance of a populous city. At an appointed hour, the thrilling trumpet summoned all to the stand; and as the trumpet blew, and the people moved forward, one could but remember the announcement of the jubilee of the Jews. But this was a better jubilee to many. The meeting commenced as might be expected among those who were no strangers to constant communion with their God: many were blest, and one man cried for mercy.—Thus closed the first day. Having slept, on the morrow we awoke, and found no harm had come near our dwelling. The night had passed away, and the sun, fair and clear, shone propitious upon us.

Four times a day, during the meeting, we were called to the stand to hear the word of life, and as often, after being dismissed there, we assembled in various places for social prayer. The power and presence of God was eminently manifested at these meetings. Sinners, no longer withstanding the influence of the Holy Spirit, bowed down on all sides, and cried earnestly for mercy. And with many it was only to look and live—to submit, and receive at once the evidence of favour. One young lady, standing near a praying circle, was convinced of sin: she knelt, she prayed, believed, and arose, testifying that God had forgiven her. Seeing her sister in the crowd, gay and thoughtless, she pressed to her, and embracing her, exhorted her for some time in strains that none could resist. Every heart felt, and the most unmeaning face showed sensibility and tears.

If ever there was a time that the truth of our holy religion appeared more evident than at another, it was

at this, when so many of the former enemies of Christ were flying to him for mercy, or were now lying before him, submissive, in distress. And when so many, who were once the unhappy and deluded votaries of sin, were now exulting in the mighty change, and enjoying the most pure and sublime happiness of which they are capable, I thought, can this be delusion? Are they and myself deceived? But "meridian evidence put doubt to flight." I might as well doubt the existence of matter, or consciousness of sense.—Many found the blessing of perfect love, and testified that the blood of Jesus Christ cleanses from all sin.—Others were exhorted to seek it, nor did they seek in vain. Some were impressed to tell their experience, and clearer testimonies I never heard.—So sensible was their experience, and strong their faith, that they described spiritual things with almost that distinctness that one would visible objects. It would be impossible to relate the exercises of individuals, and not at all easy to compute the number of those who experienced a change of heart;—but we believe the effects of this meeting will be seen after many days.

I had never before been in New England; but from my childhood I had heard of the orderly conduct of its inhabitants, and their great respect for divine worship. I anticipated much, and all my anticipations were more than realized.

At an early hour on Friday we were called to the stand, and after receiving a farewell address, were dismissed in the name of the Lord. But it soon appeared the steamboat could not reach us. We returned to our tents, and soon to the sweet employment of prayer and praise. We continued these exercises the two succeeding nights and days: nor was it an unprofitable time. Many from New-York and New-Haven will bless God for this season, and regard what was termed the disappointment as an interposition of his grace. On the blessed sabbath our boat reached us, and every thing facilitating our progress, we reached the city in perfect safety, and in sufficient time to attend divine service in the afternoon. Oh, that men would praise the Lord for his goodness and his wonderful acts to the children of men!

New-Haven, Sept. 1, 1825.

My dear brother—As the prosperity of the cause of religion, in any place, and in the smallest degree, is always good news to the friends of Jesus, I thought a few particulars respecting our stay on the camp ground, after its close, might be useful to the readers of the Magazine, should you think proper to insert them.

You saw the prospect in the praying circle below our tents in the afternoon. About five or six were brought to rejoice in the love of God then. In the evening we retired to the tents, where the work continued to go on with mighty power. One young man, a son of Methodist parents, about twenty-one years of age, after struggling for some time as in the agonies of death, came through happy in God, his Saviour. The account which he gave us of his conversion was rational, Scriptural, and edifying. Another, a young lady from New-Haven, who came to the meeting gay, proud, and to every appearance thoughtless, for several hours laboured in mighty prayer for deliverance from the burden of sin. The people of God prayed and laboured with her. About midnight the Lord appeared to her deliverance, light from heaven shone into her soul, and she shouted aloud the praises of her sin-pardoning God. But time would fail to detail all the particulars of every person converted.—About seven professed faith in Christ this night in one tent. On Saturday it rained, as you know; but the work continued to go on without intermission. On Saturday evening we held a general class meeting, where the young converts gave in a very intelligent account of their conviction, and conversion to God. Several more were converted in this meeting.

I thought it might be a good thing to join the young disciples together in a class, that they might be known and taken care of: accordingly fifteen gave me their names, and we have seen the benefit of this measure since our return home. On Sunday morning we had a love-feast, and a good one it was: the Master of assemblies was amongst us, "He brought us into his banqueting house, and his banner over us was love." Several more gave in their names to join class. We continued our meeting through the sabbath day,

after the campmeeting form—preaching at 10, 2, and 8 o'clock. Numbers came from the sloops lying in the river, and from the adjoining country, to hear the word of the Lord; and I trust that they did not hear in vain. Several more professed religion this day.—About 12 o'clock at night we retired to rest, and slept sweetly.

Notwithstanding the unfavourable circumstances in which we were placed detained us three days and three nights longer than our first calculations, in the midst of wind and rain, I heard none complain—saw no sour looks; but, with a very few exceptions, we blessed and praised the Lord for our providential detention on the ground. Indeed, I never saw a more contented and happy company: the love of Jesus seemed to fill every heart. We had all things in common stock, and there was no lack. Our good Shepherd spread our table in the wilderness, and made our cup to run over.

On Monday, about 3 o'clock, P. M., we left the mouth of the river for home, rejoicing for the great things that the Lord had done for us, and arrived safely about 8 o'clock in the evening. It is thought that about thirty found peace during our stay on the ground, eleven of whom belong to this station; and they all hold fast their confidence as yet. Several more have set out for the kingdom since our return, and the work is reviving amongst us. Our brethren and sisters are quickened; and indeed this is not one of the smallest benefits resulting from campmeetings, that old professors get quickened and rebaptized into the work of God; many get their backslidings healed, and show their faith by their works; and thus the work spreads into the different families and neighbourhoods. Our prospects are considerably promising. Our old members are, many of them, much alive in religion. Considerable religious excitement is visible in the congregation: several are under deep concern for their souls. Upon the whole, I greatly rejoice in the Lord for what he has done, and is doing now for us.

Pray for us, my dear brother, that we may be humble, thankful, and faithful.

Your affectionate brother,
H. Bangs.

NEWBURGH CAMPMEETING.

Newburgh, August 29th, 1825.

Dear Brethren—I send you the following account of a campmeeting lately held in the vicinity of this place, for insertion in the Magazine, if you think it will in any measure tend to cheer the hearts and strengthen the hands of the lovers of our holy religion.

John D. Moriarty.

The meeting was appointed to commence on Monday, the 22d of August; but owing to the heavy rain immediately preceding, the people could not get there in time to make the necessary arrangements for its commencement on that day. And here permit me to remark that the providence of God seemed to be strikingly manifest in relation to the weather; for, during several weeks previous to this meeting, we were suffering in consequence of the severe drought, insomuch that some of our friends began to fear that the pasture and water would so fail as to render it very difficult, if not impossible, to hold the meeting. But the God of tender compassions was graciously pleased to send us a plentiful rain, to revive the grass, and make our springs to abound with water; and then to disperse the clouds, and cause the sun to break forth in his brightness and splendour, and the gentle zephyrs to fan us with their cooling breezes: so that at the commencement, and during the progress of the meeting to its conclusion, the weather was as fine as I ever beheld at this season of the year.

Under these favourable auspices, the meeting was opened on Tuesday morning, at ten o'clock, by a sermon from the Rev. D. Ostrander, who gave us a very interesting and impressive discourse, from Mat. xi, 7: "What went ye out into the wilderness to see," &c. The remaining preaching hours of this day were occupied by brothers Sellick and Willet, whose words seemed to be attended with a divine unction, which

made them interesting and profitable. During this day and night there was a number happily converted to God. On Wednesday morning the meeting became still more interesting: the hearts of ministers and people seemed to grow warm with holy fire. At ten o'clock the trumpet sounded to summon us again to the stand, when we were very pleasingly and profitably entertained by a discourse from brother G. Coles; and at two in the afternoon, and seven in the evening, by brothers Pierce and Dewolf, of Poughkeepsie and New Windsor—both of whom gave evidence that they were workmen that need not be ashamed. The intermediate hours were filled up as usual with prayer and exhortation in the circles, and the power of the Highest overshadowed us, and many sinners were made the happy subjects of converting grace. On Thursday morning God was with us, of a truth: the camp resounded with prayer and praise. That day, and the following night, success and victory, in a very peculiar manner, crowned the labours of God's ministers and people. At ten o'clock we were favoured with a discourse on the doctrine of Christian perfection, from our aged and venerable father in the gospel, the Rev. F. Garrettson; and at two, brother Scholefield, presiding elder of Rhinebeck district, who attended on the occasion, delivered a very solemn and weighty discourse, which was heard by listening thousands with deep and solemn attention; and at five in the afternoon, and eight in the evening, we had preaching again by brothers N. White and J. Kennaday. Many other brethren of the travelling connexion were present—who, though they did not preach, laboured as faithfully, and perhaps as successfully, as those whose names have been mentioned. Prayer and praise occupied the intermediate hours through the day, and the night was spent in active labours in the circles and tents; and the power of God unto salvation was gloriously manifest in the awakening and conversion of souls.—In one praying circle there were fifty persons observed to be crying for mercy, and in a tent where prayer was made, twenty persons were happily converted to God; and in another, seven were enabled to rejoice in pardoning mercy. This was the work of the last night, and truly it was a season that will long be remembered by many.

We cannot ascertain precisely the number of conversions that took place at this meeting, but believe we may safely calculate on at least sixty, though some computed the number at eighty, and from that to one hundred. Besides which, many backsliders were reclaimed, and many lukewarm professors stirred up. In addition to which, many were awakened to a sense of their lost condition; some of whom, we may fairly calculate, will, through infinite mercy, be brought to the experience of grace in consequence of their attendance on this meeting.

On the whole, the character of this meeting was good, in relation to order observed and to the work wrought.—Convictions seemed to be deep and pungent, conversions clear and satisfactory—giving evidence that it was of God, and not of man; to God be all the glory! I think I never attended a meeting of this kind where the preachers entered more heartily and cheerfully into the work; and I have no doubt that they will return to their ordinary labour with renewed ardour and courage. May the great head of the church go with them, and make the present a fruitful year in all parts of the vineyard where they labour, through Jesus Christ our Lord.

HAMPSHIRE MISSION.

Letter from the Rev. P. Chamberlin *to the Editors, dated Dalton, August* 15, 1825.

Agreeably to the instructions given me at Troy, I send you a brief notice of the state of religion in this part of the country. You are aware that a large territory in Massachusetts, on the west of the Connecticut river, has been almost entirely neglected by the Methodist ministry. Eighteen towns, situate contiguously, have no Methodist society. Six of these are beautifully situate in the fertile valley of the Connecticut. In each of these towns there is a Congregational society and church, and in some of them there are Baptists, and in three Unitarians. In some of these towns, our

preachers have been considered by many of the people as ignorant enthusiasts—our religious system, a medley of absurdities. Being aware of these prejudices, though satisfied with my appointment, I received it with trembling. "Hitherto the Lord has helped me." And though I cannot tell of numbers converted, considering circumstances, my success has been very good. Congregations have been large, attentive, and solemn, prejudices have softened, a spirit of inquiry awakened, and in some few instances the grace of God has been manifested in the renewal of the heart. My expectations are very much raised. I hope in a future report to send you pleasing news. In a pecuniary point of view, I trust this appointment will do much towards its own support. Not having sabbath appointments enough, I have spent three sabbaths in the north part of Conway—have there baptized six young converts, who have joined society in Leyden, Con.: a number more are waiting for an opportunity. Brothers Nixon and Hulin have a good revival likewise in Hawley, Vernon, Halifax, &c. Brother Scholefield calculates upwards of thirty were converted at the late campmeeting in Canaan, Connecticut.—Since the campmeeting, a work has commenced in Dalton, Mass. On sabbath evening last, four rose, requesting prayers. On Wednesday evening, twenty-six came to a meeting appointed for mourners. All knelt together.—I never beheld a more interesting scene.

PROGRESS OF THE WORK OF GOD ON THE CHESAPEAKE DISTRICT.

Extract of a letter from the Rev. Jacob Moore *to the Editors, dated Chestertown, September* 7, 1825.

The Lord is beginning to visit us in a most extraordinary manner. The prospects are favourable on all the circuits; the tone of Methodism is evidently increasing; the work of sanctification is reviving; and many sinners are awakened, and savingly converted to God. On the Smyrna circuit, nearly one hundred have been added to the societies since the first of August. The prospects are equally flattering on some parts of Dover circuit. At Talbot, the campmeeting was a remarkably fruitful season.—The Lord opened the windows of heaven, and the whole congregation was inundated with the showers of divine grace. It seemed as if heaven had come down to earth. This meeting was held about the middle of August, and I am informed that since then the work has been progressing rapidly.

There have been favourable intimations on Queen Ann circuit for several weeks; and at the campmeeting near Church-hill, about the 20th of August, the prospects brightened more and more. The people entered into the work with a great deal of zeal, and their labours were crowned with success in the conversion of scores. Last week a small meeting commenced in the woods near Centreville, and broke up this morning. I am informed by one of the brethren who attended it, that it was a time of great power; and that, an invitation being given to join society, fifty came forward, and were received on probation.

There is already some work on Caroline, Kent, and Newcastle circuits; and we hope the Lord is going to revive his work generally through the district. The preachers are much engaged, and in some instances their zeal far exceeds their health and physical powers. They spare no labour nor pains in endeavouring to advance the interests of Zion. Some of them have been sick; but, with one or two exceptions, they are convalescent, and the most of them are able to be at their work.

Jacob Moore.

STATE OF RELIGION ON CHAMPLAIN DISTRICT.

Extract of a letter from the Rev. Buel Goodsell *to the Editors, dated Charlotte, September* 18, 1825.

Our campmeetings have been very numerously attended, and much good has been done. Many have been converted, and some backsliders reclaimed. Indeed, the work of God in this district has been extended, the church much strengthened, and the preachers seem "filled with faith and the Holy Ghost." We have another meeting appointed in the grove, and are looking for the "north to give up."

STATE OF RELIGION ON THE SAVANNAH DISTRICT.

Extract of a letter from the Rev. Robert Flournoy *to the Editors, dated Sept. 7, 1825.*

The cause of God in this district is gaining, and, in some parts of it, quite flourishing. Brother John H. Massey, in the Ohoopee circuit, has had the pleasure of receiving on trial twenty-three persons in one day; and brother Thomas Darley, in Waynesborough circuit, has received seventeen into the society, some of whom profess to have found peace with God. Brother Adam Wyrick has collected about one hundred children into a Sunday school, in the Satilla and St. Mary's circuit, and has succeeded in getting teachers, who are as likely to be benefitted as themselves.

Considering the sparseness of the population in the lower part of Georgia,—perhaps four times as thin as the upper part,—the long rides of the preachers, and consequently the smallness of the congregations, we rejoice when we have the smallest accession of souls to the church of God. To be sure, our labour is harder than that of our brethren who have the pleasure of preaching to more numerous congregations; but when we witness the prosperity of the cause of Christ among us, we in a manner forget our fatigue, and rejoice in the good that is done.

CANADA CONFERENCE.

This conference was held at the Fifty Mile Creek, township of Saltfleet, Upper Canada, on the 14th of September last. From the minutes we have received, it appears there were—

Preachers received on trial,	6
ordained deacons,	6
located,	1
returned superannuated,	6
Travelling preachers,	34
Numbers in society this year,	6875
last year,	6150
Increase this year,	725

Stations of the Preachers.

Niagara District.—*Thomas Madden*, P. E., and superintendent of the Indian mission schools within the bounds of his district. Fort George and Queenston—Wm. Ryerson. Niagara—*Thos. Demerest*, William Griffiths. Ancaster—*Joseph Gatchill*. Lion's Creek—Jos. Messmore. Longpoint—Rowland Heyland, Timothy Martin. Westminster—*James Jackson*. Thames—*Geo. Ferguson*, Daniel M'Mullen. St. Clair—to be supplied. London—Edmund Stoney. Dumfries—Robt. Courson. Yonge Street and York—James Richardson, Edgerton Ryerson. Toronto—Wm. H. Williams, George Sovereign. Grand River Mission—*Alvin Torrey*.

Bay Quinte District.—*William Case*, P. E. Bay Quinte and Kingston—*Philander Smith*, Solomon Waldron. Augusta—*Wyatt Chamberlain*, Jacob Poole. Cornwall—*Ezra Healey*. Ottawa—Wm. Slater. Rideau—David Wright. Perth—*John Ryerson*. Belville—*James Wilson*. Coburgh—David Brackenridge, jun., *John Black*. Rice Lake—George Bissell. Hallowell—*Franklin Metcalf*, Anson Green. *Samuel Belton*, missionary to the newly settled townships between the Mississippi and Ottawa rivers.

PITTSBURGH CONFERENCE.

Stations of the Preachers.

Pittsburgh District.—*Asa Shinn*, P. E. Pittsburgh—*Wm. Stevens*. Williamsport—*Henry Baker*, *Thornton Fleming*. Redstone—*Henry Furlong*, John Strikler. Uniontown—*David Sharp*. Somerset—John B. West. Conelsville—*Robert Boyd*, *Thomas Jameson*. Ohio—*Archibald M'Elroy*, George Robinson.

Monongahela District.—*G. Brown*,

P. E. Washington—*Jas. Sanson.* Greenfield—*Peregrine Buckingham, Richard Armstrong.* Monongahela—*Saml. Brockenier,* N. Calander. Randolph—*Asby Pool.* Lewis—William S. Morgan—to be supplied. Harison—*Isaac Reynolds*—to be supplied Clarkesburgh—*Thomas M. Hudson.* Short Creek—*John West,* Jonathan Holt. Wheeling—*John Waterman.*

WEST WHEELING DISTRICT.—*William Lambdin,* P. E. Steubenville—*Joshua Monroe.* Croos Creek—*William Tipton, William Hanks.* Leesburgh—*John Connelly.* West Wheeling—*Simon Lock, Chas. Thorn.* Barnesville—*Daniel Limerick, Abraham Lippet.* Duck Creek—*George Waddle,* Thomas Taylor. Muscroe—*John Grayham,* Andrew Coleman. Middle Island—David C. Merryman. Little Kenhawa—George Hudson. St. Clairsville and Mount Pleasant—*John M'Mahon, sup.*

OHIO DISTRICT—*Charles Elliott,* P. E. Grand River—*Philip Greene,* Joseph S. Davis. Deerfield—*John Summerville, Ira Eddy,* sup. Hudson—Robert Hopkins—to be supplied. Canton—Billings G. Plimpton. Beaver—*Charles Cook.* Lisbon—*Wm. Knox,* Wm. C. Henderson. Hartford—*Thomas Carr,* John Chandler. Youngstown—*Edward Taylor,* Wm. Babcock. Newcastle—*Samuel Adams,* James Babcock.

ERIE DISTRICT.—*Wm. Swaney,* P. E. Conewango—John W. Hill. Northeast—*John P. Kent.* Chautauque—Peter D. Horton, Joseph Barris. Lake—*Henry Knapp,* John Scott. French Creek—R. C Hatton. Erie—*Nathaniel Reader,* Zachariah Ragan. Mercer—*Alfred Bronson,* Edward Stepheson. Butler—Job Wilson. Mahoning—Ignatius H. Tacket.

Henry B. Bascom, conf. missionary.

OBITUARY.

MEMOIR OF MISS SUSAN DUFF.

SUSAN DUFF, the subject of this memoir, was born January 27, 1790, in Madison county, Va. Her parents, William and Elizabeth Duff, emigrated to the state of Kentucky in 1801, and settled in Mason county. In 1805 they joined society, and in a short time found redemption in the blood of the Lamb. Ever since, their house has been a house for the preachers. They had two sons and five daughters. A son and daughter died in infancy, and now they rest in Abraham's bosom. In 1820, William, the surviving son, while contending with a malignant and fatal fever, cried in the anguish of his soul unto the Lord for mercy. Jesus revealed himself to his distressed soul, and enabled him, first, in great peace, to bid his dear relatives farewell, exhorting them to meet him in heaven; and then to depart triumphant in the arms of his Saviour, on the 29th day of May, and in the sixteenth year of his age. His mother did not long survive him. She departed this life on the 5th day of September, 1821. She had been a member of the Methodist Episcopal Church sixteen years. Her experience was as clear as the sun, her faith strong and unshaken, and her prospects bright. She was an affectionate wife, a tender mother, a kind and beloved neighbour, and always took great delight in ministering to the necessitous. When the solemn hour had arrived, in which she departed, awaking out of sleep, she praised the Lord, and said she should soon be with Jesus; and, without a sigh or groan, fell asleep in the arms of her Redeemer, in the 56th year of her age.

In the year 1816, when the Rev. Wm. Holeman rode Limestone circuit, God was pleased to pour out his Spirit in a wonderful manner among the people.—Many were awakened to a sense of their danger, and, among the rest, our beloved sister Susan was a subject of the converting grace of God. She joined society, and continued a useful member until the day of her death. For more than nine years she was a faithful attendant at the house of God. For some time she enjoyed uncommon and almost uninterrupted good health. Her prospect for a long life seemed as good as any person's in the neighbourhood. But in the winter of 1821 she complained of a pain in her breast, which she thought was occasioned by weaving. No danger was apprehended by either herself or her friends. In 1822 she was again attacked with the same complaint. She resorted to medical aid; and after being confined some time, and suffering much, she again recovered.

Although she had now a prospect of long life, yet death was advancing by slow but sure steps. In the summer of 1824 she drank of the *Lick* water, and continued to use the means prescribed by

her physicians; but without effect. Her friends now became alarmed, having every reason to believe she was in the last stage of a consumption. Oh, how interesting it was to see her at quarterly-meeting, the last time she attended, in Germantown! She there met with her old friends, with whom she had so often joined in worshipping God. But, alas! she was so weak, and her countenance so changed, that, at the close of the meeting, many bid her farewell, to meet no more in this life.—She wept much at parting with the preachers and people, as it was impressed on her mind she would soon die.

During the following winter and spring she was mostly confined to her bed, and suffered much, but bore her affliction with Christian resignation. As the summer advanced, she sunk fast in death; and it was now certain she could not long survive the dead. Her father's house being one of the preaching places on the circuit, the preachers frequently conversed with her on the subject of death. She always gave satisfaction to all who inquired, and when asked if she thought her Maker dealt hard with her, by cutting her down in the prime of life, she answered, "*No: all is right. I have often prayed, if it was the will of God, that I might die easy, and in my senses.*" Never was a request more satisfactorily granted. For some days she had been much engaged in prayer. But the solemn and long-expected hour was drawing near. She had requested her friends, when they should discover her dying, to send for a friend of hers. On Thursday morning, July the 14th, 1825, about half past eight o'clock, while her sister was sitting by her side, she called her by name, and said, "*Sally, I feel very curious: I must be dying.*" A messenger was immediately despatched for her friend; but before he arrived, she had passed the Jordan of death. She told her sister to raise her up; and after sitting a few minutes, she said, "*Bless the Lord! my suffering will soon be over.*" She then desired to be laid down; and lying a few moments, requested again to be raised; then told them to lay her down. She spoke not again: she fell asleep in the arms of Jesus, without a struggle or a groan. Never were these words of the poet better applied than in her case:—

> "What is this absorbs me quite,
> Steals my senses, shuts my sight,
> Drowns my spirit, draws my breath?
> Tell me, my soul, can this be death?"

On the following day her funeral sermon was preached to a large, attentive, and weeping congregation, from the seventy-third psalm, v. 24—26, which she had selected for the occasion before her death. Her remains were then committed to the silent tomb, in her father's burying ground, there to remain till the sound of the last trump.

To the Editors of the Methodist Magazine.

Scipio, Nov. 8th, 1823.

DEAR SIRS—To gratify the wishes of some of our preachers, and indulge the solicitude of several other pious brethren, I send you the following memoir.

S. MATTISON.

MEMOIR OF MRS. SAMANTHA SHEPHERD.

Mrs. Samantha Shepherd was the daughter of the Rev. Samuel and Mrs. Anna Bibbins, who early taught her the principles and precepts of strict piety. Possessing by nature a mild and amiable disposition, she hearkened to the voice of instruction, and readily conceived an attachment to the people and house of God. When between four and six years of age, she was present on a sacramental occasion. As the elder was about to bring the communion service to a close, he observed that, if there were any more who wished to receive the bread and wine, they could then come forward. No one appeared, till little Samantha was seen pressing through the audience, who, with much apparent devotion, kneeled alone before the altar. The people melted into tears, while the elder, with peculiar sensations, administered the holy eucharist to the young disciple.

When she arrived at maturer age, though her acquaintances considered her a special favourite of heaven, she did not believe herself to be justified before God till at the age of seventeen, when, through the instrumentality of her father, she was brought more sensibly to feel and lament her native depravity. She sought the Lord with many tears, and obtained a clear and abiding evidence of her acceptance with

him. From this period she was diligent in every good word and work. Advancing daily in the knowledge and enjoyment of God, she arose superior to the influence of youthful pride and vanity, insomuch that she appeared to have constant victory over the most fascinating temptations.

Her dutifulness to her parents, her affectionate disposition towards her brothers and sisters, obliging behaviour towards her associates, won their peculiar esteem, and caused her to be beloved by all her acquaintance.

When she had procured the love and confidence of unregenerate persons, her next attempt was to instruct them in the things of God; and this she did with so much meekness and fervency, that few could listen to her words without being seriously impressed. When noticing a thoughtless sinner to be moved upon at the hour of worship, she was unspeakably delighted; nor did she neglect, provided it was one of her own sex, at the conclusion of the meeting, to converse privately with her, and apply the word of instruction in an appropriate manner. She was frequently heard lifting her voice to heaven in behalf of penitent females, and as often seen conducting them to the ministers of Christ, recommending them as particular subjects of prayer.

For several years before her death, she was considered to have arrived at that exalted state, in which her peace was as a river, and *her* righteousness as the waves of the sea. Though she was not in the practice of expressing her attainments under the particular name of sanctification, she often declared that she felt a constant witness of divine approbation, that no evil propensity had a place in her heart, &c. In the exercise of the various Christian virtues, she continued to advance in the school of Christ till about seven months previous to her departure—when, being at a quarterly-meeting in the Blackriver district, she for the first time declared to the public, in a love feast, that she enjoyed the blessing of perfect love, and that God had sanctified her throughout soul, body, and spirit. She returned from that meeting greatly comforted and strengthened. From this time till the hour of her death, she appeared to live more like an inhabitant of heaven than a child of mortality.

"Not a cloud did arise to darken the skies,
Or hide for a moment her Lord from her eyes."

In the first part of her illness, which was a consumption, passing a graveyard in company with her father, who said, (pointing to the silent repositories of the dead,) "Samantha, how does that place seem to you?"—she answered: "The time has been, father, when I looked on the grave with trembling; but God has given me victory over my fears, and that place now appears pleasant."

Her disease daily increasing, at length it confined her to her bed, when she gave up every temporal concern, and, with the most perfect patience, endured her sufferings without discovering the least discomposure at the prospects of death. Indeed, she seemed pleased with the thoughts of dissolution, and spoke of her approaching change with such devout pleasantry and composedness, that the most unbelieving could not behold her countenance, and hear her words, without acknowledging the interposition of divine agency, and the truths of revealed religion.

A short time before her exit, agreeably to her particular request, the sacrament was administered to her; and such was the fervour and solemnity of her devotion on the occasion, that it powerfully agitated the mind of every beholder, and produced in the minds of her pious friends who were present, the most profound reverence and adoration before God. It is regretted that so few of the many pious and moving expressions which dropped from her lips on various occasions, and especially at this time, are preserved.—The following sentences were sketched immediately after they were uttered.—With eyes fixed toward heaven, and a countenance that well bespoke the raptures of her soul, she exclaimed,

"Oh, what has Jesus bought for me,
Before my ravish'd eyes!
Rivers of life divine I see,
And trees of Paradise!"

"Oh, what a witness I feel in my soul! My vessel has just arrived in harbour, and I am ready to leap on shore. Glory to God! I hear him say, 'Daughter, come up hither.' Glory to God! glory to God!"

Here she was interrupted by the writer, and thus addressed:—"Sister, I am writing down some of your words, that I may be able the better to inform our absent acquaintances of your happy state. What shall I tell them respecting the efficacy of religion on a deathbed?" With a smile of pious sweetness resting upon her pale countenance, she answered, "Oh, brother M———, tell them that religion is the best thing in the world: it is not in the power of human tongue to express its consolations at such an hour." She then proceeded as before, expressing her enjoyment in the most sensible and striking language. Among her many observations the following were noted:—"Oh, I have gotten the victory—complete victory—

and death lies vanquished beneath my feet."

"Corruption, earth, and worms,
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

To her aged father, who had ever indulged a peculiar fondness for her, she said, "Oh father, be faithful in the discharge of your duty: preach, and warn sinners a little while longer, and you will be received to glory; and, if permitted, I will be your ministering spirit, to comfort and strengthen you in your pilgrimage, and the first to welcome you to glory.—Then, father, we shall meet, and be separated no more. Glory, glory to God."

She continued to exhort her friends, and rejoice in hope of a glorious immortality, till the auspicious moment arrived in which she breathed her last, and made her exit to the mansions of the blessed; which happened on the 22d day of July, 1821. Let those who desire to die like Samantha Shepherd, live as she lived.

MEMOIR OF MISS MARY GEROW,

Written by her sister, Sarah Gerow.

IT is to exalt and magnify the grace of God in Christ Jesus that the following account is requested a place in the Methodist Magazine.

Mary, daughter of Daniel and Ann Gerow, was born in Yorktown, state of New-York, in 1804. She was blessed with a religious education, and in early life she exhibited symptoms of seriousness; but it was under the preaching of the Rev. Samuel Cochran, at the age of thirteen, that she was thoroughly convinced that she was a sinner, and must be converted, in order to see the kingdom of God. This man of God, not content with merely discharging his public duties as a preacher of righteousness, was diligent in visiting from house to house; and in his family visits he was pointed and faithful in urging every one to seek an interest in Christ. To his faithful appeals was Mary indebted, by the grace of God, for her religious impressions, which, after many hard struggles under a sense of her native vileness, eventuated in her reconciliation to God. She publicly professed her faith in Christ, and united herself to the church.

After many doubts and fears lest she should deceive herself in this all-important work, she obtained, at a campmeeting held at Croton, a clear and satisfactory evidence of her adoption into the family of Christ. From this time she continued steadfast in the faith of the gospel, walking in all its ordinances blameless. To cross her disposition, naturally sprightly and cheerful, she found it needful to add watchfulness to prayer; but with all her conscientious vigilance, she was sometimes betrayed into levity, which cost her some moments of severe remorse. She often complained of her coldness and want of zeal in religion; but it can be said of a truth that she never lost her relish for divine things, but uniformly rejoiced in the sublime pleasure derived from the service and worship of God.

The winter before her illness she was impressed with a belief that her stay with us would be short; and often, when mentioning this circumstance, she would embrace us with much affection, saying that we must be more faithful in the service of God. She told us that at one time, when passing through her room, it seemed as if she heard a voice uttering language like this:—"Mary, prepare to meet thy God."

Soon after this her illness commenced. The physician was employed to little purpose: her *sickness was unto death.*

She now reviewed her life, examining herself critically in regard to her spiritual state; and she found that she had come short in many things—that she had not that inward purity which is essential to fit her for the kingdom of God. She accordingly wrestled in earnest prayer, and in a short time the Lord appeared to her complete deliverance. Her bodily sufferings were very acute, but she bore them with great calmness and patience, saying to a Christian friend that her time was employed on eternity, and trying herself by the word of God. On being asked if she thought herself prepared to meet God, she answered, "I think I am. I am not terrified at death, and am willing to go whenever God shall call." Her faith and hope did not forsake her, and she manifested, at times, *a desire to depart, and be with Christ.*

To a female friend, who sat by her side weeping, she said, "Oh, sister Hannah, take this as a warning. The Lord is about to separate us here; but be faithful, and we shall soon meet again." In the midst of her extreme bodily pains she was never heard to murmur, but would often say, "It is all right." The law of kindness was written in her heart, and she desired the happiness of all.

On Friday, about 8 o'clock, seeing her apparently engaged in solemn prayer, I drew near to her bed, and heard her saying, "Oh Lord, go with me through the dark valley of death, and down to my grave." Our mother coming in shortly after, she said, "The Lord is good in a dying hour." "Oh yes," replied Mary. "It is my pain of body which makes me groan. I do not mean to murmur. It is all right."

On Saturday we thought her dying. At her request, we all came into the room to take leave of her. She expressed much tender concern for her mother, fearing that her death would be too much for her slender constitution. She took us by the hand, and bid us an affectionate farewell. As we stood weeping at the thought of parting with one whom we all loved so well, she cast at us a look of tenderness, while the tear started from her eyes, and said, "Children, how can you do so!"—A little while after, she asked me for the looking-glass, in which she viewed herself very attentively, and then returned it to me with a smile, saying, "I shall soon be in my grave." She then requested that brother Cochran might preach her funeral sermon.

Brother Sullivan, the preacher, coming to see her, asked if she loved God with all her heart, to which she replied in the affirmative. Her soul, indeed, was triumphant. At her request, we sung—

"And let this feeble body fail," &c.

After which, prayer was made in her behalf, that she might have an easy and safe passage to another world. She survived far beyond our expectations. On Monday evening she embraced a female friend, who was watching with her, in her arms, and looking up to heaven, said, "Oh sister, it is well—it is all well." In this comfortable state of mind she continued, often expressing to those who surrounded her the bright prospects which were before her, until about two o'clock on Thursday morning, when she observed to a friend, "Oh, I shall soon bid adieu to the world. My sufferings will soon be at an end. I shall then go to see my blessed Saviour." A brother-in-law asked her if she thought herself to be dying. She replied, "I do not know. Do you think I am?" He told her that he thought she was. After a few minutes, she looked at him, and said, "Oh, how easy I have been since you told me I was dying. I am going to see my Jesus——Glory! glory!" She then peacefully sunk into the arms of death, July 2, 1824, in the 21st year of her age, and we have no doubt her spirit rests in the bosom of her God.

DEATH OF MR. CLEMENT HOLIDAY.

To the Editors of the Methodist Magazine.

DEAR BRETHREN—It becomes my painful duty to announce the death of our much esteemed brother, Clement Holiday, a very worthy citizen of Prince George county, and a respectable member of the Methodist Episcopal Church. On Thursday morning last he closed the scene of life, and fell asleep in the arms of Jesus Christ, in the 48th year of his age. All earthly things are evanescent, and exist but for a short time, and that is often seasoned with the bitter waters of affliction.

It has become so fashionable of late years, in obituaries, to pass extravagant encomiums on our deceased friends, and eulogize the dead, that for fear of being censured by the unthinking world with unreasonable praises, my pen has been withheld in many instances, or a superficial account has been given of the virtuous actions and triumphant death of my brethren. But were I to let this obituary notice pass away without a few observations on the life and conduct of this good man, I should suppress my Christian feelings, and charge myself with an omission of duty. He made the religion of Jesus Christ his choice about eight years prior to his death, and the glory of God the prime object of his life. As a father, husband, and brother, he has left perhaps no superior; and his removal from time into eternity hath occasioned a blank in society which cannot be easily filled. But our loss is his infinite gain. Thank God, we still retain the sweet remembrance of his kindness, and the "invaluable worth of his example." But we must close this imperfect delineation by one trait of character that gives imperishable worth to man. He *openly* declared his attachment to Christ, and gave liberally to support his cause. To the truth of these remarks, the numerous funeral that attended his corpse to its grave bore ample testimony. Has he fallen?—He has—but shall rise again. A short time before his death, when asked with regard to his prospects of a better state, he boldly affirmed that his way was clear.

Washington City, Sept. 12th, 1825.

"'T is finish'd—'t is done—the spirit is fled:
The pris'ner is gone—the Christian is dead
The Christian is living, through Jesus's love,
And gladly receiving a kingdom above."

ROBERT VENTON.

The Methodist Magazine.

NO. 12.] FOR DECEMBER, 1825. [VOL. 8.

DIVINITY.

From the Wesleyan Methodist Magazine.

THE BENEFITS OF SELF-REFLECTION:

A Sermon:

BY THE REV. T. GALLAND, A. M.

"I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."—Psalm cxix, 59, 60.

TRUE religion is always essentially the same: wherever it operates, it produces the same dispositions of heart, and prompts to the same line of conduct. The passage we are now about to consider is amongst those numerous ones which might be brought forward from Old Testament Scripture, and especially from the book of Psalms, to prove that the religion of the heart, the power of vital godliness, and the life of God in the soul of man, were not unknown, nor unfelt, in that age of ceremonial observances. We are presented in the text with several striking features in the character of a truly religious person, which we shall hold forth to your view and imitation in the order in which they there arise. We shall then consider, in the first place, the nature and importance of serious thought and reflection; and, secondly, the wise and saving measures to which these naturally lead.

First, then, by serious thought we mean that earnest attention which a man begins to pay to the state of his heart, and the course of his conduct among his fellow men, when first he recognises the eye of God, his Maker and his Judge, as continually upon him; and to be duly impressed with the awful truth, that for all transgressions unrepented of, and still persisted in, his Lord will one day most assuredly call him to judgment.—Considerations like these, brought home to his mind by the influence of the Holy Spirit, check him in his mad career of sin and folly, and arrest his progress in the downward road.—Being awakened to a deep concern about the interests of his soul, he esteems it an "evil and bitter thing," not only to have indulged in more open and acknowledged sins, but even to have lived in habitual carelessness about eternal things, and forgetfulness of God. Solemn thoughts and inquiries of this description pass through his spirit, and penetrate his immortal soul: "How do matters stand between me and God, the righteous judge?—

Are my ways such as will bear the strict examination which they must undergo at his dread tribunal? Does my course of life agree with his commandments, and am I walking daily in his faith and fear? I feel that I cannot any longer act the part I have too long been acting in reference to my spiritual interests. Too long, alas! have I been either altogether indifferent on such subjects, or, if led to occasional reflections upon them, have gone no farther, in a practical attention to them, than the conviction of being in the wrong, with some incipient resolutions towards a future reformation! But as I am every moment liable to the stroke of death, so I am aware that, dying thus, my prospects for eternity are awful in the extreme. It remaineth, therefore, that, without a moment's farther delay, I must turn to the Lord, and fall prostrate before 'the throne of the heavenly grace,' confessing my sins with deep humiliation, and earnestly imploring the extension of mercy to my guilty and wretched soul!" That man "thinks on his ways" to some purpose, and affords satisfactory proof of a real work of grace upon his heart, who thus brings to mind the long neglected, yet awful, realities of personal guilt, and righteous judgment, and eternal fire; and is led to ask, in the spirit and in the language of the trembling jailer, "What shall I do to be saved?" Oh, it is a sight which angels delight to witness, when they observe a returning prodigal inquiring after his Father's house, and seeking, in exchange for the husky vanities of this world, the living bread which cometh down from heaven! Never do they ascend with swifter wing, or more joyful haste, to the courts of heaven, than when it is their business to announce, "The dead is alive, the lost is found!" We discern hopeful symptoms in such a one; we notice in him "things that accompany salvation;" he is no longer careless and inattentive respecting the concerns of his soul! Behold, he prayeth—he weepeth—he truly and earnestly repenteth of all his sins!

It needs no laboured arguments to prove the indispensible necessity of such serious thought upon our ways as has now been described. It is the first step on the ladder which reaches from earth to heaven; it conveys us out of the broad road, which leadeth to destruction, into the narrow road, which leadeth unto life: and as its importance is manifest in the outset, it is equally so through each succeeding part of the Christian's course on earth. It is well for professors to be much in the habit of serious thinking upon their ways, of examining the motives and tendencies of their actions, and of imploring the needed assistance of the Spirit, to make manifest the secrets of the heart, and display their real character and state. Sin has its deceitfulness, and our hearts a deceivableness, or proneness to deception, answering thereto; and never are we safe but when we

can say from the ground of the heart, "Search me, oh God, and try me; and see if there be any way of wickedness in me, and lead me into the way everlasting." It may here be proper to notice, that our peculiar economy, as a religious people, is, in this point of view, of no small spiritual advantage to us. An individual, who has reason to think that his leader will, once a week, closely inquire into his state, and not be content with common-place generalities, will find this circumstance very stimulating to the cultivation of such habits of self-inspection and serious thought, without which there can be no progress in vital godliness, nor growing maturity for heaven. It is also worthy of observation, that the word here employed, according to its radical meaning, signifies *one thing superadded to another;* consequently a *train of thought*, a habit of serious reflection, sedulously cultivated, and uninterruptedly sustained. Hence the word, in the Hebrew language, is employed to signify, in its application as a verb, *to embroider*, and, as a noun, *embroidery:* and as a work of this description requires careful attention in its execution, and has beauty and splendour for its object, we may bring from hence an appropriate simile, to impress upon us more vividly both the *closeness of attention* which a habit of serious thought requires and implies, and the *moral beauty and excellence* of the character which is formed on such a plan.

It is our painful duty, however, to observe, that, hopeful as serious thought undoubtedly is, and pleasant as are the prospects to which it gives rise, of future excellence and maturity of religious character in the cases where its commencement is observed, there are too many, upon whose minds good impressions have been made, who hesitate and pause a little in their mad career, but yet are fatally induced to turn away their eyes from the things which make for their eternal peace. For a while, indeed, they thought upon their ways, and were persuaded of the folly and danger of farther continuance in them: they trembled when their own conscience in secret, or the faithful minister in the great congregation, "reasoned" with them "of righteousness, temperance, and a judgment to come." But after all this, they resolved to continue in the dangerous courses they had too long prosecuted, or, what is tantamount to this, they did not, with sufficient steadiness and perseverance of determination, resolve to renounce them: they mixed again in the pleasures and vanities of this transitory world, and turned away from the holy commandment delivered unto them, as if too strict and precise for their adoption. Such, then, was the unhappy result of hopeful beginnings, and thus they suffered those serious impressions to vanish away, which might have directed them into the ways of wisdom, and led them in right paths. Were it to be inquired of such characters, large multitudes of whom we have, alas!

too solid reason to fear are now lamenting, in blackness of darkness and sad despair, that ever they drew back unto perdition,—we repeat it, were the inquiry to be made of these, to what particular cause they attributed their inconstancy and their folly, many a one would doubtless answer, "I was not diligent in treasuring up in my heart the word of God, and my delight was not in the law of the Lord. Hence 'the powers of the world to come' ceased to affect my heart; and those deep and lively views of eternal things, with which I once was favoured, faded away from my mind. I lacked the 'sincere milk of the word,' which alone could cause my soul to flourish in the life of God. I was not armed with 'the sword of the Spirit, which is the word of God,' against the assaults of the *enemy of souls;* and therefore could not 'keep myself from the paths of the destroyer.'" In order, therefore, that none of us may ever have cause for a mournful retrospect of this description, let us proceed to consider,

II. The wise and saving measures to which serious thought naturally, though not necessarily, leads.

"I thought on my ways; I turned my feet unto thy testimonies." The word of God has, in this psalm, various significant appellatives, whereby its several uses are commended unto us. (See Benson, in preface to 119th psalm.) In the passage before us it is denominated "*testimonies;*" an expression very appropriate in the connexion wherein it stands, because it is here *that* the Lord *testifies* to the individual, whose mind has by reflection been disposed to inquire respecting the course he should in future pursue, and points out to him the shining path of life and felicity. In the words of the text, the psalmist presents himself to view as a poor wanderer from right paths, who had long inconsiderately pushed forward in the downward road; at last, however, he stops, under a lively sense of his ignorance and helplessness, asks whither he should turn his steps, and directs his attention to the oracles of God. "I have declared," says he, (verse 26,) "my past ways; and in mercy thou heardest me: teach me thy statutes." "I am a stranger in the earth: hide not thy commandments from me." And what, indeed, is at once more natural and reasonable, than that, when persons feel themselves in great and awful error on points so momentous as those which religion involves and includes, they should betake themselves to the sure word of the living God, in order to have all those inquiries, which such a situation will readily suggest, answered and satisfied from so decisive a quarter. Well then might the psalmist say, "I thought on my ways, and turned my feet unto thy testimonies;" and the man in whom the convincing Spirit works, and whose heart is obedient to that heavenly working, will be led on in precisely the same way. It is to the Bible

that such a one repairs for authentic information on those subjects, on which he now feels so deeply interested. He strives to acquaint himself with its meaning, by a diligent perusal of its contents, by reference to the most approved expositors, by punctual attendance upon a sound and faithful ministry of the word, and by earnest prayer to the "Father of lights" for such a blessing upon the use of all these means, that he may "not walk in darkness, but have the light of life." Thus does the serious inquirer in religion make proficiency in spiritual knowledge.—First on one point, and then on another, satisfactory light is communicated to his mind, and all his goings are established. It is with great propriety that he can adopt the language of this very psalm, and say, "Thy word have I hid in my heart, that I might not sin against thee; and through thy commandments I get understanding, and" thus I detect "and hate every false way." Nor does the word of God ever lose its supreme interest and preciousness in the estimation of the believer. It is continually "a lamp unto his feet, and a light unto his path;" a rock of inviolable safety from the assaults of every foe; a never-failing spring, from whence he derives his most exalted pleasures, and his richest consolations. Is he in heaviness through manifold temptations? Here he meets with exceeding great "and precious promises;" in the appropriation of which, by faith, he renews his strength, and is enabled to go on his way rejoicing. It is no wonder, therefore, that with holy gratitude and joy, he claims "the statutes of the Lord as his heritage for ever;" and feels that the "lines are fallen unto him in pleasant places;" yea, "that he has a goodly heritage."

Sincere and faithful souls, who thus value and enjoy this sacred treasure of the word of God, experience its full transforming power; they "delight in the law of God after the inner man," and are enabled to walk in the way of his commandments. Their character, in this respect, is strikingly drawn in the commencement of the psalm:—"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." And that such should be the case is not difficult to be accounted for on obvious principles. The human mind is moulded into a frame, which corresponds with the topics, to which its attention, for some length of time, is earnestly directed. This is a truth which experience in general abundantly proves. If, therefore, our spirits, in their contemplations, and in the exercise of their affections, be much engrossed by Scriptural topics, they will be thrown into a Scriptural mould. A constant and serious perusal of the sacred volume will assuredly lay open the mind to the lively and powerful impression of those infinitely momentous

and delightful subjects on which it treats, and dispose the individual that pursues this course to such a line of conduct as it at once so authoritatively and so attractingly prescribes. The third clause of our text then follows in a natural and beautiful sequence:—"I made haste, and delayed not to keep thy commandments."

That such should be *the order* and *the result* of divine operations in those minds which happily yield to their influence, is in conformity with the grand end which the Lord had always proposed to himself in his dealings with mankind. He raised up the Israelites of old, and distinguished them by such peculiar favours, "that they might observe his statutes, and keep his laws." (Psalm cv, 45.) His beloved Son became incarnate in our nature, and "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The great design of God, in all ages, and by all his varied dispensations, has uniformly been to raise up unto himself a holy seed, a new regenerate race, manifested to be such by their obedience to all his commandments. And one of the leading and sovereign truths of the perfected revelation of the will of God in the gospel, is this, that, "without holiness," considered as implying purity of heart, and consequent uprightness of conduct, "no man shall see the Lord." "Blessed are they that do his commandments, that they may have (in a way of grace, through the atonement, but still as an *essential* requisite, grounded upon it) a right to the tree of life, and to enter in through the gates into the city."

Having thus considered the text in the order and after the manner proposed, we shall, in conclusion, proceed to lay before you some reflections suggested by it.

1st. We may notice, as deducible from this subject, the progress of religion in the soul, when the influence of the Spirit has free course within. Serious thought on our character and conduct, considered in reference to religion, convinces us of sin, produces an earnest desire to consult the oracles of God: we long to know his will concerning us, and are anxious to inquire at the mouth of the Lord, if there be any hope of mercy for us, and any prospect of restoration to the favour of God. A diligent perusal of the Scriptures at once shows the way of justifying faith in Christ, and the importance of keeping the divine commands: faith brings us pardon, and regeneration infuses the principle of obedience. Such is the process described in our text, and such is the process, my dear brethren, which will certainly take place in your spirits, if ever you become savingly acquainted with "the truth as it is in Jesus." The word of God will dispose your minds to obedience, not, perhaps, so much by its alarming display of the divine wrath, as abiding upon impe-

nitent sinners, though this is far from being devoid of a salutary efficacy; but by displaying before the mind "the beauty of holiness," the true felicity, and the substantial excellency, connected with the service of God, and obedience to his law. These ideas are beautifully illustrated and confirmed by the psalmist in the very connexion of the text:—"The entrance of thy words giveth light: it giveth understanding unto the simple." "I opened my mouth and panted; for I hunger for thy commandments." "I have longed for thy salvation, oh Lord, and thy law is my delight!"

3d. Another remark which seems to arise from the passage which has now been considered, is this,—that true religion interests and engages all the heart, and excites the greatest zeal and activity in the service of God. This is evident from the phraseology of the text:—"I turned my feet." This expression denotes decision for God, in opposition to that "halting between two opinions," which is the fatal characteristic of multitudes in the present day: they stop for a while in the broad road, but they never turn out of it. My hearer, where art thou? Then, again:—"I made haste, and delayed not." This also is a form of expression denoting great earnestness of mind on the part of the sacred writer, and such as will invariably be felt wherever there is a real work of renewing grace upon the heart. Want of earnestness and zeal in religion is perhaps a characteristic evil of the present day: there is a considerable diffusion of knowledge; but zeal, and life, and power, are deplorably deficient. There are not a few who become well acquainted with the word of God, and the economy of grace, but stop short of experiencing its quickening energy: they put not off "the old man with his deeds;" they yet remain "dead in trespasses and sins, in the gall of bitterness, and in the bond of iniquity." No characters can be contemplated by the serious Christian, with more distressing sensations of regret and apprehension, than these. Beware then, my dear brethren, beware of a spirit of listlessness and indifference on divine subjects! Be faithful to the convictions you have received! Be anxious to experience all the efficacy of divine grace; and then you will, in some degree, properly appreciate its value! Seriously consider in your minds, that he who "knew his Lord's will, and did it not, shall be beaten with many stripes." It will be in vain that such will plead in that awful day, "Lord, thou hast taught in our streets;" we have attended the ordinances of thy house, and there assembled with thy people. These pleas will then be utterly unavailing; and those who bring them forward shall inevitably hear the awful sentence, "Depart from me; I know ye not, ye workers of iniquity!"

BIOGRAPHY.

From the London Missionary Register.

MEMOIR AND OBITUARY OF SIR ROBERT H. BLOSSET, KNT.

Late chief justice of Bengal, who died at Calcutta, Feb. 1, 1823, *aged* 46 *years.*

PIETY, TALENTS, AND ACQUIREMENTS.

Sir Henry Blosset, who assumed this surname on succeeding to the estate of a relative, his family name being Peckwell, was born in 1776. In 1785 he was sent to Westminster school, and in 1792 entered at Christ Church, Oxford. In 1801 he was called to the bar, and in 1809 was created serjeant at law.

His mother, who long survived her partner, inculcated, with the most unwearied diligence, the principles of genuine piety in the minds of all her children; and to her endeavours success was granted, through the divine blessing, in every instance.

With regard to Sir Henry, it must be confessed that the ensnaring influence of the world, at his first entrance into public life, did for a season draw away his heart from God: but the principles which his mother gave him were never wholly eradicated from his breast; and when, through the preaching of a faithful minister of the established church in London, he was awakened from sin, they soon flourished with increased vigour. Being *ashamed, yea, even confounded, because he did bear the reproach of his youth*, he fled, with repentance and faith, to the divine Saviour's cross, from whence he never afterwards wandered.

Having finished the usual course of education at Oxford, he chose for his profession the study of the law. With what pleasure do we add his name to that long list of distinguished lawyers, who have rendered splendid talents still more illustrious by piety, and who thus refute the malicious remarks of ignorant men, who connect, as of necessity, the practice of the law with an irreligious turn of mind.

Much need not be said in proof of his possessing illustrious talents. The circumstance of his being appointed chief justice must show how highly they were estimated by those in authority: but this was the case also with all who became acquainted with him; for the writer of this well remembers how gratified the inhabitants of Cambridge were at having him, although educated at a different university, as their recorder—and how eagerly the assistance of his professional talents was sought after throughout the whole Norfolk circuit, which he frequented. As a natural consequence of such talents, improved by unwea-

ried industry, and adorned with the most winning sweetness of manners, he rose gradually to the highest honours of his profession.

He was master of French, Italian, German, Latin, and Greek, with some knowledge of Spanish. The sacred tongue (Hebrew) he was familiarly acquainted with, and often spoke of it with delight. How beautifully he spoke and wrote in his mother tongue, thousands can witness. When we remember that all these attainments were added to a profound knowledge of the law, which alone is the labour of a life to many, we must be filled with admiration at his unwearied diligence and brilliant talents.

Appointment to the Chief Justiceship of Bengal.

At length the post of chief justice of British India being vacant, it was offered to him, and accepted.

It may not be amiss to declare here what were his motives for accepting it. It is asserted with the fullest confidence that they were not pecuniary. It had pleased God to crown his labours with abundant increase of riches, still farther enlarged by the fortune of a relation bequeathed to him. But, when riches increased, he set not his heart upon them: his bounty was ever as profuse as his means were large: his thoughts were ever, not for himself, but for others; and remembering who was the giver of all that he possessed, he rendered unto Him again, in acts of mercy and charity, a large portion of that which he had received.

It is not surprising that to such a person every thing connected with the endeavour to extend the gospel should be an object of interest, and that all such exertions should be encouraged by him to the utmost, and such societies supported largely by his bounty: this they were indeed. Among the various regions of the earth to which his attention was directed, as spots where missionary exertions were making, none seemed so intensely interesting to him as India. He loved, he pitied, he prayed for the people of India, if possible, more than other heathens. When, therefore, this appointment was offered to him, and an opening seemed to be made for his doing some good in that very land, so long the object of his attention and prayers, he did not hesitate to resign a very lucrative practice, and to quit for ever (as he himself presaged) his native country. Giving up, therefore, for the benefit of others, that which he had acquired in England, he went to India for the purpose of doing good by every means in his power; and especially, by using that influence which his rank and fortune would give him, to promote the spiritual as well as temporal welfare of the Hindoos.

DILIGENT IMPROVEMENT OF THE TIME OF HIS VOYAGE TO INDIA.

The ship in which he sailed left Portsmouth on the 5th of June. On the subject of his voyage we shall quote Sir Henry's own words, in a letter to the friend whose ministry he had chiefly attended. This letter presents a picture of a man of piety and talents vigilantly improving the leisure of a voyage for the highest and best purposes, which may well serve as a stimulus to every one of that increasing number of persons, who are continually going forth to spend those years among the heathen for which they will have a most solemn account to render to God.

"I have," says he, "my time more at my command than at any period of my life, and am able to employ a very large portion of it in reading the Scriptures, and in prayer and meditation. Our chaplains, also, are very attentive to their religious duties, and furnish us with regular service both in the morning and the evening. But my cabin is the temple of comfort, and truly deserves the name of a STUDY; and I trust that the hours which I spend in it will be a very improving period of my life. With nothing to distract my attention, I can sit and review the scenes of my past life, and look forward with no small anxiety to that part of it which is to follow, and which is connected with so many important duties, and exposed to so many temptations, that I daily feel a stronger sense of the necessity of the divine assistance to carry me through them, and to enable me to fulfil, in any degree, the hopes of my friends and of those who have sent me to this station. Still, however, I trust that He, whose providence seems in so remarkable a manner to have pointed out this path for me, will not suffer me to want his guidance and direction while I walk in it, nor leave me without the aid of his holy Spirit, for which I daily and hourly pray; and I trust that I may consider the manner in which I am now spending my time, the increased delight that I take in reading every part of the word of God, and my desire to live every day nearer to him by prayer and a holy life, as, in some degree, an answer to those prayers, and as a proof that he has not suffered this change to take place in my life without a gracious design of ordering these events for my eternal welfare.

"As probably you will be glad to hear how I dispose of the rest of my time, I can only tell you that I believe the period of my voyage will be considerably too short for the different tasks which I have proposed to myself: consequently you will believe me when I tell you that time does not at all hang heavy on my hands. I make rapid progress in the Hindoostanee language, and read many books connected with India, in respect both of the Indians themselves and of the history of our settlements there, as also the lives and proceedings of the most eminent missionaries and chaplains—which lives not only contain many excellent thoughts in a religious point of view, but are full also of interesting details respecting the character and customs of the natives. I have, besides all this, several branches of the law to make myself, in some degree, acquainted with before my arrival; as

the justice which we administer there is of a very multifarious (I might say, universal) kind, and comprises courts of all possible descriptions."

In this voyage Sir Henry had the advantage of sailing with Mr. J. H. Harrington, well known as the steady friend of every good cause in India, and now member of the council at Calcutta. The Rev. G. W. Craufurd and the Rev. Francis Kirchoffer were the chaplains whom he mentions with such regard. The commander also, the late captain G. Bunyon, and the surgeon, Mr. Stevenson, well knew how to appreciate such a passenger.

LAST ILLNESS AND DEATH.

A few weeks after Sir Henry's arrival at Calcutta, he was attacked with the disease which soon proved fatal to his valuable life. This disease, which was seated in the lower intestines, was entirely unconnected either with the climate or the voyage, and must have been of long continuance: the faculty were indeed surprised that it had not sooner discovered itself, and brought his days to an earlier close. From the following account of his last illness, sent by the Rev. T. Thomason to the sister of Sir Henry, it will be seen that though he was not spared to benefit the Hindoos with the fruits of his literary diligence during his voyage, yet, as he himself anticipated, the change in his state of life was not without "a gracious design of ordering events for his eternal welfare." Mr. Thomason writes from Calcutta:—

"On the Tuesday before his death, which took place on the Saturday following, I was requested, in a letter written by his servant, but in his own name, to attend him whenever it might be convenient to me. I waited on him immediately, and found him on his couch, greatly altered in appearance. His disorder had attacked him with amazing violence, and was of a nature to pull down the patient speedily. He received me with a solemn and earnest expression of regard, and of interest in the occasion of our interview, which I can never forget: it was very striking, and greatly affected my mind. After some remarks on the suddenness of the attack, and the mysterious nature of his illness, he entered immediately on the great subject of God's dealings with him from the beginning, spoke with much humility and many tears of his past life, and seemed overwhelmed with a sense of the goodness of God to him. Turning round, he observed that his excellent mother having been known to me, I could well appreciate the honour conferred on him, and the blessing which he enjoyed, in having such a parent: the remembrance of her piety and maternal love caused him to weep abundantly. Recovering himself, he said that he could not affirm that he was not somewhat depressed: it was fit, he thought, that he should be so: perhaps there was no state of mind more salutary: it would be well for us, he said, if we were oftener in such a state; and he could from his heart declare

that, though he knew much to humble him and make him sad, yet he felt the mercy of God so greatly to exceed his own demerits, that he could not but feel overwhelmed with a sense of it.

"He was then led to mention, as the greatest blessing of all to him, his voyage to India. He looked back upon it with peculiar thankfulness: it was what he needed: a voyage by sea was highly calculated to impress the mind with seriousness. He had found this to be a season of solemn reflection and of religious enjoyment. In the retirement of his cabin he had enjoyed more of God than ever before; and though the voyage was unusually prolonged, he felt regret when it came to an end. He could bless God for all his afflictions, and could testify that they had been his richest mercies; adding that he had experienced the fulfilment of that promise in Isaiah xxx, 20, 21, which he repeated with great distinctness and solemnity. It was very edifying to observe the tone and manner with which he called to mind the words of the promise:—'Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, This is the way: walk ye in it, when ye turn to the right hand and when ye turn to the left.' The impression on my mind at the time was, that the voyage had been a season of great spiritual improvement to him, during which his heart was strengthened, his religious principles took deeper root, and his soul was ripened into that maturity of Christian knowledge and experience which was so conspicuous in him on his arrival.

"The conversation then turned on the mysteriousness of God's dealings in bringing him to India, and then laying him on a bed of sickness, which, in all probability, would be the bed of death. He had hoped, if it had pleased God to allow him time, to use the influence of his situation in advancing religion, and especially in encouraging the many institutions which had been formed for the benefit of this country; but the very serious aspect of his illness had put a stop to all his plans, and had led him to examine his motives strictly, and to feel that he was himself NOTHING. His anxious desire now was, to acknowledge the hand of God, in the exercise of entire patience and resignation to his holy will.

"After some farther conversation on this topic, at his request I prayed with him, having previously read a portion of the twelfth chapter of the Hebrews, referred to in the order for the visitation of the sick. He was visibly impressed with a solemn and thankful sense of that assurance—that the *Father of spirits* chastens us *for our profit, that we might be partakers of his holiness*; and added his fervent 'amen!' that it might be so with him.

"This is but an outline of our conversation; and it is impossible to convey an adequate idea of the solemn pathos, the tone of TENDERNESS, the dignity and the humility with which he spoke.

"On the following day (Wednesday) I again visited him. He was sitting on a chair, in a state of some disorder: leeches had just been applied, and he complained of great pain, and said that his disease was still a mystery: he did not know how it would terminate; "but."

he added, "*one* thing we know—*He doeth all things well*; and in whatever way it may end, it MUST END WELL!" His countenance was illumined with an expression of cheerfulness as he said this, which plainly declared the composure of his mind. The season not being favourable for conversation, I left him, with a promise of renewing my visit in the evening.

"In the evening I found him in bed, much reduced and exhausted. He could not converse: it was not desirable, indeed, that he should. I read the 103d psalm, making such brief remarks as seemed suitable to his circumstances, and then prayed with him. After prayer, he spoke of receiving the sacrament, and said that it was his particular wish not to defer it too long: he thought an early time should be fixed: it was an ordinance which he much enjoyed, and he should be sorry that it were delayed, for he feared that he might be too much weakened by his disease, which was rapidly reducing his strength, to enjoy it: it was agreed that it might take place on the next day, or the day following. The little which he spoke at this interview indicated a very happy frame of mind. He had been heard in the morning, by a medical attendant, to repeat that beautiful hymn:—

"'Come, thou long expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee.'

"He went through the whole of the hymn, and seemed to breathe out the lines as expressions of his own ardent longings for the glorious appearing of Christ.

"On Thursday morning I again called. He received me with an affectionate welcome, and expressed much thankfulness for being thus assisted in collecting his thoughts, and fixing them on spiritual things, from which he felt himself much drawn aside by his bodily infirmities. I read to him the fourteenth chapter of St. John's gospel, and prayed: the words 'that where I am, there ye may be also,' appeared to comfort him greatly.

"In the evening I found him very much exhausted. My time with him was very short. I read a few of the first verses of the fifteenth chapter of St. John, and prayed.

"The same remark applies to my visit on Friday morning. The disorder had made fearful ravages on his frame: he suffered much; yet it was edifying to observe how much, in this low estate, he was refreshed by the 130th psalm and a few words of prayer.

"On all these visits, after the first, he was evidently so affected by his complaint as to be little capable of conversation. My endeavour was to speak so as not to elicit answers—to suggest such thoughts as his case required, and to pray for a blessing.

"About two o'clock on Friday, I received a message from the medical attendant that he was sinking fast, and that it was desirable that the sacrament should be no longer delayed. This ordinance, to which he had looked forward with so much earnestness, was accordingly administered about half past three. It was a memorable occasion. I pray that all of us who were present may long retain the recollection of it in our hearts: we ought to consider it a great privi-

lege that we were permitted to witness such a scene. It would have greatly affected and delighted you, could you have witnessed the fervour, and humility, and holy enjoyment of the ordinance, manifested by your honoured brother on this occasion. His frame was greatly emaciated, but his soul seemed to rise superior to all earthly things, and, while he partook of the elements, to feed on Christ in faith with thanksgiving. In order to shorten the service, which I feared might prove burdensome to him in his weak state, I left out the hymn of praise, 'Glory be to God on high,' and was proceeding to the benediction: he immediately noticed the omission, and interrupted me, pronouncing himself, with great animation, the whole of that beautiful service as long as his voice would admit. We were all greatly affected. I cordially thanked him for noticing the omission; and with tears of joy we concluded the service together. It was a season peculiarly impressive. I felt happy in having given occasion to a movement on his part which so decidedly proved that his mind was entirely collected, and that he entered into the spirit of the ordinance, as a solemn act of thanksgiving and worship—an eucharistical service to Christ.

"The ordinance being concluded, he requested me to draw my chair close to his couch, at the same time intimating his wish that all others might withdraw. He then most affectionately put out his hand, and entreated me to pray for him, that he might be delivered from all FALSE CONFIDENCES; adding that he felt much peace, but when he reflected on his past life, he could not but feel a trembling sense of his demerits: he trusted in the mercy of God through *Christ*, but at such a season, and in a matter of such importance, he felt it necessary to pray against all false confidences. He repeated this injunction with great earnestness. I replied that God would not disappoint the hope which was founded on the merits of His Son; and that the Scripture was peculiarly adapted to convey comfort to all who, under a trembling sense of their sinfulness, cast themselves on the mercy of God. He replied, 'That is true. I am perfectly satisfied on that point. My views are strong and clear. I have no cloud or doubt, and long to be with my God and Saviour. Oh, when will the time come? To this time I have looked forward, oh God, thou knowest. It does not take me by surprise. I have been preparing for it. For some years I have been endeavouring to withdraw from the world, avoiding as much as possible all new connexions, and labouring to be ready for thy summons. I greatly long for my rest.'

"Here he dwelt with great delight on the blessedness of being with God; varying and reiterating his expressions, sometimes in broken accents, at others more distinctly. I observed to him that he was now in a state to appreciate those beautiful lines of Mr. Charles Wesley, written when he supposed himself dying. 'What are the lines?' he said—'repeat them.' I began:—

> "'In age and feebleness extreme,
> Who shall a helpless worm redeem?'—

and was then proceeding to the line,

> "'Oh, let me catch a smile from thee;'

but here he took me up, and with great fervour himself repeated two important lines which I had missed.

> "'Jesus! my only hope thou art:
> Strength of my failing flesh and heart!
> Oh, let me catch a smile from thee,
> And drop into eternity!'

"He was refreshed by these lines, and entered with great delight on the hymn, 'Jesu, lover of my soul.' We repeated these verses together; and every now and then he helped my memory till we came to the end, in which he joined, with great emphasis of tone and manner:—

> "'Spring thou up within my heart!
> Rise to all eternity!'

"Here I expressed my thankfulness to God for the support vouchsafed to him at so trying a time; and observed that it was a new instance of the Lord's tender mercy, in that when he most needed comfort, his consolation should be so strong; adverting at the same time to my first interview, when he was comparatively depressed.—He said that it was indeed a merciful dispensation, but that violent disorders naturally deaden the expression of the feelings. He had abundant reason to bless God for all his dealings. 'I can see mercy,' he said, 'in all the way by which I have been led, and a gracious reason for every trial and affliction with which he has visited me.—All is wonderful! *Surely, goodness and mercy have followed me all the days of my life,* AND I SHALL DWELL IN THE HOUSE OF THE LORD FOR EVER!' These last words he uttered with uplifted hands and great fervour. The scene was grand!

"I remarked to him that the sorrow and regret of the occasion were absorbed, and that I could only rejoice in the comfort which he felt at such a trying season. The hearts of many, I said, would be confirmed thereby, especially those of his friends at home. He had one beloved sister, he said, who would be comforted to hear of him: 'Tell her,' he said, with peculiar deliberation, 'that I DIE HAPPY!'

"His disorder now becoming very troublesome, he said, 'I can bear no more!' and most affectionately seized my hand, and kissed it. It was grievous to part with him! Having committed him, with mingled feelings of joy and sorrow, to God, I withdrew."

The closing scene, and its very remarkable circumstances, are thus depicted by another friend:—

"On the day of his death he went through a long list of names, individually; beginning with those immediately about him, and proceeding to all his relatives by name, and then ended with 'God bless THEM all, and ALL I have not named; and God bless all Hindoos, and give them the light and comfort of religion.'

"Shortly after this he became evidently more exhausted, and his voice scarcely audible even close to his mouth. He then made me send for Dr. Russell, to whom he put this question:—'How long have I to live—days or hours? I ask you, sir, to tell me candidly and without fear, for I have none.' Dr. Russell, feeling his pulse, told him that it was very weak, and that he thought that a few

would terminate his sufferings. 'I thank you, sir, for your candour,' he replied, 'and thank you for your attention to me. God grant that all your patients who are to die may feel as happy at that time as I do now.'

"He exerted himself at this interview, and scarcely spoke a whole sentence afterwards. At intervals, prayers were read to him.

"Mr. Stevenson, surgeon of the David Scott, was in the house during the last four days; and on Saturday, after Dr. Russell had stated the opinion which I have before mentioned, Sir Henry made him sit on the bed, and keep his hand on the temporal artery, and say, from time to time, how much longer it was likely to beat. About half past seven he said, 'Come, doctor, it is small enough now! I think a few minutes, and it will all be finished.' He soon sank into an apparent sleep, and never moved his position. At nine o'clock he breathed his last; and seemed rather to have ceased to live, than to have had death come upon him. There was not the least struggle, or even a sigh; and his countenance was as serene and placid as I ever beheld it."

REVIEW.

From the Wesleyan Methodist Magazine.

Theological Institutes: or, A View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By RICHARD WATSON. *Part First.* 8vo. pp. 288.

WITH us it has long been an occasion of deep regret, that, although there are many systems of theology in the English language, there is scarcely one which is not either greatly defective, or seriously objectionable in point of sentiment. Some of them consist almost entirely of dry and unimpressive disquisitions concerning religious and moral duty, without a sufficiently prominent exhibition of the distinguishing doctrines of Christianity, and without that habitual reference to them by which the apostolical epistles are characterized, and which is indispensably necessary to render successful exhortations to piety and holiness. In others, those doctrines are openly impugned, and an attempt is made to supersede them by the substitution of Pelagian and Socinian speculations; and, in a third class, the vital truths of revelation, to a considerable extent at least, are neutralized, by being identified with the bold and revolting deductions of Calvinian metaphysics. Under one or another of these classes may be arranged many a system of divinity, from the semi-infidel production of Fellowes, the inanimate compilations of Fiddes and Stackhouse, and the cold and occasionally heterodox details of Limborch, to the high supralapsarian volumes of Witsius and of Gill. With whatever advantage some of these works may be occasionally consulted by men of learning and experience, whose minds are established in the knowledge and belief of the truth, we should feel greatly reluctant to put them as authorities into the hands of young men who are just entering upon the study of theology.—

Much valuable information may doubtless be derived from the lectures of Dr. Doddridge; but their mathematical form renders their general tendency injurious, rather than otherwise—as leading inexperienced minds to subject even the most sublime discoveries of revelation to a mode of proof of which they are not legitimately capable.

It is therefore with feelings of high gratification that we find announced, from the pen of the able and excellent writer whose name appears at the head of this article, a systematic "View of the Evidences, Doctrines, Morals, and Institutions of Christianity." For this important and responsible task we believe him to be admirably qualified; and its execution will call into useful exercise his extensive reading, his correct habits of thought, and the various energies of his powerful and discriminating mind. We are the more pleased to see this work in the hands of Mr. Watson, because of that peculiar sobriety of manner with which he is accustomed to treat sacred subjects. Unlike many speculative theorists, in all his writings he displays the most implicit deference to the authority of Scripture, and a perfect inaptitude to associate its hallowing truths with philosophical refinements. On this subject one of the most profound thinkers that ever lived has said, "We ought not to attempt to draw down or submit the mysteries of God to our reason; but, on the contrary, to raise and advance our reason to the divine truth. In this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, that I rather note an excess: whereto I have digressed, because of the extreme prejudice which both religion and philosophy have received from being commixed together, as that which undoubtedly will make a heretical religion and a fabulous philosophy."*

The first part of Mr. Watson's work, which now lies before us, treats exclusively of the divine authority of the holy Scriptures. This is a subject which has been often discussed by men of the greatest abilities and acquired; and [illegible] therefore, little that is strictly novel can be fairly expected. It would indeed be hazardous to the reputation of a man of ordinary attainments and qualifications, to enter at large into the evidences of revealed religion at the present time, when the writings of Leland, of Lardner, of Watson, of Paley, and of others equally gifted, have occupied so much of the public attention; and when nearly all that is valuable in the volumes of those eminent men has been so ably embodied by Mr. Hartwell Horne, in his admirable "Introduction to the Critical Study and Knowledge of the Holy Scriptures." We are, however, far from considering this part of Mr. Watson's work to be superfluous. On the contrary, we have no hesitation in saying, that in our judgment at least, it is one of the most valuable treatises of the kind that has ever issued from the British press. It contains none of those dangerous concessions on the subject of what is called natural religion, which several preceding apologists for Christianity have unhappily made; and in no publication with which we are acquainted is the necessity of a revelation from God more strongly proved, or the evidence in favour of the divine authority of the Jewish and Christian Scrip-

* Lord Bacon.

tures placed in so just and advantageous a light.

Our author enters upon his work by establishing the moral agency of man, and then proceeds to show that the rule which determines the quality of moral actions must be presumed to be matter of revelation from God. In further support of this principle, he argues from the weakness, corruption, and uncertainty of human reason, and from the want of authority in opinions which are destitute of divine sanction. To this succeeds an inquiry into the origin of those truths which are found in the writings and religious systems of the heathen. The necessity of a revelation is then clearly shown from the state of religious knowledge and of morals among pagans, both in ancient and in modern times, and from a survey of their different systems of religion. The evidences which are necessary to authenticate a revelation are next discussed. These are divided into three classes, the external, the internal, and the collateral; each of which is distinctly explained, and its proper rank assigned in this great argument. After these, we have an excellent chapter on the use and limitation of reason in religion.

Having gone through these preparatory discussions, our author proceeds to establish the antiquity of the holy Scriptures, and to prove their uncorrupted preservation.—The credibility of the testimony of the sacred writers is next examined, and their inspiration proved from the miracles they wrought, and the prophecies they delivered, as well as from the peculiar adaptation of Christianity to the state of men, its original propagation and establishment in the world, and its manifest tendency to promote the happiness both of individuals and of nations. The work concludes by an answer to miscellaneous objections, especially those which are deduced from the infant science of geology.

On all these interesting topics Mr. Watson expatiates with great clearness and force of argument; but there are some parts of his book which are entitled to special attention. The facts which he has adduced to show the lamentable ignorance of pagan nations on the subject of religion, and their consequent depravity and wretchedness, are peculiarly impressive, and fully demonstrate the necessity of a revelation from God to guide the feet of his erring and guilty offspring into the way of truth and holiness. Even those broken fragments of truth which lie scattered in pagan literature, Mr. Watson has clearly shown, were not the original discoveries of the men in whose works they are found, nor are they to be attributed to what is called "the light of nature;" but were derived from those early revelations which were made by God to his chosen people. No proof whatever exists, that, when the knowledge of God and of the nature and sanctions of true religion had become extinct in any nation, such knowledge was ever recovered by the mere efforts of the human intellect, even when that intellect has been the most gigantic, and in the highest state of scientific cultivation. The case of Zoroaster, the celebrated reformer of the religion of the ancient Persians, has been urged as an instance to the contrary; but without any authority, as Mr. Watson has manifestly proved in the following paragraphs:—

"The old religion of the Persians was corrupted by Sabianism, or the worship

of the host of heaven, with its accompanying superstition. The Magian doctrine, whatever it might be at first, had degenerated; and two eternal principles, good and evil, had been introduced. It was therefore necessarily idolatrous also, and, like all other false systems, flattering to the vicious habits of the people. So great an improvement in the moral character and influence of the religion of a whole nation as was effected by Zoroaster—a change which is not certainly paralleled in the history of the religion of mankind, can scarcely therefore be thought possible, except we suppose a divine interposition, either directly, or by the occurrence of some very impressive events. Now, as there are so many authorities for fixing the time of Zoroaster, or Zeratusht, not many years subsequent to the death of the great Cyrus, the events to which we have referred are those, and indeed the only ones, which will account for his success in that reformation of religion of which he was the author: for had not the minds of men been prepared for this change by something extraordinary, it is not supposable that they would have adopted a purer faith from him. That he gave them a better doctrine is clear from the admissions of even Dean Prideaux, who has very unjustly branded him as an impostor. Let it then be remembered, that as 'the Most High ruleth in the kingdoms of men,' he often overrules great political events for *moral* purposes. The Jews were sent into captivity to Babylon to be reformed from their idolatrous propensities, and their reformation commenced with their calamity. A miracle was there wrought in favour of the three Hebrews, confessors of one only God, and that under circumstances to put shame upon a popular idol, in the presence of the king and 'all the rulers of the provinces,' that the issue of this controversy between Jehovah and idolatry might be made known throughout that vast empire. Worship was refused to the idol by a few Hebrew captives, and the idol had no power to punish the public affront:—the servants of Jehovah were cast into a furnace, and he delivered them unhurt; and a royal decree declared 'that there was no God who could deliver after this sort.' The proud monarch himself is smitten with a singular disease; he remains subject to it until he acknowledges the true God; and upon his recovery, he publicly ascribes to Him both the justice and the mercy of the punishment. This event takes place also in the accomplishment of a dream, which none of the wise men of Babylon could interpret: it was interpreted by Daniel, who made the fulfilment to redound to the honour of the true God, by ascribing to him the perfection of knowing the future, which none of the false gods, appealed to by the Chaldean sages, possessed—as the inability of their servants to interpret the dream sufficiently proved. After these singular events, Cyrus takes Babylon, and he finds there the sage and the statesman, Daniel, the worshipper of the God 'who creates both good and evil,' 'who makes the light, and forms the darkness.' There is moral certainty that he and the principal Persians throughout the empire would have the prophecy of Isaiah respecting Cyrus, delivered more than a hundred years before he was born, and in which his name stood recorded, along with the predicted circumstances of the caption of Babylon, pointed out to them; as every reason, religious and political, urged the Jews to make the prediction a matter of notoriety: and from Cyrus's decree in Ezra it is certain that he was acquainted with it, because there is in the decree an obvious reference to the prophecy. This prophecy, so strangely fulfilled, would give mighty force to the *doctrine* connected with it, and which it proclaims with so much majesty.

"'I am Jehovah, and none else,
Forming light, and creating darkness,
Making peace, and creating evil:
I Jehovah am the author of all these things.'
Lowth's Translation.

"Here the great principle of corrupted Magianism was directly attacked; and in proportion as the fulfilment of the prophecy was felt to be singular and striking, the doctrine blended with it would attract notice. Its force was both felt and acknowledged, as we have seen in the decree of Cyrus for the rebuilding of the temple. In that, Cyrus acknowledged the true God to be *supreme*, and thus renounced his former faith; and the example, the public example, of a prince so beloved, and whose reign was so extended, could not fail to influence the religious opinions of his people. That the effect did not terminate in Cyrus, we know; for from the book of Ezra it appears that both Darius and Artaxerxes made decrees in favour of the Jews, in which Jehovah has the emphatic appellation repeatedly given to him, 'the God of heaven;' the very terms used by Cyrus himself. Nor are we to suppose the impression confined to the court: for the history of the three Hebrew youths; of Nebuchadnezzar's dream, sickness, and reformation from idolatry; of the interpretation of the handwriting on the wall by Daniel, the servant of the living God; of his deliverance from the lions; and the

publicity of the prophecy of Isaiah respecting Cyrus, were too recent, too public, and too striking in their nature, not to be often and largely talked of. Besides, in the prophecy respecting Cyrus, the *intention* of Almighty God, in recording the name of that monarch in an inspired book, and showing beforehand that he had chosen him to overturn the Babylonian empire, is expressly mentioned as having respect to two great objects: first, the deliverance of Israel; and, second, the making known his supreme divinity *among the nations of the earth.* I again quote Lowth's Translation.

"'For the sake of my *servant* Jacob,
And of Israel, my chosen,
I have even called thee by thy name:
I have surnamed thee, though thou knewest me not.
I am Jehovah, and none else.
Beside me there is no God.
I will gird thee, though thou hast not known me,
That they may know, from the rising of the sun,
And from the west, that there is *none beside me,*'
&c.

"It was therefore intended by this proceeding on the part of Providence, to teach not only Cyrus, but the people of his vast empire, and surrounding nations, first, that he was Jehovah, the self-subsistent, the eternal God; second, that he was God ALONE, there being no deity beside himself; and, third, that good and evil, represented by light and darkness, were neither independent nor eternal subsistences, but his great instruments, and under his control.

"The Persians, who had so vastly extended their empire by the conquest of the countries formerly held by the monarchs of Babylon, were thus prepared for such a reformation of their religion as Zoroaster effected. The principles he advocated had been previously adopted by several of the Persian monarchs, and probably by many of the principal persons of that nation. Zoroaster himself thus became acquainted with the great truths contained in this famous prophecy, which attacked the very foundations of every idolatrous and Manichean system. From the other sacred books of the Jews, who mixed with the Persians in every part of the empire, he evidently learned more.—This is sufficiently proved from the many points of similarity between his religion and Judaism, though he should not be allowed to speak so much in the style of the Holy Scriptures as some passages in the Zendavesta would indicate. He found the people, however, 'prepared of the Lord' to admit his reformations, and he carried them. I cannot but look upon this as one instance of several merciful dispensations of God to the Gentile world, through his own peculiar people, the Jews, by which the idolatries of the heathen were often checked, and the light of truth rekindled among them. In this view the ancient Jews evidently considered the Jewish church as appointed not to *preserve* only, but to *extend*, true religion.—'God be merciful to us, and bless us, that thy ways may be known upon earth, thy saving health unto all nations.' This renders pagan nations more evidently 'without excuse.' That this dispensation of mercy was afterwards neglected among the Persians, is certain. How long the effect continued we know not, nor how widely it spread: perhaps longer and wider than may now distinctly appear.—If the Magi, who came from the east to seek Christ, were Persians, some true worshippers of God would appear to have remained in Persia to that day; and if, as is probable, the prophecies of Isaiah and Daniel were retained among them, they might be among those who 'waited for redemption,' not at Jerusalem, but in a distant part of the world. The *Parsees*, who were nearly extirpated by Mahometan fanaticism, were charged by their oppressors with the idolatry of fire, and this was probably true of the multitude. Some of their writers, however, warmly defended themselves against the charge. A considerable number of them remain *in India* to this day, and profess to have the books of Zoroaster.

"He who rejects the authority of the Scriptures will not be influenced by what has been said of the prophecies of Isaiah, or the events of the life of Daniel; but still it is not to be denied that whilst the Persian empire remained, a Persian moral philosopher, who taught sublime doctrines, flourished, and that his opinions had great influence. The connexion of the Jews and Persians is an undeniable matter of historic fact. The tenets ascribed to Zoroaster bear the marks of Jewish origin, because they are mingled with some of the peculiar rites and circumstances of the Jewish temple. From this source the theology of the Persians received improvements in correct and influential notions of deity especially, and was enriched with the history and doctrines of the Mosaic records. The affairs of the Greeks were so interwoven with those of the Persians, that the sages of Greece could not be ignorant of the opinions of Zertushta, known to them by the name of Zoroaster, and from this school some of their best notions were derived." (pp. 38—41.)

'To be continued.'

MISCELLANEOUS.

THE CRUCIFIXION OF CHRIST.

"Was the crucifixion of Jesus Christ *necessary* to redeem the world?" To this question, asked by one of our correspondents, we return the following answer.

It was *necessary*, so far as the wilful and barbarous conduct of man could make any thing necessary: but this necessity did not arise out of any predetermination or decree of God, which prefixed the cruel circumstances of Christ's death, nor from the operative and exciting agency of God in producing and directing those nefarious desires which led the enemies of the Lord Jesus to imbrue their hands in his blood.

His crucifixion was undoubtedly predicted; and this prediction was founded on that infinite knowledge of the Deity, which enabled him to foresee all that combination of circumstances which finally conducted the crucifiers of the Lord Jesus to perpetrate their horrid deeds against him. Whatever necessity, therefore, could originate from these circumstances, (most of which were the effect of voluntary agents abusing their freedom,) for Jesus Christ to be crucified, did actually exist, and no more. But that all this was essential to effect the redemption of the world by the death of Christ, is more than can be proved. To admit it would indeed be to destroy all human responsibility, and to remove all guilt from the consciences of those who perpetrated this daring crime. It would be to convert a crime, considered by the inspired writers of the highest magnitude, into one of the most sublime virtues—no less a virtue than contributing most essentially to the grand work of redeeming the world by the blood of Christ!

There may be yet another sense in which we may admit the necessity of the crucifixion of Christ. Had not sin entered into the world, there would have been no necessity at all for a Redeemer, much less that he should die. But as sin did enter into the world, "and death by sin," the order of God made it necessary, that man might be rescued from its thraldom, that the Redeemer should die in man's stead. Accordingly, a Redeemer was provided, and his death, by some means, made certain: hence he is called the "Lamb slain from the foundation of the world;" that is, *slain*, or *devoted as a vicarious sacrifice for man*, by the wise determination of God, from the foundation of the world. At the same time, God, from whose omniscience nothing is hid, saw what would be the state of the moral world when the Redeemer should come; and according to this foresight he fixed the plan of his own operations, determining to make even this wickedness of the wicked subserve his benevolent purposes in the great work of redemption. Hence originated a sort of necessity—such a necessity as grew out of the disordered state of the moral world—that Jesus Christ should suffer crucifixion: but the wicked and cruel circumstances attending this barbarous act originated from the malicious disposition of his persecutors, and not from either the predetermination of God, or his exciting agency on their hearts.

That the *death* of Christ was essential to effect the redemption of the world must be on all hands admitted; but it is equally plain that *crucifixion* was not the immediate or effectuating *cause* of that *death*, but only a circumstance attending it, which could not have been avoided but by an act of Almighty Power to destroy the free agency of his crucifiers. This will appear evident,

1. From the fact that the agonies of death were felt by the Lord Jesus in the garden of Gethsemane, when he "poured out strong cries and tears to Him that was able to save, and was heard in that he feared;" and he doubtless would have died there under the mighty load of human guilt which he came to sustain and to expiate, had not the cup, in answer to his prayer, been removed from him. See Luke xii, 41–45, and Heb. v, 7.

2. He said unto the Jews, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again." John x, 17, 18. In perfect accordance with this solemn declaration, in which he assumes the high prerogative of deity, it is said, when expiring on the cross, that "he dismissed his spirit;" and this he did by an act of power peculiar to himself as sovereign of his own actions and destiny.

3. His death was *miraculous*: that is, it was not brought about in the ordinary course of events, as was the death of the two malefactors who were crucified with him. *They* died by crucifixion; and therefore, when the soldiers came to break their legs, they found them still alive; whereas Jesus was already dead, and "Pilate marvelled that he was so soon dead." When the soldiers pierced his side, and there came thereout "blood and water," this circumstance was an evidence that he was *already dead*, and not that his death was *hastened* by that means. *His* death was the effect of his own voluntary act in submitting to become man's substitute, and to receive the vindictive stroke of Eternal Justice, which pierced the vital springs of life, and finally severed the soul from the body.—See John xix, 31–37.

From the whole it manifestly follows, that if the death of Christ was not inflicted by crucifixion, then crucifixion was not essentially necessary to accomplish the redemption of the world; but was one of those incidental circumstances attending this awful event, which arose from the wickedness of the hearts of men, but which God, who is wise and wonderful in working, overruled and managed for the display of *his infinite* love.

Allowing the correctness of these observations, it will also follow that if Christ had died a *natural death*, it would not have made an atonement for the *sin of the world*. Indeed, a *natural death* to him was impossible. Death is the effect and punishment of sin: but Christ *knew no sin, neither was guile found in his mouth*; and therefore his death was altogether supernatural, inflicted in a way in which no other person ever experienced death—entirely peculiar to himself, and far beyond the ordinary course of events. Hence it cannot be accounted for by any of the known laws of nature. Neither does it follow, by any fairness of reasoning, that because we deny to crucifixion, which was inflicted by the barbarous conduct of his persecutors, and not by an order from

God, the power of depriving Christ of life, that he must have died a *natural* death. As before said, his death was *miraculous* or *supernatural*, and could never have been effected by all the malicious ingenuity of men, had he not voluntarily submitted himself to the *death of the cross:* and in this astonishing act he evinced both the humanity and divinity of his sacred character.

We might urge this point still farther, from the enormous guilt with which those who conspired against the Son of God stand charged. St. Peter, in his pointed discourse on the day of pentecost, and St. Stephen, in his cutting reproaches of the Jews, both fix their attention on this horrid crime, portraying it in the darkest colours, as being the very climax of their wickedness, and the immediate precursor of their national overthrow. "Him, being delivered" (to death) "by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have CRUCIFIED and SLAIN." Acts ii, 23. "Of whom," says St. Stephen, "ye have been now the BETRAYERS and MURDERERS." Ch. vii, 52. If Judas, in betraying "the Son of man with a kiss," and the Jews in demanding his crucifixion, were fulfilling the eternal purpose and will of God, with what justice and truth would such a tremendous charge have been made against them, of *wickedly slaying* and *murdering* the Son of God?—But if all these traitorous and murderous acts were necessary to effect the redemption of the world, the actors and all their actions were equally necessary; and would you, would the God of justice, sincerity, and truth, blame them for thus being the mere passive engines of his love towards a fallen world!

Whether, therefore, our views, as above expressed, are founded in truth or not, it remains an eternal truth that the crucifiers of Christ were guilty, in the judgment of God himself, of a base and treacherous murder when they nailed Christ to the cross; and therefore they could not have been fulfilling, as they must have been if all this were necessary to accomplish the grand work of redemption, the purposes and will of the Most High. So far from this, that the Jews, by demanding the crucifixion of Jesus Christ, made themselves responsible for his murder, and drew on themselves that tremendous curse which annihilated their national existence.

NATURAL AND MORAL ABILITIES.

To the Editors of the Methodist Magazine.

HAVING seen in your August number some observations on natural and moral abilities, I beg leave to offer a few remarks on those subjects, which you are at liberty to insert in your Magazine. A FRIEND TO TRUTH.

WHEN God created man, he unquestionably endowed him with abilities to obey all his commands, and by so doing he might claim all the promised rewards. He was fully able to obey, because he already possessed spiritual life: he loved God, and possessed his Spirit and image. He was both naturally and morally able to obey, because he possessed all the requisite powers of soul and body, with

light and knowledge to guide him in the path of duty. In this situation he needed no mediator, advocate, or intercessor, for he could personally appear before God in his own character, and intercede for himself. By obeying the law under which he was placed, he would have continued justified; but, in case of a single failure, he must incur the penalty annexed to the law.

But to say that a person has a natural ability to do a moral act, and yet that he has no moral ability to do it, appears to me something like a contradiction. A *natural* ability to do a *moral* act, differs not, according to my apprehension, from a *moral* ability: but if the advocates for *natural ability* and *moral inability* claim that eyes constitute an ability to see without light, and ears to hear without sound, we contend not, but invite them to make the experiment.—How could a person *believe in him of whom he had not heard*, or see the light of Christ, if the light had never come to him? If man has a natural ability to obtain justification by a compliance with the law given to our first parents, or the moral law, I see no necessity of a Saviour, or of an atonement. It is admitted by our opponents, that when man fell, he lost the image of God. It is also admitted that love to God is not natural to man, but that he is "born like the wild ass's colt," and *goes astray as soon as he is born, speaking lies.* Where then, I would ask, is his natural ability to love and obey God? If it be admitted that man, in consequence of the fall, comes into the world destitute of the image of God, and has need to be born again before he can love God, it must follow, I think, that he has no natural ability to do the works of the law, nor *natural ability*, independently of divine grace, to believe in the Lord Jesus Christ.

Let us view man as he is in reality—a fallen, helpless creature. What says the law of God to him? "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind." But can he do this? No: no more than the vilest insect that crawls upon the face of the earth. Will the Lord condemn him for not doing so? I answer, the law has already condemned him; but the gospel interposes in his behalf, and grants him a reprieve. The law is not a condition of life to any child of Adam. But what says the gospel to such a creature? "Believe on the Lord Jesus Christ, and thou shalt be saved." But can he believe? Not until he is taught of God, and assisted by his Spirit. The Holy Spirit must convince him of sin; the light of Christ must shine into his heart; and then, *and not* till then, is he able to *believe with a heart unto righteousness.* Where then, I would again ask, is the natural ability to obey either the law or gospel? If we appeal to the Scriptures, this will prove the inability of the natural man to be saved either by the law or gospel, without grace. To instance only a few texts:—"The natural man receiveth not the things of the Spirit of God; neither can he know them, for they are spiritually discerned." "By the deeds of the law no flesh shall be justified in his sight." Again: "No man can come to me, (says Christ,) except the Father, which hath sent me, draw him." "Faith cometh by hearing, and hearing by the word of God: how shall they hear without a preacher, and how shall they preach except they be sent," &c. A natural ability to love God and do the works of the law, or to

believe on the Lord Jesus Christ, is contradicted both by Scripture and the experience of all God's people. A *moral* ability, where the gospel is preached, to believe on the Lord Jesus Christ, is as clear and evident as that a man with good eyes can see the light of the sun, or with good ears can hear the sound of a cannon.—Though man by the fall lost the image of God, and thus became incapable of loving him, or of being justified by the deeds of the law, yet he lost neither his eyes, nor ears, nor understanding: and therefore nothing more or less is now wanting to enable him to exercise repentance towards God, and faith in our Lord Jesus Christ, than the grace of God, and this is given through the Redeemer of sinners.

I think the great difficulty with those whose sentiments we oppose is, that in theory, they confound the law and the gospel: they do not mark the distinction between the condition of justification by the deeds of the law, and that required by the gospel. The *law* says, "*Do this, and live.*" The gospel says, Believe on the Lord Jesus Christ, and depend on his merit alone for salvation. Our opponents in this controversy tell us that believing is a fruit of the Spirit, and is *subsequent* to regeneration. But if so, then certainly it cannot in truth be considered as a *condition* of a sinner's justification, as the sacred Scriptures most assuredly assert that it is. It is granted, indeed, that a sinner cannot *so* believe as to receive the grace of justification, independently of the direct operation of the Holy Spirit on his heart, by which he is enabled to cast himself on the mercy of God in Christ Jesus for life and salvation; for, though the exercise of the mind in believing be the same in embracing religious truth as it is in embracing any other truth, yet the power to do the former is supernatural, and is bestowed in answer to prayer, by an immediate and direct operation of the Holy Spirit on the heart. Hence no man can truly believe himself justified when he pleases. He may fancy himself justified, and while the illusion lasts, he may imagine himself happy; but the moment the truth is applied to his heart, by which he discovers his true state, the illusion is fled, and all his imaginary happiness with it. When the penitent sinner throws himself on the mercy of God in Christ Jesus, depending on his merits alone for pardon and salvation, believing in the willingness of Almighty God to save him now, there is accompanying this lively act of believing, the operation of the Holy Spirit on his heart; and when the pardon is granted, the same Divine Spirit *bears witness* that the work is done.

In all this gracious work the penitent sinner is active, exerting all his moral powers in obedience to God. Now, whether any fallen son of Adam has *natural ability* to do all this, is left to any man instructed in the school of Christ to determine. We conclude that he has neither *natural* nor *moral* ability to do this independently of divine grace.

AN ATTEMPT TO REACH THE SUMMIT OF MONT BLANC,

In 1820.

(Continued from page 428.)

SHORTLY after our arrival at Grand Mulet, we put on our additional clothing, and dried our shoes and stockings, which were completely saturated with moisture from our long march over the snow. In consequence of these precautions, we did not suffer much from cold. Our amusements on the day of our compelled halt were similar to those of a piquet on an outpost, which commands a view of the enemy's camp; for the greater part of the time was spent in looking through M. Sellique's excellent telescope, and in reconnoitring the ground below. From our elevated post we saw distinctly the windows of our hotel at *Prieure*, and sometimes fancied we discovered some one or other watching us in a similar manner. Sometimes we lounged over a pamphlet of Saussure's ascent, from which we gathered that he had taken a day and a half to arrive at our present situation, with eighteen guides. We made arrangements for letting off our rockets at night, and some considerable time was spent, occupied in mending one of Dr. Hamel's barometers, an air-bubble having found its way into it the day before. I was employed in making some lemonade for the following day, which was pronounced excellent, and proved a good substitute for wine.

On the whole, we amused ourselves so well, that the evening again surprised us before we were aware, and we were obliged to hasten our arrangements for the night. Having learned wisdom by experience, I now disposed myself with my head to the rock and my feet to the precipice; and though we were thus exceedingly cramped for room, and Dr. Hamel and myself shared the same knapsack for a pillow, yet, on the whole, I reposed much better. The evening of this day being also rainy, we reserved our fire-works for the following one, to celebrate our return; but about two o'clock in the morning, we saw the stars through the apertures of our canvas, though the fog still seemed rising from the valley. We were thus kept in suspense until five o'clock, when the sun, silvering with its rays the summit of the mountain, appeared, as it were to invite us onward.—The guides were now eager to proceed, and our whole party shared in their ardour, with one exception. M. Sellique had passed a rather sleepless night, during which he had made it out completely to his own satisfaction, that a married man had a sacred and imperious call to prudence and caution where his own life seemed at all at stake; that he had done enough for glory in passing two nights in succession perched on a crag like an eagle; and that it now became him, like a sensible man, to return to Geneva, while return was yet possible. All our remonstrances proving ineffectual, though an allusion to his new barometer was not forgotten, we left him, with two of the guides, in possession of our tent at the Grand Mulet.—These men were persuaded, much against their inclination, to forego the pleasure of continuing the as-

cent, and thus adding to their reputation as guides. Two of them who had never been on the summit, and who were, therefore, selected as more proper to remain, actually refused. These were Pierre Balmat and Auguste Tairray, whose names will appear again in the sequel.

Our party was now reduced to eleven, a number sufficiently large at this period of the ascent; and we set off again in much the same order as at first: the tent, however, and the ladder, with all the heavy baggage, were left behind. One blanket only was taken, which was to serve as a carpet during our halt for breakfast on the Grand Plateau.* We were clothed much warmer than on the first day, but yet so as not to encumber our march. The head and neck were well secured, and we each carried a double veil of green crape, to be tied over our faces as soon as the sun should become troublesome. Almost all the danger was now considered as surmounted. The difficulty, it is true, increased with every step as we rose into a rarer atmosphere, and our path was occasionally very steep. The snow, however, was just of the right consistency, as we continued to mount the successive slopes.—Perhaps, if any objection could be made, it was, that it was somewhat too soft; but this removed still farther from us all idea of slipping while our feet had so firm a hold. The guides marched in front alternately, the first being, of course, the most laborious place, for we all trod precisely in the same steps, which thus soon became firm enough to support our weight without yielding.

At twenty minutes past eight we arrived at the Grand Plateau, where the rug was soon spread, and we were glad to repose for a few minutes. From this height we had a most magnificent view of the scenery below. The morning fog having been gradually dissolved, we now saw every thing with the utmost distinctness.—Hitherto we had seen nothing beneath us but a tranquil sea of white clouds, pierced here and there by the summit of some elevated crag, which appeared like an island in the midst of the deep; but now the whole valley was thrown open to our sight. We had a distinct view of the lake of Geneva and the heights beyond; while the ridge of the Jura bounded the panorama to the west. The Aiguille du Midi, which, during the early part of our ascent, had seemed to vie in height with Mont Blanc itself, now lay at our feet. The Dome de Goute, on our right, was still a little above us; and we saw several avalanches which had fallen from thence during the night. The summit of the mountain was before us, and to our experienced eyes promised us many a weary step to reach it. Indeed we now for the first time had a clear view of its enormous height, seeing it raise itself so far above all the neighbouring summits. We had not as yet suffered much from the difficulty of respiration, partly because we had addressed ourselves to the ascent with empty stomachs, and partly from the steady, deliberate step, with which we conti-

* A name bestowed upon the last of three level spaces which succeed one another, after as many steep slopes, in the interval between the Grand Mulet and the Dome de Goute, the western shoulder of the mountain. Saussure slept on the second of these, the second night of his ascent.

nued to ascend. Though we felt no great appetite, yet, at the urgent intreaties of the guides, who assured us that we should feel it absolutely impossible to eat as we advanced higher up, we finished two more of the chickens. The lemonade proved much more acceptable, for we had now arrived at a high state of fever, and our thirst was incessant. Our spirits, however, were still good, and we sincerely pitied our timorous friend below, who, we doubted not, had long since repented of his resolution. About nine o'clock we resumed our march, with the expectation of reaching the summit at half past eleven, and without another regular halt.

The guides, David Couttet (brother to Joseph) and Pierre Carrier, were in front alternately; for the labour now became so great, that they were obliged to relieve one another perpetually. I followed second in the line, rarely so far behind as third; Dr. Hamel was in the rear of the party, and H— about the middle. We were soon obliged to lower our green veils, to shield us both from the cold wind and the glare of the sun upon the snow—in addition to which my companions had green spectacles. Perhaps the most impressive feature in our present situation was the perfect and most appalling silence which prevailed. Even the buzzing of the insect would have been a relief. This, together with the absence of all traces of animal life, (for we had seen no quadrupeds since the goats of the *chalet*, and not even a bird had appeared to remind us of the possibility of any aerial visitant,) was something altogether new to us. On no former occasion had we ever found the idea of solitude brought so home to our imaginations, as when, amid these vast wastes, we felt ourselves shrink into comparative insignificance by the side of the stupendous objects in our view. We now also began to feel rather painfully the effect of the rarity of the air, being obliged to stop every five minutes to recover our breath; and in a short time we found even this too seldom, and three minutes' progress completely exhausted us. At these intervals we turned round, raised our veils, bent down our heads, and, leaning on our poles, absolutely gasped for breath for the space of half a minute. Before the minute had elapsed, we were in a condition to proceed. Under these circumstances, we advanced in complete silence, finding that we had no breath to spare, and that, in consequence of the rarity of the air, it required a great effort to make ourselves heard. The sky above us appeared of a very dark blue, almost approaching to black, while in the horizon it retained its ordinary appearance.—Occasionally a slight drift of snow from the summit obliged us to turn our backs for a few moments; but on the whole, we found our progress at this part of the ascent easier than at any former period since we had embarked upon the snow. We were all (to quote Dr. Hamel's own words in the short account which he published) "full of hope and joy at seeing ourselves so near the end of our laborious journey. The glorious weather which prevailed, the awful stillness which reigned around, and the pure, celestial air which we inhaled, gave birth in our souls to feelings which are never experienced in these lower regions."

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

GRAND RIVER MISSION, UPPER CANADA.

Letter from the REV. ALVIN TORRY *to the Corresponding Secretary of the Missionary Society of the M. E. Church, dated Grand River, Sept.* 12, 1825.

REV. AND DEAR SIR—Having now concluded my labours in this mission for the present conference year, some account will be expected by the society of the result of our labours, and the state of the mission. This duty I most chearfully perform, as the work of grace this year will afford farther evidence of the power of the gospel on the mind and manners of one of the most savage tribes of Indians in this country. It is among the Chippewas (Missisaugah tribe) that this reformation is going on, though the Mohawks have shared this year also in the revival. The commencement of this work is noticed in my last, of January 26th,* where we mentioned the conversion of a Chippewa chief, who had pitched his tent at the mission house. After the conversion of this chief, the Missisaugahs continued to come in from the forest, thereby increasing our public assemblies and the schools. It is remarkable how soon the word fastened on their hearts, even sometimes by the first discourse they heard. This to us appeared most extraordinary, as they were wholly pagan, and the most besotted in drunkenness of all the savage tribes in this country. You can scarcely judge the emotion of our hearts when we saw their tents spread abroad on the banks of the Grand River, for the purpose of hearing the word of life, and sending their children to a Christian school. Our congregations were now generally crowded with native hearers, who listened with great attention; and the work of instruction and of awakening continued to progress till the campmeeting at Mount Pleasant, 24th June,† when a new impulse was given to the revival. The addresses of our Indian exhorters on that occasion were weighty, well adapted to the occasion, and delivered with a fluency and fervour that captivated and astonished the whole assembly. These discourses wrought powerfully on the minds of those whose prejudices were against attempts for the improvement of the natives, and had a happy effect on the missionary cause generally. During the meeting, fourteen were brought to God, among whom were several Mohawks, but principally Missisaugahs; and many more returned from the meeting under powerful awakenings. Now conversions at the mission house were frequent, the pious were strengthened and encouraged in their Christian course—their peace was like an overflowing river, and they appeared as happy as they could live. Oh, what a day was this! I cannot describe it, but it was a time of God's power. The Holy Spirit was poured out on our assemblies in such effusions, that it appeared like the day of pentecost. Cries of the penitents were heard in every part, and shouts of joy and triumph made the neighbouring woods to resound with praise! In these Indians there is nothing artful,—no studied affectation: all is simple and natural—giving vent to their feelings in artless expressions of sincere devotion. When the penitents are brought to feel their unworthiness and just deservings, they become earnest in their supplications that the *Great Good Spirit* will have mercy on them, and, for the sake of his beloved Son, forgive all their sins. Nor do they long mourn in sorrow. They listen with eagerness to hear of the sufferings of Jesus; and believing that he is now able and willing to save, their trouble is removed, their spirit is revived, the Comforter is come, the love of God is shed abroad in their hearts, giving them assurance that God is reconciled, when they rejoice with joy unspeakable. Several instances have occurred when they have been awakened and converted at the same meeting.

The changes wrought in the outward deportment of these Indians are as extraordinary as their devotions are sincere; and they are manifest among the most *respectable*, as well as in those of *abandoned lives*. Two instances out of many I here give you. Among the respectable is Jacob, a Mohawk, of good disposition and amiable manners. His industry in his way of farming had raised him in his worldly circumstances to a more civilized

* See Magazine for 1826, p. 199.——† For an account of this meeting, at which so much interest was awakened in behalf of the Indians and the missionary cause, see Meth. Mag. for 1825, p.

and comfortable mode of living; and he seldom allowed himself to be intoxicated. Such was the character of Jacob, that he was much esteemed, and thought to be a good and very happy man: and so did Jacob think of himself, till he heard the truths of the gospel in power. He then saw himself a sinner: his heart had never been changed—had never loved God—never worshipped him in spirit and in truth. At the campmeeting Jacob found peace, and returned to his home a happy Christian, and soon after rejoiced in the conversion of his wife and two fine daughters. Jacob is now much alive to the welfare of his people. Before his conversion, he looked with indifference on the degrading practices of his nation; but he now goes from cabin to cabin, among his neighbours, saying, "Oh, my brethren, do not these abominable things. The Great Spirit is angry. You must die.—Now consider where the wicked man must go." Jacob urges the new birth—tells his people, "We must be born *new men*. Our heart new. His Spirit make us *new heart*. Then, oh! *much peace, much joy.*" Jacob too is much concerned for the rising and future generations of his people, and is very importunate for a school in his neighbourhood.

The other I shall name is a man who was so given to drunkenness, that he would part with any thing to gratify his thirst for whiskey. On one occasion he offered to sell the only bullock he had to obtain whiskey, and because his neighbour would not purchase it, he attempted, in a rage, to destroy the creature. At another time, when he had sold even the clothes that were worth any thing, he stole away from his wife the few traces of seed corn which she had carefully reserved for planting.* This he offered for whiskey. Destitute as they were before, the poor woman now thought herself and family nearly undone, as this seed was their hope of a future harvest for bread. The corn was purchased by one of our friends, and privately returned to the afflicted woman. When intoxicated, this man was very quarrelsome, and in his frays would sometimes get bruised and scarred in a shocking manner, and in this plight return to his hapless family, destitute of clothing, and bearing the description in Mark v, 2, of one possessed of devils, and coming from the tombs. But what hath God done for this poor, degraded sinner! He is altogether changed. He is kind to his family, leads a praying life, "clothed in his right mind, and sitting at the feet of Jesus." As he is now more industrious to make his family comfortable, as well as attentive to his religious duties, we hope, through grace, that he will continue to adorn the gospel he professes. Such are the effects of the gospel generally, as very much to better the condition of men; but to the Indian, particularly, *it is the* PROMISE *of the life that now is*: for, instead of lying about drunk, filthy and half starved, surrounded by children, trained by their example for whiskey and the devil, they have now become orderly in their deportment, attentive to the duties of religious worship, observers of the Christian sabbath, more neat and cleanly in their apparel, and more industrious for an honest and comfortable living. An active life, however, must not at once be expected: like children, they must be instructed, and led on by habit, till labour becomes natural and familiar. These habits the Missisaugahs, since their conversion, are much disposed to, and they have made application to the government for aid in settling on their lands on the river Credit, for the purpose of civilization. As a preparatory experiment, as well as to provide themselves the means of living while encamped at the mission house,—having obtained lands of the Mohawks,—they have planted considerable fields of corn. Industry has marked this commencement, and they are likely to have a promising harvest. Thus have our Indian brethren been blessed in their temporal and spiritual concerns, and the number in society by the 1st of July had increased to 70.

In July the Missisaugahs received instructions to repair to the Credit, for the purpose of receiving their presents, which are issued by the government. On these occasions it has been common for the Indians to indulge in scenes of drunkenness and revelry; and at those times there were not wanting men, who eagerly sought opportunities of tempting them with ardent spirits, for the purpose of obtaining their blankets and other property. These drunken frolics our brethren now viewed with horror, and they dreaded the hour of temptation, and the company of others of the nation, who would most probably follow up these drunken scenes at the ensuing assemblage. But they prayed most fervently that the *Great Good Spirit* would *deliver them from this evil;* at the same time they resolved they would drink no ardent spi-

* Among the Indians, the labour of the field, as well as the care of the cabin, devolves on the squaws.

rits, on any account whatever. Thus praying, and accompanied by Peter Jones, the exhorter, they repaired to the place of general rendezvous, where they met their brethren of other tribes from about the head of Ontario and York. The Christian Indians, having pitched their tents by themselves, immediately set up meetings, when Peter exhorted them to steadfastness, and to prayer for the salvation of their brethren of the pagan tribes. On the sabbath there was a general collection of whites, whom the report of an Indian preacher and praying Indians brought together by hundreds.—In this mixed multitude, good order was observed by all, and the whites listened with profound attention, while they heard, for the first time, the prayers and exhortations of the Christian religion in a barbarous language. Affected as they were at a scene so novel and impressive as a congregation of Missisaugahs worshipping Jehovah, and singing the praises of the Redeemer, they were still more powerfully touched when the "Indian preacher" changed his *Indian* for an *English congregation*, and in a pathetic exhortation addressed them in the English language on the great concerns of their salvation. Here the Spirit of the Lord, as on former occasions, accompanied the word to the heart, especially of the rude Indians, a considerable number of whom became convicted of their sinful state, and anxiously inquired *what they should do to be saved*. That they might enjoy the means of instruction and grace, these new penitents signified their desire to return with the Christian Indians to the establishment on the Grand river.

While our brethren were detained at the Credit, two circumstances occurred, which encourage us to hope that our Indian friends will persevere in their resolution to abstain from ardent spirits, and that no fatal impediments can be thrown in the way of bringing these savage tribes to religion and to a civilized state. It had been customary with the agents, after giving out the presents to the Indians, to give them a treat of a few gallons of spirits, not with any fraudulent design, but as a farther expression of good will and hospitable cheer. This custom, it was seen, had produced evil effects; for when once they had tasted the *infatuating bane*, they would continue their drunken revels while they could obtain liquors, and frequently till most of their presents were expended. This evil it was found difficult to correct, since the custom had been established. On this occasion, however, the custom, we hope, has received a check: for the Christian Indians having declined the offer of spirits, and convictions of their evil tendency having been made on the minds of others, the agent ventured to forbid the distribution of any liquors; and for the first time, perhaps, the kegs of spirits were carried away from the Indian camp, and no Indians made drunk on that occasion. The other encouraging occurrence is the good will which has been shown by the government towards the Christian Indians, on account of their reformation and disposition for civilization. At the time the presents were given out, several gentlemen from York, of high respectability, among whom was the reverend clergyman, made them a friendly visit, and on witnessing their devotions, showed much countenance to the work, and encouraged them to be faithful in the good cause they had undertaken. This friendly disposition towards the improvement of the Indians has been manifested by several other clergymen of the establishment, which affords us hope that their influence will be farther extended in behalf of this unfortunate and much-neglected people.

The brethren having concluded their business at the Credit, returned to the Grand River, accompanied by a number of their Indian friends, who had been awakened at the late meetings. On the first sabbath in August I met them at the mission house, where our meeting was rendered highly interesting from a remembrance of the late favourable events, the presence of sixty Indian children in the sabbath school, the increase of our congregation, the goodly number of converts to be added to the church, the administration of the ordinance, and the comforts and blessings of grace which rested on the worshippers. Those who witnessed the happy scenes of this day will long remember the impressions which were made upon their minds. The ordinance of baptism was administered to 45 of the converts, and the society was increased to *one hundred and one* converted Indians.

In a former communication we have mentioned the importance of native teachers. Every step we advance in our missionary labours confirms the opinion we had formed on this subject. The native convert, who is well instructed and matured in his Christian experience, will become our missionary to the tribes in the interior wilderness; his knowledge of their manners, his language, and his very habits in life having formed him for

this work:—brother Peter Jones is already such a missionary. He is a youth of much promise to his nation and the church, and whose labours are continually a blessing to his people. Of his late excursions to some interior tribes, as also an account of the Munsey Indians on the Thames, I must reserve for another letter. This I shall endeavour to forward you in a few days.

Till then, farewell.

ALVIN TORREY.

ASBURY MISSION SCHOOL.

Letter from the REV. ISAAC SMITH, *dated Asbury, Oct. 6, 1825.*

DEAR BROTHER—When I wrote you last I had hope ere this to have had brighter prospects of being useful among these people. The unhappy difference occasioned by the late treaty operates against our school so far as to prevent the number of scholars that we expected. Several that were taken away have not returned. We had five new scholars last quarter. Our school now consists of upwards of thirty. Several more are daily expected, which will, I presume, increase our number to forty. Their progress in learning was acknowledged by several persons present at our last examination, to be greatly in favour of this institution.—About one third of them are reading in the Bible, a number in the Testament, and a few are spelling: several have made considerable progress in arithmetic, and a few are studying the English grammar. They promise fair to be useful in their day. The girls are taught needlework by my wife and daughter, and some of them may be said to be good seamstresses. Had we the means to establish spinning and weaving, a great deal more useful work might be done.

When I look back, and reflect on what is past, I see great cause of humiliation before God, for having done so little for these people. If I had been more holy, and more alive to God, much more, I am persuaded, might have been done. Lord, forgive my sins of omission. Blessed be the God and Father of our Lord Jesus Christ, for his abundant goodness to us, notwithstanding our base ingratitude to him.

Last night, in our little prayer-meeting in the family, the Lord was graciously pleased to pour his blessings upon us, and fill the room with his presence. We had loud shouts and crying for mercy among our children and servants, and some Indians that had called to visit us. While one of our Indian boys prayed in his own language, and used this expression, "The Son of God for all of us did die," another burst forth in loud acclamations of praise—often repeating, "Hiskeelar mauss epoche Ike Omaiga," (God's Son died for all of us.) This young man exhorted and prayed nearly all the time our meeting lasted, which was about three hours. We have two that speak boldly of the love of God, and pray in the Indian language.

Brother Hedges promised to write you an account of a camp-meeting we attended, accompanied with several Indians.—On our return we lodged in a village, where these Indians lived that went with us. I endeavoured to preach to them in the yard by moonlight. The power of God was present. The Indian woman that was converted at the camp-meeting, and her daughter, shouted loudly. The Indians present were as solemn and as attentive as I ever saw any people. I have since heard from them, by the chief that resides among them, that, not long since, a stranger, passing by, called, and held meeting with them, when the husband of the woman that got converted at camp-meeting fell to the ground, which occasioned a great shout among them.

You see, my brother, that although the reputation of the missionaries is trodden under foot, and a coat put on them almost as dreadful as that which the inquisition puts on heretics when burnt to death, that the Lord who is our Judge is yet with us; and if he is on our side, who can be against us? I never was sensible of political differences till very lately, when I have been made to feel them. I have always let the potsherds of the earth decide among themselves their own affairs. Time will declare to the world what at present lies under a cloud.

STATE OF RELIGION ON THE SUSQUEHANNAH DISTRICT.

Letter from the Rev. George Peck *to the Editors, dated Oct.* 15, 1825.

Supposing it might be interesting to some of the numerous readers of your Magazine, I have thought proper to forward an account of the work within the bounds of the Susquehannah district, and particularly of the happy effects of several campmeetings which I have attended this season—which, if you think proper, you may give an insertion in your interesting pages.

For the principal part of the last year, we had nothing especially interesting, though the church was evidently improving. The quarterly meetings generally were seasons of refreshing to the people of God, and of conviction to the ungodly; yet we did not realize what we desired—a general revival. But towards the close of the year, appearances were much more favourable in several circuits.

We had a campmeeting in June, in Caroline circuit, which was attended with much good. A meeting of this kind had never been held within the bounds of this circuit. Strange things had been reported concerning them. The idea of encamping in the woods, and continuing there several days and nights, had something in it so very romantic, that it seemed hard for many to associate with it the worship of God and the salvation of souls. Campmeetings were considered as a blot in Methodist economy. These views and feelings had so generally obtained, even among the members of our church, that it was doubtful whether the meeting would be successful, or even generally attended; but, as in many other cases, the result was *better than our fears*. The ground was neatly prepared, and was soon filled with tents.

Immediately on the commencement of the meeting, it was manifest to every pious mind that the Lord was there of a truth. The preachers were much in the spirit of the work, and the members ardent in prayer. Solemnity rested on the spectators, and convictions were soon multiplied. A goodly number of awakened persons presented themselves in the altar and tents, in the intervals of preaching, as the subjects of prayer.—Numbers of them were powerfully converted, and praised God aloud. As to opposition, we had none. The congregation was perfectly manageable and orderly. The bulwarks of prejudice were demolished, and the meeting conducted to the satisfaction of all. Between thirty and forty gave in their names as having experienced religion at the meeting.—Several had retired from the ground.—From this meeting the fire spread into several parts of the circuit, and the work still goes on gloriously.

A campmeeting on Spencer and Wyalusing circuit commenced on the 11th of August. From the commencement, the preaching was plain and pointed, and the prayer-meetings conducted with warmth and ability. But nothing unusual occurred till sabbath afternoon, though the way was doubtless gradually preparing for some signal displays of divine power and goodness. At this time a cloud of blessings broke upon the assembly. The mourners were called into the altar, which was soon filled to overflowing. Their cries and bitter lamentations were enough to melt the hardest heart, and to excite the feelings and call forth the sympathies of the most philosophical and stoical Christian. With the groans, sobs, and cries for mercy, soon began to be mingled some shouts of victory. These increased, till at length they prevailed. The whole mass seemed to experience a shock of divine power, which burst the bands of the poor captives, and brought them at once into liberty. The work went on gloriously till the conclusion. Thirty-seven presented themselves as converts. As several had retired, the number converted was probably near fifty. Our parting scene was truly affecting. Several, who had not done it before, bowed themselves, and asked our prayers. For one of them, in particular, great solicitude was felt: for him prayer was continued while the people were taking down their tents and dispersing. He has since become happy in God. The appearance of many testified that they left the place smitten with a sense of their sins.

Another meeting commenced in Canaan circuit on the 7th of September. A good degree of engagedness was manifested among the preachers and members from the commencement of the meeting.—Many seemed deeply sensible of the necessity of a deeper work of grace in their hearts. All the exercises were spiritual and impressive. At an early stage of the meeting several presented themselves as penitents, and desired the prayers of the people of God. A travail of soul increased

in the saints. The thunder of the law, sounding from the stand, accompanied by Divine influence, alarmed the conscience, and the light of gospel truth, flashing from the tongues of the heralds of salvation, proved a discerner of the thoughts and intents of the heart. Many of the gay, and those who were previously thoughtless, were pricked in their hearts, and cried, What shall we do? The work of conversion, on this occasion, though deep, was in many instances gradual, and the evidence at first not so clear. But, in general, light increased, till joy and gladness filled the soul. A number of instances there were of powerful conversion, and some instances of persons who had not confidence to come into the prayer-meetings, but went into the roads to pray, and were there set at liberty, and came into the encampment, testifying how great things God had done for them. On sabbath morning, a number who had become cold, had lost their first love, and got into the spirit of the world, some members of our church, and some of the Presbyterian church, presented themselves with the mourners as subjects of prayer. They felt a conviction of the necessity of being renewed, and to them the Lord graciously appeared the second time without sin unto salvation. Finally, it was a time of general grace, and we trust will be of lasting benefit to many individuals, and to the circuit generally. Near forty professed to have been converted at the meeting, and many, we trust, seriously resolved to seek the Lord.

Our last campmeeting in the district commenced on the 15th of September, in Kingston, Wyoming circuit. For some time previous there had been considerable excitement in some parts of the circuit, and the members of our church generally were looking forward to this meeting with great expectations. The way was evidently preparing for something signally important to the church.—Some unfavourable circumstances, with regard to the situation of the ground, a little damped the spirits of some while they were assembling; but these were soon forgotten; when the glory which shone upon us evinced that to be no less than the house of God and the gate of heaven. The commencement of the meeting was solemn, interesting, and powerful. The first prayer-meeting in the altar was honoured with the conversion of a soul, which was the commencement of a most gracious work of God, such as was never before witnessed in this part of the work. It would not be possible for me to give in detail an account of the numerous interesting cases which occurred during the meeting, within the limits which it is necessary for me to observe in this communication. But I would state, in general, that the work progressed, from the commencement to the close, in an astonishing manner. The word, faithfully and forcibly announced, was quick and powerful, and the labours of the ministry and membership crowned with immediate and wonderful success; and the number of labourers was constantly increased, for as soon as any were brought into liberty, they went in pursuit of their relatives and acquaintance, and brought them forward, prayed for them, and exhorted them till they found the same pearl of great price. On Monday the crowd had retired. All remaining on the ground seemed interested in the great object for which we had assembled. In the morning, after an appropriate discourse, the sacrament of the Lord's supper was administered. This was a melting season. The saints were much refreshed, and inspired with fresh courage to discharge the duties devolving on them. After the ceremony was concluded, the mourners were invited into the altar, which, though it would contain a hundred persons, was soon filled, and large numbers still wafted at the gate and hung on the railing. The altar was enlarged, and finally entirely taken down, that sufficient room might be made for all the mourners, and those who wished to labour for them. Some were constantly coming into light and liberty. The very ground seemed to be holy. All hearts were broken to pieces, and few had obstinacy enough left to resist the general impulse towards the place where prayer was so prevalent. The exercises continued without interruption till Tuesday morning. The whole of Monday night there was one incessant volley of prayer and praise, excepting a short space that was occupied by a *midnight cry*. The morning was delightfully pleasant; but the joy which sparkled in *many* countenances exceeded the splendour of the sun. Many who saw the sun set in the west, almost in the gloom and horror of despair, saw it now arising in the east under very different circumstances. Now they now felt joy in their hearts, and hope full of immortality, the Sun of Righteousness having previously arisen upon their hearts, with healing in his wings. Previous to the conclusion of the meeting those who had experienced religion since its commencement were requested to assemble near the stand. One hundred and

forward, and it was estimated that at least thirty had left the ground. Ninety-seven offered themselves as candidates for admission on trial. Between thirty and forty presented themselves as penitants, several of whom found comfort before they left the ground: for some, as though they had been riveted to the spot, continued there, and pleaded for mercy, and enjoyed the prayers of several of their friends till the people were principally dispersed, when they obtained the blessing they so much desired.

The glorious work continues, and the flame is spreading in various directions through the country. In Kingston many are turning to the Lord. We kept up meetings every evening for two weeks, when I left the place, and some professed conviction at every meeting. The prospect seems to warrant an expectation of a great harvest of souls. Oh, that the gracious work may continue and increase, till the glory of the Lord shall fill the land!

One thing in this revival is peculiarly important. We as yet have witnessed nothing of that extravagance and disorder which sometimes attend reformations.—The meetings have all been solemn and orderly, while the people have been overwhelmed with a sense of the presence and glory of God.

Finally, we think we have cause to expect much good in the district the ensuing year. May our expectations more than be realized!

With sentiments of love and respect, I am, dear sirs, your unworthy brother in Christ, GEO. PECK.

Speedsville, Oct. 15, 1825.

CAMPMEETINGS ON THE CHAMPLAIN DISTRICT.

Letter from the REV. BUEL GOODSELL *to the Editors, dated Charlotte, Oct.* 19, 1825.

THE following account of the campmeetings held in Champlain district, during the month of September last, is sent for insertion in the Magazine.

THE first we held this season was in the town of Peru, N. Y., on the western shore of Lake Champlain—a most beautiful situation. A fine grove of young trees thickly spread their branches over the spot selected, and formed a very necessary and agreeable shade; and the pure waters of the lake glided gently along, within a few rods of the ground, with which the numerous assembly was amply furnished.

The time appointed for the commencement of this meeting was Thursday, the first day of September. Early preparations were made for the meeting. The ground around which the tents were erected, was considerably larger than what it had been on similar occasions, and the seats were more numerous than usual. On Thursday, one week preceding the time appointed for the commencement of this meeting, a number of tents was erected; and two or three days before the meeting began, there were many engaged in rearing up tents, until the ground was encompassed with them, from three to seven deep—in number between three and four hundred.

At the appointed hour, the congregation united in the worship of God, and gave themselves up in those devotions which terminated in the spiritual profit of several hundreds. The people listened with attention to the word, and the influence of the Spirit that attended, was an evident token of Divine approbation. At the conclusion of this exercise at the stand, the preachers and people united in forming one general circle of prayer; and immediately hundreds were raising their strongest desires to God for the outpouring of his Holy Spirit, and the general revival of his work. It was not long before answers were given. Sinners were awakened, and coming forward, in many tears and strong cries for mercy, deplored their past folly, until God, in answer to prayer, sent deliverance and salvation.

After this manner the work continued to progress, and the Divine influence to increase among the people, until the close of the meeting. Souls were hourly coming into the kingdom of God, and singing and prayer were kept up night and day, with very little intermission, until it was judged that about one hundred souls were brought from darkness to light, and from the power of Satan unto God.

In addition to these, great numbers of backslidden professors were reclaimed. They had wandered in darkness, destitute of the peace and favour of God, but here they deplored their folly and unfaithfulness, and, with heart-rending lamentations, cried,

> "Return, oh Holy Dove!—return,
> Sweet Messenger of rest!
> I hate the sins that made thee mourn,
> And drove thee from my breast;"—

until the love of God was again manifested

to their souls, and they were enabled to say, "I know that my Redeemer liveth."

While such a work of God was going on among sinners, the hearts of God's people were enlarged, and many were the cries for full redemption in the blood of the Lamb. "Give me a clean heart; sprinkle me with clean water; cleanse me from all unrighteousness, and fill me with all the fulness of God," was the constant cry of many, until the blood of sprinkling purified their hearts. But this work was not confined to the membership. The preachers felt this glorious power also, and once, in particular, the Divine influence prostrated several of them upon the floor of the stand. The cries of the priests and people now went up to heaven together, and nothing, for a considerable time, could be heard, from the souls of happy hundreds, except shouts of praise and bursts of glory. "Truly, the place was none other than the house of God, and the gate of heaven."

The preachers on this occasion were very active and zealous: they were of one heart, and their labours were specially owned of God in the salvation of souls. We usually had seven sermons in a day. These were generally well arranged, and delivered in "demonstration of the Spirit;" and often powerful effects were visible in the congregation while they listened attentively to the herald of divine truth.

The principal doctrines of the gospel were chiefly introduced in the sermons. The fall of man, his consequent depravity and helplessness, the divinity of Christ, the atonement, the influence of the Holy Spirit, and the necessity of faith in Christ to procure pardon and holiness: these are the truths which were repeatedly explained and enforced, and which God so eminently owned on the occasion.

Several missionaries from the province of Lower Canada, the brothers Richard and Henry Pope, Lang, and Stinson, attended the meeting, and favoured us with their highly interesting and useful labours of love. Our hearts quickly ran together, and the same spirit of faith, of zeal, and of love, animated our souls; and such was their satisfaction on the occasion, that one of them said, while beholding the wonderful work of God among the people, "This is worth crossing the Atlantic to see!"

But after we had spent the time, from the first to the morning of the fifth of September, in these delightful exercises, witnessing the conversion of souls, and the displays of the power of God, the period arrived in which it became necessary to close the meeting, and return to our dwellings. The closing scene was moving indeed. While we enjoyed a short season in rehearsing the wonderful works of God, we beheld with delight parents rejoicing over their children, recently converted to God—brothers and sisters filled with redeeming love—and friends and neighbours exulting in the joys of present salvation, while tears plentifully bedewed almost every cheek, and loudly proclaimed the power and presence of the ever-blessed God.

Our second campmeeting was held in Pittsford, Vermont, and began on Tuesday, the 13th day of September. The weather was remarkably fine; except a few little showers, which occasioned some uneasiness, and a little derangement of our order. This meeting also opened with displays of Divine power. The people of God became exceedingly happy on the first day of the meeting, and especially at the going down of the sun, about the time of the evening sacrifice, while the preacher was showing to saints and sinners the ability and willingness of God to save to the uttermost. The preaching at this meeting also was generally excellent: plain, pointed, and powerful, without much controversy; and the fundamental truths of revealed religion were forcibly urged upon the understanding and consciences of the assembly.

The general conduct of such as attended as spectators was with decorum, except on Wednesday, the 2d day of the meeting, when I never saw so much rudeness and inattention before in an assembly professing civilization. An entire indisposition to observe the order of the meeting seemed to prevail among them; and although our regulations were often read and their propriety shown, yet the people behaved as if they had come to a theatre or some military exhibition.

But on the last day of the meeting, the people were serious, attentive, and orderly, and God was pleased to visit many penitent souls with his converting grace. Great numbers of backsliders were powerfully reclaimed, and rejoiced in a sin-forgiving God, while the church seemed to be generally made alive, and many professed to be wholly sanctified to God. The conclusion of this meeting was glorious also. The Divine Presence rested awfully in the assembly, and the people spake, as with tongues of fire, the things the Lord had done for them.

It was at this meeting that the preachers volunteered to hold the third, and

cordingly it was appointed in the town of Stowe, Vermont, to commence on Tuesday, the 27th of September. The time shortly arrived, and the preachers from the various parts of the district arrived also. The day was very unpleasant. The rains constantly descended, and the weather cold and chilling, and every thing seemed to wear an unauspicious aspect. We, however, began to preach among the people the incomparable riches of Christ, and the Lord bore witness to the truth. Our souls became happy, and all the inconveniences of our situation were shortly forgotten in the sublime enjoyment of redeeming love. The rain was soon over and gone, the clouds also disappeared, and the morning sun, on the second day of the meeting, rose bright and clear over the eastern hills, and gilded the chilly forest with his warming beams. It was now more properly that our meeting began.—The word of the Lord was richly dispensed among the people on this and the succeeding day, and here also the Lord gave us souls as seals to our ministry.—Several were happily converted to God, and many were powerfully convinced of sin.

With the exception of two or three individuals, the people behaved with the greatest order and regularity. They were all attention to the ministry of the word, and listened as creatures that expect to give an account to the Judge of the quick and the dead. Indeed, such was the anxiety of many in the town to enjoy a meeting of this description, that although they only had about ten days' notification of the appointment, yet every preparation necessary was made by the time, and nothing remained to be done when we assembled but to labour for the salvation of their souls.

The closing part of this meeting was gloriously solemn. The awful Presence was evidently felt throughout the assembly. Those that had not felt, or felt but little before, now burst into floods of penitential tears. The people of God rejoiced exceedingly; the young converts exulted in the wonders of redeeming grace, and scores of penitents crowded around them, waiting for the "troubling of the waters." Even after we had dismissed the assembly, the people, instead of leaving the place, turned upon their seats, and recommenced their supplications to God for mercy on the penitents. Indeed, most of the inhabitants of that vicinity seemed agitated: high and low, rich and poor, old and young, appeared now to be ready to give up to God; and since the meeting was closed, I understand that a glorious revival of religion prevails in that section of the country, and that one of the preachers of that circuit is entirely devoted to the charge of the reformation. May God spread this glorious work until the hearts of his people are filled with perfect love, and the world with the knowledge of God.—Amen.

B. Goodsell.

STATE OF RELIGION ON THE NEW-HAVEN DISTRICT.

Letter from the Rev. Samuel Lucky *to the Editors, dated New-Haven, Nov.* 1, 1825.

Of the state of religion in the district, a number of letters received from the preachers at our late district conference give me more direct information than I usually possess at any one time. In the small society to which brother Willett's labours are chiefly confined, he writes, that "for the last three or four months, the good Lord has been pouring out his spirit upon the people. About twenty have joined society, most of whom have lately experienced the forgiveness of their sins; and the work is still, though perhaps slowly, progressing." There are flattering prospects in other parts of Dutchess circuit. Of Poughkeepsie, brother Pearce writes that "circumstances wear a more favourable aspect." They "have added one new members; and several souls appear to be sincerely engaged in seeking salvation. The account from Hartford is very similar. They have received the same number into the church; and, considering the difficulties with which that station has had to contend, prospects are considered encouraging. There have been revivals, more or less promising, on all the circuits: some of them assume very encouraging appearances. At our district conference, about two weeks since, in Amenia circuit, a good work commenced. In a part of New Milford, on the same circuit, where there had been very little preaching until brother Silliman visited it, something more than a year ago, a society of between forty and fifty has been raised up, of more than ordinary promise. Most of the subjects of this work are heads

of families, and permanent residents in the place. Our next quarterly meeting for the circuit will be attended in this society. A few miles east of this, a good work is progressing under the labours of brother Dickerson. Very considerable additions have been made to the little society in this place within a year past. New-Haven and Hamden are prosperous. Between thirty and forty have been added to the church within the charge since the campmeeting at Compo; and there are evident signs of an increasing attention. From other parts of the district I have had no late intelligence sufficiently specific to be employed in this place. But, taking into view all the favourable intimations which appeared in different places while going around the district the last time, I must think that I have never seen the cause in so promising a condition since I have had a general knowledge of it in Connecticut. The preachers, both travelling and local, harmoniously labour with increasing ardour, in the prospect of soon witnessing more glorious "times of refreshing from the presence of the Lord."

Yours, affectionately, SAM'L LUCKY.

STATE OF RELIGION ON THE BLACK RIVER DISTRICT.

Letter from the REV. DAN BARNES *to the Editors, dated Lowville, September* 14, 1825.

WITH pleasure I inform you that the commencement of the present year is auspicious. I have attended two quarterly meetings and one campmeeting on the district to which I am appointed, since our last conference; and I am happy in saying that the power and grace of God were manifested in an uncommon degree and manner. Impenitent sinners became penitent, mourning souls were comforted with the consolations of pardoning grace, and some who had been long praying for clean hearts, were enabled to testify, from experimental knowledge, that God hath power to cleanse the soul from all sin, even in this life. Our campmeeting commenced on the sixth, and closed on the morning of the ninth of the present month; at the beginning of which the trumpet sounded, and the people repaired to the seats, when some addresses were delivered from the stand, a hymn of praise sung, and prayers were offered to Almighty God. I think that I never beheld such a scene before. All appeared to feel the power of the Spirit. The triumphant shouts and glowing countenances of the people of God, the heartfelt sighs and flowing tears of the broken-hearted penitents, together with the gloom of astonishment and dismay which covered the unyielding sinners and stubborn infidels, presented a scene more solemnly interesting than what I am able to describe. We have had our afflictions in this section of the work; but the spirit of revolution and division, which has troubled us for years in this district, has at last subsided, and our prospects are now truly flattering.

Our people most cordially embrace the doctrines and discipline of our church, and with a laudable zeal second our endeavours to carry them into complete effect.

If we except two or three solitary persons, we feel authorised to say that the most perfect friendship and harmony subsists between the travelling and local preachers. Our brethren, the private and official members of our societies, embrace us in the arms of Christian affection and brotherly love. Oh, may the great Head of the church enable us to serve them faithfully, and bring them and us, with all the faithful, to his everlasting kingdom, through Jesus Christ our Lord.

REVIVAL OF RELIGION IN BALTIMORE, MD.

Letter from the REV. SAMUEL MERWIN *to the Editors, dated Baltimore, Oct.* 26, 1825.

MIGHTY things are done in the land of our pilgrimage. Sinners are converted into saints, and the weak are made strong. Jesus, "the name high over all," conquers his enemies by the power of his word, and leads them to victory and glory.

Baltimore is visited with mercy and salvation. Yes, let it be told to the glory of God our Saviour, that even here many have been brought to the knowledge of the truth through faith in Christ. Through the summer, the congregations were large and attentive—the preaching, experimental and practical, plain and pointed. Some few were awakened to a sense of their danger, and found peace in believing, and

many of the people of God were excited to greater diligence, and to seek for more of the mind of Christ.

Our campmeeting was in August. The weather was excessively hot, but great numbers repaired to the grove; and such a spirit of engagedness I think I never witnessed on any occasion. The people of God were much revived, backsliders were reclaimed, and many a sinner tasted the pardoning love of God.

Immediately on our return, the revival commenced in the city with power and glory. The east station was first, and has been the most highly favoured, although the work has been diffused all over the city, in all our congregations.—Meetings for preaching and prayer have been continued almost every night in the week, and our largest houses of worship frequently crowded to overflowing.

All classes and ages have been embraced in the work, but by far the greatest proportion have been persons of good moral character, and from the age of eighteen to twenty-five. Gentile and Jew, Protestant and Papist, have been enabled to testify that Jesus has *power on earth to forgive sin.*

Very few days have passed, if any, but that some have professed to find the pearl of great price. We have witnessed great displays of the power of God. Yes—"Jesus the conqueror reigns!" We have known from fifty to a hundred and fifty in deep distress, crying for mercy, under the most pungent conviction for sin, while deep solemnity rested on a crowded and attentive audience.

Of those who have professed to obtain a sense of sins forgiven, I am not able to determine, but I presume I shall be within bounds if I say five or six hundred.

Since conference, in this station, we have admitted on trial over four hundred; and in the east station they have admitted almost three hundred: so that in the city not far from seven hundred have been admitted on trial in the church since last April, and the work continues to progress. Sinners are yet awakened, and brought to the knowledge of the Saviour in the pardon of sin.

Those who have been received give a very clear and satisfactory account of a work of grace upon their hearts, and of the old doctrine of the *knowledge of salvation by the forgiveness of sins.*

The scene has been glorious, and the labours of the preachers and the people of God have been very considerable, and the excitement has been great. But one or two things have marked the work so far, and that is, we have had very little, if any, extravagance, or what I should call extravagance. Our meetings have concluded at a seasonable hour: the people have retired in order and with solemnity.

In conducting our meetings, we have most uniformly addressed the congregations with a short sermon or exhortation, in which was stated and explained the nature and necessity of the religion of Jesus Christ; and very often, by the time we have finished the address, the altar has been crowded with penitent, weeping, praying mourners. I could give you some very interesting cases, but I have not time.

I know that you will praise the Lord for his goodness, and for his wonderful works to the children of men.

HIGHLAND MISSION.

Letter from the Rev. John B. Matthias, *dated Peekskill, October* 13, 1825.

The work of God in this mission, I am happy to inform you, is still progressing. Our members are zealous, and are ardently seeking for higher attainments in grace. A class which was formed last winter by the preachers on Dutchess circuit, of seven in number, has increased to sixty. The work is also reviving on the west side of the river, in the neighbourhood of Fort Montgomery.

"The dwellers in the vale and on the rocks
Shout to each other;
And the distant mountains
Catch the flying joy."

To this class I have added eight; and the whole number of members which have been added in the mission, during the second quarter, is thirty-two.

I will now take the liberty to give you a short account of our quarterly meeting, which was held the 8th and 9th of this month, (October,) at a brother Falkenar's, on the bank of the North river.—Brother E. Woolsey presided on the occasion. On Saturday, the preaching and other exercises were accompanied with much of the Divine influence. On the sabbath the congregation was quite large, probably between four and five hundred. It was a truly pleasing sight to see them descending from the mountains, issuing from the vales, and crossing the river in boats, to worship the God of heaven.—

The preaching was indeed powerful, and God owned his word remarkably. Sinners were awakened, and such was the holy unction that rested upon the congregation, that with difficulty the people of God could repress their feelings; and now and then loud shouts of glory and praise to their heavenly Benefactor would burst from them. Truly it may be said, "He maketh his ministers a flame of fire."

POETRY.

From the Wesleyan Methodist Magazine.

THE PLANT OF RENOWN.

A Christmas Carol.

Beauteous plant of high renown,
Rising from a barren soil;
Foliage fair thy boughs shall crown,
Richer fruitage pendant smile;
Deep thy roots shall pierce below,
High thy spreading branches rise,
Fragrant, bright, thy blossoms blow,
Wafting incense to the skies.

Lo! I see thy verdant leaves
Soft their healing dews distil;
Earth the precious balm receives,
Life and joy the nations fill;
Health the wounded spirit cheers,
Tasting thy ambrosial fruit;
Blooming Eden re-appears
Where thy boughs luxuriant shoot.

Bending o'er the silver flood,
Endless life's transluscent stream,
Bears the breeze thy sweets abroad,
Thy bright hues on the waters gleam:
Rise! in richer foliage, rise!
Beauteous plant of high renown,
Bid thy branches touch the skies,
The wide earth with thy shadow crown.

A. B.

THE SONG OF THE ANGELS.

(Luke ii, 8.)

By the Rev. Robert Newstead.

How illustrious the scene, how transporting the sound,
Where the shepherds of Bethlehem lay,
When the light of Jehovah illumined the ground,
And the messenger angel was hovering round,
While he told where the Saviour of men might be found!
What harmony dwelt in the lay!

The glory of heaven shone full on their sight,
While they in an ecstacy gazed.
So clear the strong beams, and so splendid the light,
That to more than mid-day it transform'd the dull night;
With trembling they bow'd at a vision so bright,
And adored, though afraid and amazed.

"Fear not," was the message proclaim'd from the sky,
"I bring you glad tidings of joy,
Of Him who was promised in ages gone by,
Of Him from whose presence all evil shall fly,
Who will wipe every tear-drop from Israel's eye,
And Satan's dominion destroy.

"Unto you in the city of David is born
A Saviour, anointed your king:
The Sun of your glory doth brilliantly dawn,
Whose beams shall illumine the distant forlorn,
Whose splendour the ends of the earth shall adorn,
And endless salvation shall bring."

Then instantly burst from the Lord's holy hill
A glorious, angelical throng,
Singing, "Glory to God, peace on earth, and good will,
From heaven in the highest, on man descend still;
Let thy glory, Jehovah, the universe fill"—
Till heaven closed in on their song.

ERRATA.

Page 329, line 5 from top, put a *comma*, instead of a *period*, after the word "kingdom."
Page 331, lines 7 and 8, read *supreme*, instead of *superior*.
Page 405, line 3, first column, read "*none* had backslidden," instead of "*nine*," &c.

REPORT, &c.

REPORT OF THE COMMITTEE OF THE NEW-YORK ANNUAL CONFERENCE, ON THE SUBJECT OF THE DISTURBANCE AT THE METHODIST EPISCOPAL CHURCH IN THE CITY OF SCHENECTADY, IN NOVEMBER, 1824.

[The Committee by whom the following Report was prepared, were appointed by the New-York Conference, in May last. They regret that it has been delayed so long; but their dispersed situation, and other uncontrollable circumstances, have made this unavoidable. Possibly some, whose wish and interest it may be to keep the main question out of view, may not deem this apology sufficient. Such the Committee can scarcely hope to satisfy. Having said, however, what they believe to be the truth, and discharged a painful duty, they commit the whole to Him who judgeth righteously.]

Your Committee, aiming to devest this subject of factitious colourings, and to present the character and origin of the disturbance in a just light, having deliberately weighed the evidence taken on oath in open court, unanimously concur in the following report:

1. That on the evening of the Sabbath, the 21st of November, 1824, a disturbance, amounting to a serious riot, was made in and about the Methodist Episcopal Church in the city of Schenectady, which caused in the congregation, in the act of retiring from religious worship, great agitation and alarm.

2. That this disturbance did originate with three or four students of Union College, and a young man of the city, named O'Brien.

3. That one student of the college, and a young man formerly a student, and on this occasion associated with the students, were indicted for a riot, tried by a court and jury of the county, and, after a full hearing, found guilty.

The first fact, that such a scene did occur, is established by the testimony of all parties.

With respect to the second, the *origin* of the disturbance, your Committee deem it too clear to be questioned by any candid inquirer, that it was attributable to the *joint* misconduct of the parties above mentioned, whose behaviour in the church was equally reprehensible and disgraceful: O'Brien's for the rude manner in which he made his way into a seat between the students, and, on receiving a threat from them, taking out a knife, opening it, and holding it open in his hat;—the students', for not removing their hats from the seat when asked to make room by a person wishing a seat, and when room, it is believed, might easily have been made; but most specially for the threatening question among them, in O'Brien's hearing, after he had taken his seat, about a dirk: for, though they declare that they had no dirk, yet it is manifest that they wished to make O'Brien believe that they had. W. Thompson, one of those students, stated, in his testimony of what took place in the church, that he heard the "question about dirk," and supposed it "intended to intimidate O'Brien;" which question, as O'Brien states, induced him to take out his knife, and hold it open in his hat. The false pretence of a concealed dangerous weapon, for the purpose of intimidating a person in a house of worship, was equally dishonourable and culpable with the opening of the knife, and holding it open in the hat, for the purpose, as alleged, of showing a preparation for defence. The disgraceful scene which ensued, your Committee consider imputable to the exaggerated report of the detention at the church, and the personal danger of one of their company, with which three of the students returned to college, and excited a ferment among other students; for they could scarcely have been ignorant that the course which they took was calculated inevitably to produce disorder and riot. Your Committee believe, from the evidence before them, that there was no "detention" of "Billy" (C. B. Dutcher) at the church; that he might have returned to college with his companions, without difficulty; or that, if he remained in the church, and was in fear of O'Brien, it was easy for him to have obtained the protection of the officers and members of the church, and other respectable citizens, who remained in the prayer-meeting.

This circumstance of the continuance of worship in the church by a prayer-meeting, so well calculated to allay apprehensions for "Billy's" safety while there, seems, however, not to have been reported by the students who returned to college, and excited an alarm. If they knew this fact, as your Committee believe they did, the inference is strong that their real object was not so much to rescue "Billy," their companion, as to gratify their resentment against O'Brien. James C Magoffin testified that he heard one of the students (Anderson) say, "We have been *insulted*, and will be satisfied." Edward Bayard testified that when the students, on the report made by the three who came from the church, "left the college, they had not heard, nor did they know, that any person had remained for prayer;—that they were the more concerned because church was out, because while that lasted they should have considered it a protection." If any of the students, while in or near the church, at the close of its services, apprehended danger, they might have found protection there. If they returned to college, they ought to have gone together. It was as easy for four to return as three. If one, however, remained, and those who returned had any apprehensions for his safety, it was their duty to have applied to the president, or some of the faculty, in his behalf, and not to have excited a riot at a place of public worship on a sabbath evening, as in this case they certainly did. Your committee cannot, therefore,

concur in the assertion, that their demeanour, on this occasion at least, was either "peaceable" or "pious."

On the third point, the trial and conviction of the rioters, your committee deem it sufficient to adduce the following extract from a certificate of the county clerk:—

"At a court of General Sessions of the Peace, held in and for the county of Schenectady, at the City Hall of the city of Schenectady, on Tuesday, the 18th day of January, A. D. 1825: present—David Boyd, senior judge, J. D. S. Ryley, &c, judges. The People against John W. Anderson and Toliver D. Huff, indicted for a riot. On motion, ordered the trial of the cases, &c. The court charged the jury to retire, and agree on their verdict. After having agreed, they returned, and by their foreman say, that they find a verdict of *guilty*. The court sentenced the said John W. Anderson to pay a fine of forty dollars, and the said Toliver D. Huff to pay a fine of twenty dollars, and that they stand committed until paid."

Signed, "*J. A. FONDA*, Clerk."

With these facts before them, your Committee cannot but express their surprise and regret at the report on this subject of the committee of the college, whose duty it was to make a quarterly examination of the scholarship and conduct of the students;—a report to which pains have been taken to give a very extensive circulation, and which broadly declares that, in the judgment of that committee, the conduct of the members of Union College, generally, was on that occasion, especially considering the provocation which had been offered them, "remarkably pacific and forbearing;" and that they (the committee) "cannot therefore speak of it to the board of trustees in any other than terms of commendation."

The expression of such sentiments, and from such a source, your committee consider as calculated to exert a most unhappy influence upon the youthful community of a college, whose passions, without such stimulants, are sufficiently ready to be inflamed by the cry of "provocation" and "insult,"—the watchwords by which feuds and animosities between certain students and town-boys are too usually excited and fomented, and which it is the duty of all governors and visiters of such institutions to allay and repress. The sanctity of the Lord's day,—the premises of an unoffending church,—the peace and quiet of a worshipping assembly, composed in a large part, too, of females, were topics which it might have been hoped would have been urged by a committee of clergymen upon a body of young men in a state of excitement, as motives which ought to have led them to still greater "forbearance," even under all the provocation alleged. Nothing of this sort, however, appears. The threats and knife of an "assailant," as he is termed, are indeed mentioned by the committee in terms of strong indignation; but the previous threat of a *dirk*, in the midst of the church, on the part of the students, is passed over in utter silence. The commendation of their conduct is broad and explicit.

Your committee disclaim any feeling of hostility toward Union College, or any of its governors or members. Their object is, without respect to persons, to expose the disturbance of a place of worship to just reprobation; to counteract the pernicious tendency of the official commendation of the parties on one side, and to prevent the recurrence of similar outrages. They do not believe that the students of Union College, as a body, have any hostility to the Methodist church. The parents, or guardians, or relatives of many of them, are in some way connected with this denomination; in treating which with disrespect, they must be conscious that they would be reproaching themselves. Your Committee are very certain, too, that no member of any college, who should demean himself peaceably and decorously, would knowingly be suffered to be insulted or ill treated in any Methodist congregation, without receiving protection and aid. It is our duty to encourage the attendance of youth in our places of worship, and to treat them not only with civility and politeness, but with kindness and affection, and rather to overlook occasional youthful indiscretions, than, by angulate harshness and severity, to drive them from among us.

Your Committee do not take upon themselves to vindicate the publications on this unhappy subject, which the excitements of the moment produced in the public journals. On both sides they are believed to have been marked with precipitance. Much less can they consent to be taxed with the task of vindicating the conduct of the young man, between whom and the students the disturbance commenced; or that his conduct shall in any respect be set off against the abuse and violation of the premises and rights of a church with which he had no connexion.

Your Committee have studiously confined themselves to the character and origin of the disturbance, as it occurred in and about the church; and, in their opinion, no extraneous or foreign circumstances ought to be suffered to hide these primary points from view. On either side, after the dispersion from the premises of the church, and on the subsequent days, other faults or errors may have been committed. These your Committee do not consider themselves appointed to investigate; nor, if they existed, can they affect the truth of the facts herein stated,—facts which are supported by the oaths of several of the parties themselves, and by other ample concurrent testimony.

A gross and indecent outrage was committed in and about the church on a sabbath evening, at the close of the religious exercises. Some of the students and late students of Union College, and the young man mentioned, were guiltily concerned in it; and it cannot be justified, on either side, by any provocation even alleged to have been received.

J. EMORY,
F. GARRETTSON,
DANIEL OSTRANDER,
EDEN SMITH,
SAMUEL LUCKEY.

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